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THE WATCHMAN.

The Future Life.---No. 1.

THE DESTRUCTION OF THE LAST ENEMY.

Death shall be swallowed up in victory. In whatever light this announcement may be viewed, it is the most extraordinary ever made known to man. *If we think of the enemy*, he is without a parallel. He is wholly devoid of pity. The strength of man, the beauty of woman, the helplessness and innocency of childhood, cannot kindle in his iron heart the least spark of compassion. The wailing of the widow and the cry of the orphan cannot even retard his onward wreckless career. Let the victim be endowed with an almost angelic intellect, and let that be burnished with all the culture of schools, let him be on the eve of blessing the world with the most useful discoveries and inventions, yet all these things will avail absolutely nothing. Oppose his progress with the strongest constitution, the strictest temperance, the most assiduous attention of friendship, and the most skilful medical aid, and you can make no sensible impression upon him. He possesses an ubiquity. Go where you please, and you are ever with him. In the solitary waste, and in the crowded market, in the assembly of pious worshippers, and in the circles of thoughtless gayety, in the rough, cold blast of the North, and in the warm breath of the South, he is present with almost the same plenitude of terrible violence. Every where with an impartial hand he hurls his unerring darts. His modes of attack are endlessly various. His dusky banner waves over dense masses of fierce warriors, all crowned with the laurels of thousand fields. With this invincible host he marches over land and ocean. Anguish and terror go before him; lamentation and wo bring up the rear. The tramp of the pale horse is heard through all the earth. In every valley, and on every hill, mountain and plain, he paweth and smelleth his victims from afar. Long before Adam was created was this terrible beast harnessed. Not a moment has he rested since. Day and night with more than the speed of lightning has he carried about the world his dreadful rider. When this awful foe has brought his victims to the ground the fierceness of his rage is not in the least abated. He binds them all in his iron chains, shuts them up in his dark, solitary cells, and puts his seal upon them. Of his treatment of them we cannot think without shuddering.

Nor is man the only object of his relentless fury. He makes his arrows drunk with the blood of the beasts of the field which serve us, and which we protect and caress. All birds, insects and reptiles, he tramples in the dust. He extends his victories into the oceans, seas, and rivers. All creatures that move and live in the waters quail at his approach, and give up their breath. Yea, more, he spares neither grass nor flowers, neither shrubs nor forests. He lifts up his hand, and blots out nations and mighty empires. Cities once the pride of the earth, he turns into a habitation of dragons. Islands and continents feel his withering sway. Nor are the revolutions of the sky free from his influence. These will at last stop and stand still. A more universal, more impartial, more cruel, and more dreaded enemy is not known to man.

Equally wonderful is the *victory* over this most terrible of enemies. To arrest for one day, such a foe as this, whose progress for thousands of years has been one uninterrupted victory, would deserve to be celebrated with rejoicings ten-fold more than any event recorded on the pages of history. To rout one of the least of his captains in a well fought battle, to break the right arm of his strength, would fill the world with unbounded joy. But a far more serious overthrow awaits this grand devastator of the earth. He will be *swallowed* up in victory. Never more will he lift his hated head, nor show his haggard form. In old times in answer to the prayer of Moses, the Lord removed the locusts and the frogs, so that not one of them was to be found in all the land of Egypt. So the dark legions of the king of terrors, which now perch like locuts on every moving creature, and on every green thing, will be entirely rooted out. Into the land of light where righteousness reigns, not one of them will ever enter. "There shall be no more death, neither sorrow nor crying, neither shall there be any more pain."

No less amazing is the *Conqueror* of death. We have never seen him, but have heard his great fame. He was not a native of this world. He came from a very distant clime. His like this world has never witnessed. He borrowed none of his greatness from outward glitter and pomp. So great was his dignity, so immeasurably exalted above all that was earthly, that all terrestrial distinctions were to him as nothing. Nature stood in awe of him. At his signal, the winds roared with the fury of a tempest, or whispered with the breath of the gentlest zephyr; the waves lifted up their hoary crests, or slept like an infant on the bosom of the deep.

Most wonderful was his beniguity. His presence was not announced by hoarse shouts in the streets. The bruised reed he would not break; and the dimly burning wick he would not quench. The blind gazed on his glory; the deaf heard his instruction; the dumb sung aloud his praise; the cripple and the lame leaped like harts around him. He spoke of the titles and powers which belonged to him in his native land---and they were all such as a Deity alone wears---yet never was his cheek mantled with the blush of pride. He revelled amid uncreated greatness with more childlike simplicity, than we, among pebbles. He announced the most profound and stupendous truths, apparently without the least consciousness of effort. He forgave sins and opened the doors of paradise to all who came to him with a right temper. He healed the broken spirit, dried the tears of the mourner, and took the infant into his arms. "If," said he, "I should speak the word, my Father would instantly give me more than twelve legions of angels; all authority in heaven and earth is mine; when I shall speak the sleepers in the dust of the earth will awake; I shall sit at the last day on a most glorious throne, and my word will unalterably fix forever the condition of angels and men; and when he had thus spoken, he arose and girded himself with a towel, and washed his disciples' feet."---Such was the mighty Being that once appeared on this earth; such was the antagonist of death; and in every possible view he was his antagonist.

D.

From the Hampshire Gazette

What is essential to the Temporal Prosperity of an Ecclesiastical Society.

1. *A neat and commodious house of worship.* This is indispensable. It is not sufficient that there should be a house with four walls and a roof, but it should be neat and commodious. Its appearance should be attractive, and its architecture should be in accordance with the best models, and the principles of correct taste. Strangers, removing their residence from one town to another, are often influenced in determining their ecclesiastical relations much more by *externals* than many imagine. Other things being equal, they will prefer to worship in a house where comfort and taste are consulted, rather than in one where no provision is made for comfort, and good taste is shockingly violated. External beauty should be regarded, as well as internal convenience, and every society, if they would prosper, should aim to make their house of worship an ornament to their town, and a monument of their liberality and taste. [illegible] appearance [illegible] the eye of a stranger is often his index to the character of its proprietors. Every thing connected with it should be of the best kind; it should never be suffered to stand in need of repairs, but should always present the most attractive appearance. A convenient lecture-room, or vestry, is also indispensable.

2. *A parsonage.* This is a matter of which societies are apt to be forgetful. If there is a man in the community who should have a fixed and certain habitation, it is the minister. It is not his business to provide a dwelling for his family, any more than the pulpit from which he is to preach to his people. It is the business of the society who call him to be their minister.---A commodious dwelling should be owned by them, and rented to the minister at a reasonable rate, or considered as a part of his salary. Every minister, when called to take the oversight of a society, should find all necessary provision made for the comfort of his family, and his permanence among his people. The frequent changes in ministerial connections are owing as much to the want of such provision as to any other cause. The minister should know where he is to live, and *be sure* of a fixed home. Unless there is a parsonage, this cannot be the case; and this should be a serious objection on the part of ministers, against settling with a people, or considering themselves as located permanently among them. And when any cause produces this feeling, it becomes inimical to the growth and prosperity of an ecclesiastical society.

3. *A ministerial library.* The importance of this intellectual provision for the minister is very generally overlooked.---Books are his weapons, and his armory should be well supplied. But they are expensive, especially the standard theological works. Every society should own a good library for the use of the minister, and an appropriation should be annually made for the addition of new publications. There is hardly a minister in the land who does not groan in secret over his want of necessary books, and feel cramped and starved intellectually under the privation. While it is impossible for him to provide for himself a suitable library out of his scanty means, his society might do it with ease; and after a good foundation is laid, a small sum appropriated annually would be sufficient to keep it supplied with the valuable publications of each year. Every facility which is thus afforded for the better prosecution of the work of the ministry, conduces to the temporal as well as the spiritual prosperity of a society.

4. *A liberal salary, promptly paid.* We are almost tempted to despair of ever seeing the day when the ministers of the gospel shall be treated with common justice, in respect to their support. The average salary of the clergy of New England, where they are better paid than in any other part of our land, is about equal to that of a third rate clerk in a counting-room, and below that of a bar keeper at a fashionable hotel. Upon this they are to feed, clothe and educate their families, contribute liberally to the benevolent operations of the day, keep a bishop's table and open house for every wayfarer who may choose to call and tarry. They labor under peculiar disadvantages, too, in providing for their family wants. They must buy every thing. and buy it at the highest prices, and pay for credit too; and they are debarred from any collateral means of support of a secular character. In addition to all this, not one minister in fifty can count upon receiving his salary, scanty as it is, when justly due; and if he makes engagements, depending upon the honesty and promptness of his people, he leans upon a broken reed, and his engagements must be dishonored.---There is no worse policy than this for any society. The minister gives them that for which *no money* can be an equivalent, and he should at least expect his just dues to be promptly paid. For some excellent remarks on this subject, I refer my readers to an article from the N. E. Puritan, which appeared in the Gazette of last week; and close with the hope that the few hints I have here thrown out may not be out of place, and may lead to serious consideration and to reform among our ecclesiastical societies.

CLERICUS.

Influence of Infant Baptism.

The following sound views we copy from an article which appeared in the last number of the Christian Review, in reference to "the Great Awakening," in the time of Whitefield, Edwards, &c. This article is written with uncommon power, and contains many remarks on the subject of revivals of religion, which are of great practical importance, and worthy the serious and attentive consideration of Christians and Christian ministers. We shall present some further extracts from this article in future.

The Puritans landed on these shores, a body of professed Christians. All were members of churches; and all who had arrived at adult age believed themselves to be, in the language of the Scriptures, "renewed in the spirit of their minds." The church and the state,---the church not in name only, but in reality, and the civil society, for the first time on earth, in this strict sense,---consisted of the same persons. Every freeman was believed to be a valid church-member. The assembly of the citizens for public business had nothing to do but appoint another moderator, and open another book of records, and they were a church, met for the transaction of ecclesiastical business.

It is not surprising, that, under these circumstances, they lost sight of the wide, the actual difference by which these meetings were separated. We need not wonder that these same men did not perceive that, acting in these two different capacities, their powers, their authority, and their limitations were widely dissimilar. Men are slow to perceive the distinctions of principle, specially when they are rendered obscure by convenient, visible arrangements, which overspread and seem to obliterate them.

There were, by consequence, important principles overlooked in the fundamental laws of the Puritan polity. Here were men of real piety, proper and veritable members of the church. They had a right to govern each other according to the laws of the New Testament, in things merely ecclesiastical. Here were the same men, members of civil society, having power to govern each other, in things civil only, in accordance with the social laws of man.---The principles by which they were to be governed in these two relations, were exceedingly unlike. But, so long as precisely the same persons were both the legislators and the subjects under both forms of government, no practical inconvenience was felt, and none was apprehended. They therefore formed their civil polity on the principle of the union of church and State. They allowed no man to hold office, or to exercise the right of suffrage, unless he were a Christian upon a credible profession of his faith. This was the original notion of our Puritan forefathers.

But, so monstrous a theoretical error cannot long exist in practice, without discovering its mischievous fallacy. It was soon found that there were many citizens who gave no evidence of piety, and who were too honest to make a profession, which their own consciousness would testify to be hypocrisy. It seemed manifestly unjust to exclude them from the right of citizenship. They were from among the best families of the colony, men of high integrity, sound discretion, and large possessions. Their number was rapidly increasing; and it was manifest that the government could not be carried on successfully, if they were excluded. What then must be done? The principle on which the colonies were established must be abandoned, and all men of suitable social qualifications, admitted members of the body politic; or else the doors of the church must be opened wide enough to admit to its fellowship all those who were entitled to the rights of citizenship. The latter alternative was, of course, adopted. The church has always been made the victim, when worldly policy has demanded a sacrifice as a peace-offering.---Persons were admitted as members in part, if they were of upright life; the sacrament of the Lord's supper was considered a means of grace, and thus, very soon, every respectable citizen became a member of a Puritan church.

The result of all this may be easily told. The church visible was composed of men who had no conviction of their relations to God, who knew nothing of true repentance, or of faith in Christ. Christianity became a matter of forms and observances. The ministry sank to the level of the people. Experimental piety ceased to be insisted on as a qualification for the clerical office. The great doctrines of the reformation were rarely exhibited. Sermons became pleasant essays on questions of ethics, or manners, or things in general. The church and the world were no longer divided by any perceptible line. Any respectable man might become a member of the church, if he chose; and he of course chose it, that so he might become entitled to the privileges of citizenship. To this state had Puritanism arrived at the time of Edwards. It seemed as though vital religion had fled hither to the wilderness of America, to find a grave, instead of a joyous and ever-enduring home.

We do not say, of course, that such a condition of things was universal. By no means. In the hour of the deepest declension of Israel, God had reserved to himself "seven thousand men, who had not bowed the knee to Baal." Thus is it always.---God, in the darkest day of formalism, does not leave himself without a witness. There were, at this very time, among the Puritans, men of thorough piety, of vast learning, of unquestioned love to the cause of true religion. We speak merely of the general fact, and the obvious course of things.---These excellent men were sadly biased and hampered by the error of their fundamental principle. Commencing with false admissions, they could not act with consistent energy. Taking the church as they found it, and as they supposed that of right it ought to be, they could not but conform themselves to its condition. We need no stronger proof of all this than the fact, that Dr. Stoddard, of Northampton, the predecessor and grandfather of Jonathan Edwards, was himself the great defender of this very laxity of church discipline, to which we have been alluding.

And here we must ask leave to speak, as Burke once said, "with the freedom of history, and we hope without offence." There is one cause of this wide-spread declension, which Mr. Tracy has not observed. We believe it to be Infant Baptism. Concerning the tendency of this institution to produce such an effect, we ask leave to offer a few cursory suggestions.

The essential element of the prosperity of the Chrstian church is its holiness, its piety, its penitence, and faith in the Redeemer. It is composed of a peculiar people. It is a nation of priests. It is designed to be the light of the world; and the more brilliantly this light shines amidst the surrounding darkness, the more commanding will be its influence, and the more rapid its extension.

The only qualification to membership of this church, is personal religion; the renunciation of sin, sincere love to God, honest obedience to all his commandments, and reliance for acceptance, not on our own works, but on the righteousness of Christ. He who has these tempers of heart, is a child of God; or, which is precisely the same thing, is a member of that church which is "the body of Christ." The sole qualification of membership is a moral qualification. "They are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." The true theory of a church is, that it is a body composed of precisely such persons and no other.---True, we are unable, in all cases, to detect hypocrisy. The apostles themselves were sometimes deceived in the character of their converts. But this is no reason why we should abandon our principle. Because we cannot render the church as pure as we might wish, this is no reason why we should neglect the care of its purity altogether. We are sometimes deceived by counterfeit coin; but this, surely, is no reason why we should take indiscriminately every coin that is offered to us, and thus render spurious the general rule instead of the exception.

Now, if this be so, it is evident that the purity, the power, the efficiency of the Christian church will depend on the principles which she adopts in the admission of members to her communion. So long as membership is made to depend solely on moral qualification, faith in Christ, and a right temper of heart towards God manifested in a correspondent conduct, the church will be "a light of the world, a city set upon a hill." As soon as any other qualification is blended with the moral qualification, so soon as a man may be admitted to the communion of saints for any other reason than that he is really a child of God and an heir of heaven; just so soon will the church and the world become inseparably commingled. Her light will burn dimly, and it will in the end become extinguished. We say, extinguished. For where two sorts of qualifications are admitted, the one involving a change of heart, and the other depending upon something disconnected with it, the latter mode of admission will, in the end, inevitably predominate. Men are desirous of entering heaven by any other means than by holiness of heart. The church is considered the gate of heaven. Such it ought to be. If they can enter the church, they generally consider themselves safe; and if they can enter it without forsaking their sins, they prefer this mode to any other

Now this is precisely the place where infant baptism comes in, and furnishes a qualification for membership aside from holiness of heart. Before he knows the distinctions of right and wrong, the child is admitted to an ordinance of the Christian church. He has been baptized into the name of the Father, and the Son, and the Holy Ghost. By almost all who practise this ordinance, he is considered to be, at least, in a more salvable state than those who have not been thus consecrated. He is under special covenant with God. By far the greater part, however, of the Pædo-baptist churches in Christendom believe that some special grace is actually communicated in baptism, that the "child is received into the congregation of Christ's flock," is "regenerate and grafted into the body of Christ's church." Now when this is believed and carried out into practice, its effect upon the purity of the Christian society must be manifest. Its tendency is inevitably to a national, or at least, to an hereditary church. It renders membership dependent, not on spirituality of life, but on the accident of birth, and the performance of an ordinance, at a time when the human being himself had not yet received a single moral impression.

It by no means abates the force of these considerations, to be told that many Protestant churches do not believe in baptismal regeneration, or baptismal grace. We ask, why then do they profess it? Or, we ask again for a scriptural and explicit account of the meaning of infant baptism. Where is it taught? What does it signify? To whom is it to be administered? What change does it effect in the relations of the subject? We must be allowed to express our opinion, that if it really means any thing whatsoever, that thing, be it more or less, will be found to have precisely the effect which we have ascribed to it; to open a door of admission to the Christian church, aside from the qualification of holiness of heart. Such we believe to have been its tendency in the Romish, the Greek, the Armenian, the Lutheran churches, the established church of Great Britain, and in our own Puritan churches of New England.*

We are far from saying that the churches which renounce the baptism of infants are pure from error of doctrine, or even in practice. All we claim for them is that they are free from *this* source of error and impurity. They may err from fanaticism, or formalism; but they have not adopted this source of error as one of their principles of action. This we claim for them, and no more.

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* We are gratified to perceive that the Rev. Dr. Baird, a most intelligent and competent witness, in his late work on "Religion in America,"---a book, by the way, which we take this opportunity strongly to commend,---holds sentiments on this subject similar to our own. He ascribes the change from the Calvinism of the Puritans to the Unitarianism of their descendants to this very cause. In chapter 3, book vii. under the head, "Unitarianism," page 273, we find the following passage:---"The system" (that of making church-membership a condition of citizenship) "appears to have been adopted in 1648, with a degree of unanimity; but, as the number of unconverted adults increased, both by immigration, and by the growing up of children without piety, there was an increasing dissatisfaction with it. By the year 1662, such a change of opinions had been wrought, that what was called the 'half way covenant' was introduced by a recommendation of the General Synod. Accordingly to this new system, persons baptized in infancy were to be considered members of the church to which their parents belonged, though they were not to be admitted to the Lord's table without evidence of regeneration. Such persons, on arriving at maturity, understanding the doctrine of faith, and publicly professing their assent thereto, not scandalous in life, and solemnly owning the covenant before the church, wherein they gave up themselves and their children to the Lord, and subject themselves to the government of Christ in the church, had a right to baptism for their children. It relieved the applicant for church membership from the necessity of furnishing evidence of his piety, and oblige the church, if it would exclude him, to prove that he was heretical in his opinions, or scandalous in his life." "One step more remained to be taken. In 1704, 'the venerable Stoddard,' of Northampton, avowed his belief that unregenerate persons ought to partake of the Lord's supper; and in 1707 he published a sermon in defence of that doctrine. He maintained that the Lord's supper is a means of regeneration and that unregenerate men, regarding themselves, and being regarded by the church as such, ought to partake of it as a means of procuring that desirable change in their own hearts." We fully agree with Dr. Baird, and we believe that the precise tendency of infant baptism---a tendency the stronger and the more irresistible, the more consistently it is administered as an ordinance of the Christian church---is to obliterate the line which separates the church from the world, and introduce that state of religious opinions which in New England assumed the form of Unitarianism.

The Minister's Widow.

[From "Lights and Shadows of Scottish Life."]

The dwelling of the Minister's Widow stood within a few fields of the beautiful village of Castle-Holm, about a hundred low-roofed houses that had taken the name of the parish of which they were the little romantic capital. Two small regular rows of cottages faced each other, on the gentle acclivity of a hill, separated by a broomy common of rich pasturage, through which hurried a translucent loch-born rivulet, with here and there its shelves and waterfalls overhung by the alder or weeping birch. Each straw-roofed abode, snug and merry as a bee-hive, had behind it a few roods of garden ground; so that, in spring, a cloud of blossoms on the pear, apple, and plum trees; and in autumn was brightened with golden fruitage. In the heart of the village stood the Manse---and in it had she, who was now a widow, passed twenty years of privacy and peace. On the death of her husband, she had retired with her family---three boys, to the pleasant cottage which she now inhabited. It belonged to the old lady of the Castle, who was patroness of the parish, and who accepted, from the minister's widow, of a mere trifle as a nominal rent. On approaching the village, strangers always fixed upon the Sunny-side for the Manse itself; for an air of serenity and retirement brooded over it as it looked out from below its sheltering elms, and the farm-yard with its corn-stack marking the homestead of the agricultural tenant was there wanting. A neat gravel-walk winded away, without a weed, from the white gate by the road-side, through lilacs and laburnums; and the unruffled and unbroken order of all the breathing things that grew around, told that a quiet and probably small family lived within those beautiful boundaries.

The change from the Manse to Sunny-side had been with the widow a change from happiness to resignation. Her husband had died of a consumption; and for nearly a year she had known that his death was inevitable. Both of them had lived in the spirit of that Christianity which he had preached; and therefore the last year they passed together, in spite of the many bitter tears which she who was to be the survivor shed when none were by to see, was perhaps on the whole the best deserving of the name of happiness, of the twenty that had passed over their earthly union. To the dying man death had lost all his terrors. He sat beside his wife, with his bright hollow eyes and emaciated frame, among the balmy shades of his garden, and spoke with fervor of the many tender mercies God had vouchsafed to them here, and of the promises made to all who believed in the gospel. They did not sit together to persuade, to convince, or to uphold each other's faith, for they believed in the things that were unseen, just as they believed in the beautiful blossomed arbor that then contained them in its shading silence. Accordingly when the hour was at hand, in which he was to render up his spirit into the hand of God, he was like a grateful and wearied man falling into a sleep. His widow closed his eyes with her own hands, nor was her soul then disquieted within her. In a few days she heard the bell tolling, and from her sheltered window looked out, and followed the funeral with streaming eyes but an unweeping heart. With a calm countenance, an humble voice, she left and bade farewell to the sweet Manse, where she had so long been happy---and as her three beautiful boys, with faces dimmed by natural grief, but brightened by natural gladness, glided before her steps, she shut the gate of her new dwelling with an undisturbed soul, and moved her lips in silent thanksgiving to the God of the fatherless and the widow.

Her three boys, each one year older than the other, grew in strength and beauty, the pride and flower of the parish. In school they were quiet and composed; but in playhours they bounded in their glee together like young deer, and led the sportful flock in all excursions through the wood or over the moor. They resembled, in features and in voice, both of their gentle parents; but nature had moulded to quite another character their joyful and impetuous souls. When sitting or walking with their mother, they subdued their spirits down to suit her equable and gentle contentment; and behaved towards her with a delicacy and thoughtfulness, which made her heart to sing for joy. So too did they sit in the kirk on Sabbath, and during all that day the fountain of their joy seemed to subside and to lie still. They knew to stand solemnly with their mother, now and then on the calm summer evenings, beside their father's grave. They remembered well his pale kind face---his feeble walk---his bending frame---his hand laid in blessing on their young heads---and the last time they ever heard him speak. The glad boys had not forgotten their father; and that they proved by their piety unto her whom most on earth had their father loved. But their veins were filled with youth, health, and the electricity of joy; and they carried without and within the house such countenances as at any time coming upon their mother's eyes on a sudden, was like a torch held up in the dim melancholy of a mist, diffusing cheerfulness and elevation.

Years passed on. Although the youngest was but a boy, the eldest stood on the verge of manhood, for he had entered his seventeenth year, and was bold, straight, and tall, with a voice deepening in its tone, a graver expression round the gladness of his eyes, and a sullen mass of coal-black hair hanging over the smooth whiteness of his open forehead. But why describe the three beautiful brothers? They knew that there was a world lying at a distance that called upon them to leave the fields, and woods, and streams, and lochs of Castle Holm; and, born and bred in peace as they had been, their restless hearts were yet all on fire, and they burned to join a life of danger, strife, and tumult. No doubt it gave their mother a sad heart to think that all her three boys who she knew loved her so tenderly could leave her all alone, and rush into the far-off world. But who shall curb nature? Who ought to try to curb it when its bent is strong? She reasoned awhile and tried to dissuade. But it was in vain. Then she applied to her friends; and the widow of the minister of Castle-Holm, retired as his life had been, was not without friends of rank and power. In one year her three boys had their wish,---in one year they left Sunny-side, one after the other; William to India,---Edward to Spain,---and Harry to a man-of-war.

Still was the widow happy. The house that so often used to be ringing with joy was now indeed too, too silent; and that utter noiselessness sometimes made her heart sick when sitting by herself in the solitary room. But by nature she was a gentle, meek, resigned, and happy being; and had she even been otherwise, the religion which her whole life had instilled, must have reconciled her to what was now her lot. Great cause had she to be glad. Far away as India was, and seemingly remote in her imagination, loving letters came from her son there in almost every ship that sailed for Britain; and if, at times, something delayed them, she came to believe in the necessity of such delays, and, without quaking, waited till the blessed letter did in truth appear. Of Edward, in Spain, she often heard,---though for him she suffered more than for the others. Not that she loved him better, for, like three stars, each possessed alike the calm heaven of her heart; but he was with Wellesley, and the regiment, in which he served, seemed to be conspicuous in all skirmishes, and in every battle. Henry, her youngest boy, who left her before he had finished his fourteenth year, she often heard from; his ship sometimes put into port; and once, to the terror and consternation of her loving and yearning heart, the young midshipman stood before her, with a laughing voice, on the floor of the parlor, and rushed into her arms. He had got leave of absence for a fortnight; and proudly, although sadly too, did she look on her dear boy when he was sitting in the kirk with his uniform on, and his war weapons by his side,---a fearless and beautiful stripling, on whom many an eye was insensibly turned even during service. And, to be sure, when the congregation were dismissed, and the young sailor came smiling out into the church-yard, never was there such a shaking of hands seen before. The old men blessed the gallant boy,---many of the mothers looked at him not without tears; and the young maidens, who had heard that he had been in a bloody engagement, and once nearly shipwrecked, gazed upon him with unconscious blushes, and bosoms that beat with innocent emotion. A blessed week it was indeed that he was then with his mother; and never before had Sunny-side seemed so well to deserve its name.

To love, to fear, and to obey God, was the rule of this widow's life. And the time was near at hand when she was to be called upon to practise it in every silent, secret, darkest corner and recess of her afflicted spirit. Her eldest son, William, fell in storming a fort in India, as he led the forlorn-hope. He was killed dead in a moment, and fell into the trench with all his lofty plumes. Edward was found dead at Talavera, with the colors of his regiment tied round his body. And the ship in which Henry was on board, that never would have struck her flag to any human power sailing on the sea, was driven by a storm on a reef of rocks,---went to pieces during the night,---and of eight hundred men not fifty were saved. Of that number Henry was not,---but his body was found next day on the sand, along with those of many of the crew, and buried, as it deserved, with all honors, and in a place where few but sailors slept

In one month, one little month, did the tidings of the three deaths reach Sunny-side. A government letter informed her of William's death, in India, and added, that on account of the distinguished character of the young soldier, a small pension would be settled on his mother. Had she been starving of want, instead of blest with competence, that word would have had then no meaning to her ear. Yet true it is, that a human---an earthly pride, cannot be utterly extinguished, even by severest anguish, in a mother's heart, yea, even although her best hopes are garnered up in heaven; and the weeping widow could not help feeling it now, when, with the black wax below her eyes, she read how her dead boy had not fallen in the service of an ungrateful state. A few days afterward, a letter came from himself, written in the highest spirits and tenderest affection. His mother looked at every word,---every letter,---every dash of the pen;---and still one thought, one thought only, was in her soul, "the living hand that traced these lines, where, what is it now?" But this was the first blow only; ere the new moon was visible, the widow knew that she was altogether childless.

It was in a winter hurricane that her youngest boy had perished; and the names of those whose health had hitherto been remembered at every festal Christmas, throughout all the parish, from the castle to the humblest hut, were now either suppressed within the heart, or pronounced with a low voice and a sigh. During three months, Sunny-side looked almost as if uninhabited. Yet the smoke from one chimney told that the childless widow was sitting alone at her fireside; and when her only servant was spoken to at church, or on the village green, and asked how her mistress was bearing these dispensations, the answer was, that her health seemed little, if at all impaired, and that she talked of coming to divine service in a few weeks, if her strengh would permit. She had been seen, through the leafless hedge, standing at the parlour window, and had motioned with her hand to a neighbor who, in passing, had uncovered his head. Her weekly bounty to several poor and bed-ridden persons had never suffered but one week's intermission. It was always sent to them on Saturday night; and it was on Saturday night that all the parish had been thrown into tears, with the news that Henry's ship had been wrecked, and the brave boy drowned. On that evening she had forgotten the poor.

But now the spring had put forth her tender buds and blossoms,---had strewn the black ground under the shrubs with flowers,---and was bringing up the soft, tender, and beautiful green over the awakening face of the earth. There was a revival of the spirit of life and gladness over the garden, and the one encircling field of Sunny-side; and so, likewise, under the grace of God, was there a revival of the soul that had been sorrowing within its concealment. On the first sweet dewy Sabbath of May, the widow was seen closing behind her the little white gate, which for some months her hand had not touched. She gave a gracious, but mournful smile, to all her friends, as she passed on through the midst of them, along with the minister, who had joined her on entering the church-yard; and although it was [illegible] in her pew, with [illegible] ed pale [illegible] the Bible and Psalm-books that had belonged to her sons lying before her, as they themselves had enjoined when they went away, yet her face brightened even as her heart began to burn within her, at the simple music of the psalm. The prayers of the congregation had some months before been requested for her, as a person in great distress; and during service, the young minister, according to her desire, now said a few simple words, that intimated to the congregation, that the childless widow was, through his lips, returning thanks to Almighty God, for that he had not forsaken her in her trouble, but sent resignation and peace.

From that day she was seen, as before, in her house, in her garden, along the many pleasant walks all about the village, and in the summer evenings, though not so often as formerly, in the dwellings of her friends, both high and low. From her presence a more gentle manner seemed to be breathed over the rude, and a more heartfelt delicacy over the refined. Few had suffered as she had suffered; all her losses were such as could be understood, felt, and wept over by all hearts; and all boisterousness or levity of joy would have seemed an outrage on her, who, sad and melancholy herself, yet wished all around her happy, and often lighted up her countenance with a grateful smile, at the sight of that pleasure which she could not but observe to be softened, sobered, and subdued for her sake.

Such was the account of her, her sorrows, and her resignation, which I received on the first visit I paid to a family near Castle-Holm, after the final consummation of her grief. Well known to me had all the dear boys been; their father and mine had been laborers in the same vineyard; and as I had always been a welcome visiter, when a boy, at the Manse of Castle-Holm, so had I been, when a man, at Sunny-side. Last time I had been there, it was during the holidays, and I had accompanied the three boys on their fishing excursions to the Lochs in the moor; and in the evenings pursued with them their humble and useful studies; so I could not leave Castle-Holm without visiting Sunny-side, although my heart misgave me, and I wished I could have delayed it till another summer.

I sent word that I was coming to see her, and I found her sitting in that well-known little parlor, where I had partaken the pleasure of so many merry evenings, with those whose laughter was now extinguished. We sat for a while together speaking of ordinary topics, and then utterly silent. But the restraint she had imposed upon herself she either thought unnecessary any longer, or felt it to be impossible; and rising up, went to a little desk, from which she brought forth three miniatures, and laid them down upon the table before us, saying, "Behold the faces of my three dead boys!"

So bright, breathing, and alive did they appear, that for a moment I felt impelled to speak to them, and to whisper their names. She beheld my emotion, and said unto me, "Oh! could you believe that they are all dead! Does not that smile on Willy's face seem as if it were immortal? Do not Edward's sparkling eyes look so bright as if the mists of death could never have overshadowed them? and think—O! think, that ever Henry's golden hair should have been draggled in the brine, and filled full, full, I doubt not, of the soiling sand!"

I put the senseless images one by one to my lips, and kissed their foreheads—for dearly had I loved these three brothers; and then I shut them up and removed them to another part of the room. I wished to speak, but I could not; and, looking on the face of her who was before me, I knew that her grief would find utterance, and that not until she had unburthened her heart could it be restored to repose.

"They would tell you, sir, that I bear my trials well; but it is not so. Many, many unresigned and ungrateful tears has my God to forgive in me, a poor, weak, and repining worm. Almost every day, almost every night, do I weep before these silent and beautiful phantoms; and when I wipe away the breath and mist of tears from their faces, there are they smiling continually upon me! Oh! death is a shocking thought when it is linked in love with creatures so young as these! More insupportable is gushing tenderness, than even dry despair; and, methinks I could bear to live without them, and never to see them more, if I could only cease to pity them! But that can never be. It is for them I weep, not for myself. If they were to be restored to life, would I not lie down with thankfulness in the grave? William and Edward were struck down, and died, as they thought, in glory and triumph.—Death to them was merciful. But who can know, although they may try to dream of it in horror, what the youngest of them, my sweet Harry, suffered, through that long dark howling night of snow, when the ship was going to pieces on the rocks!"

The last dismal thought held her for a while silent; and some tears stood in drops on her eye-lashes, but seemed again to be absorbed. Her heart appeared unable to cling to the horrors of the shipwreck, although it coveted them; and her thoughts reverted to other objects. "I walk often into the rooms where they used to sleep, and look on their beds till I think I see their faces lying with shut eyes on their pillows. Early in the morning, do I often think I hear them singing—I waken from troubled unrest, as if the knock of their sportive hands were at my door summoning me to rise. All their stated hours of study and of play—when they went to school and returned from it—when they came in to meals—when they said their prayers—when they went leaping at night to bed as lightsomely, after all the day's fatigue, as if they had just risen. Oh!—Sir—at all these times, and many, and many a time beside these, do I think of them whom you loved."

While thus she kept indulging the passion of her grief, she observed the tears I could no longer conceal; and the sight of my sorrow seemed to give, for a time, a loftier character to hers, as if my weakness made her aware of her own, and she had become conscious of the character of her vain lamentations. "Yet, why should I so bitterly weep? Pain had not troubled them—passion had not disturbed them—vice had not polluted them. May I not say, 'My children are in heaven with their father'—and ought I not, therefore, to dry up all these foolish tears now and for evermore!"

Composure was suddenly shed over her countenance, like gentle sunlight over a cheerless day, and she looked around the room as if searching for some pleasant objects that eluded her sight. "See," said [illegible] all their books, arranged [illegible] pected visit. Alas! too many on his unex- about the troubles and battles of the sea are [illegible] But it matters not now. You are looking at that drawing. It was done by himself,—that is the ship he was so proud of, sailing in sunshine, and a pleasant breeze. Another ship indeed was she soon after, when she lay upon the reef! But as for the books, I take them out of their places and dust them, and return them to their places, every week. I used to read to my boys, sitting round my knees, out of many of these books, before they could read themselves,—but now I never peruse them, for their cheerful stories are not for me. But there is one book I do read, and without it I should long ago have been dead. The more the heart suffers, the more does it understand that book. Never do I read a single chapter, without feeling assured of something more awful in our nature than I felt before. My own heart misgives me; my own soul betrays me; all my comforts desert me in a panic; but never yet once did I read one whole page of the New Testament that I did not know that the eye of God is on all his creatures, and on me like the rest, though my husband and all my sons are dead, and I may have many years yet to live alone on the earth."

After this we walked out into the little avenue, now dark with the deep, rich shadows of summer beauty. We looked at that beauty, and spoke of the surpassing brightness of the weather during all June, and advancing July. It is not in nature always to be sad; and the remembrance of all her melancholy and even miserable confessions was now like an uncertain echo, as I beheld a placid smile on her face, a smile of such perfect resignation, that it might not falsely be called a smile of joy. We stood at the little white gate; and with a gentle voice, that perfectly accorded with that expression, she bade God bless me; and then with composed steps, and now and then turning up, as she walked along, the massy flower-branches of the laburnum as bent with their load of beauty they trailed upon the ground, she disappeared into that retirement, which, notwithstanding all I had seen and heard, I could not but think deserved almost to be called happy, in a world which even the most thoughtless know is a world of sorrow.

Crime in New Orleans.—From the statements of those who make short visits to this city, persons abroad are led to suppose that it exceeds all the other cities of the land in the enormity and number of its crimes. Our object is not to extenuate or conceal any of the evil practices of the place—we shall speak with freedom of them, and endeavor to correct what is wrong. But our design now is to show by a few plain facts that if there are great crimes committed in New Orleans, it is mostly by those who are neither natives of this State, or even of the South.

We know that these statements will appear startling to some who are accustomed to consider New Orleans, and in fact the whole South, as the great nursery of crime for the whole land.

That we may have the entire confidence of our readers in the statements which we shall make, we will inform them that they were politely furnished to us by the Recorder of the Second Municipality, and may therefore be relied upon. We suppose that by reference to the commitments for one year to the workhouse, we might form a tolerably correct estimate of the proportion of crime for which strangers are accountable, and which, though committed in New Orleans, and although the odium falls upon the city, is really the crime of citizens of other States, and foreigners, who have been but a few years or months amongst us.

From the 23d of February, 1842 to the 1st of January, 1843, there were committed to the Second Municipality workhouse 602 prisoners; of these 486 were males, and 116 females; of the males 189 were born in the United States, while 297 were foreigners, and of these foreigners 199 were Irishmen. Of the 116 females 37 were born in the United States, and 79 were foreigners, and 67 Irish. Thus of the whole 602 only 226 were born in the United States. But we wish particularly to show how the citizens of other States give a bad name to New Orleans.

It has been shown that of the 602 prisoners only 189 males and 37 females were born in the United States. Now only two of the males and one female were born in Louisiana. Of the males 52 were born in New York, in Kentucky 47, Pennsylvania 28, Maryland 11, Arkansas 11, Illinois 9, Ohio 9, Maine 7, Tennessee 6, Virginia 5, North Carolina 5, Massachusetts 4, Vermont 3, Rhode Island 2, Louisiana 2. Of the females, New York 10, Ohio 6, Pennsylvania 5, Kentucky 4, Maine 3, Tennessee 3, Maryland 2, Rhode Island 1, North Caroline 1, Illinois 1, Louisiana 1.

It is a lamentable fact that persons who visit the city only for a short time, seem to give loose reins to their passions, and thus during the winter the theatres and other places of amusement are crowded by those, some of whom were professors of religion at home, and who return with the most horrid accounts of the immorality of New Orleans.

We do not intend to let these things pass, without vindicating ourselves against such slanders. We know that New Orleans has been considered not only a grave yard, a place of skulls, but also a modern Gomorrah. It is our purpose by a few undeniable facts to endeavor to disabuse the public mind on both these subjects.—*N. O. Protestant.*

CHRISTIAN WATCHMAN.

BOSTON, OCTOBER 4, 1844.

Dependence on the Holy Spirit.

No peculiarity was more conspicuous in the characters and doctrines of the apostles and early Christians, than their continual dependence on the Holy Spirit. They evidently expected no beneficial change in the spiritual or social condition of the human race, except through His agency. The preaching of the gospel, they therefore insisted, derived all its efficacy from the influence of the Spirit, who worked in the understandings and affections of men. The miraculous gifts of the Spirit, such as that of healing, speaking in different languages, or interpreting languages before unknown, were but the outward tokens of the reality of the inward grace, the visible proof that the Divine Spirit can and does work on the souls of men to "turn them from darkness to light and from the power of Satan unto God."

This habitual dependence on the Spirit, is not, we fear, the peculiar characteristic of those, claiming to be the followers of Christ at the present day. True, the duty and importance of it is now and then seriously urged in the conference room, or in the church meeting, but if we do not mistake the characteristics of the time, it is far from being held up as a leading and prominent truth of Christianity. The apostles were not afraid nor ashamed to do it before large and promiscuous assemblies. When the multitude treated the outward [illegible] workings as the effects of drunkenness, Peter at once declared the truth that the Lord Jesus [illegible] they had slain, but whom God had raised up, "being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear." He did not reserve this truth for a private company, but gave it the utmost possible publicity.

This dependence on the Spirit must be felt and acknowledged, before the cause of religion can move onward in prosperity and influence as in days past—before the churches have any right to expect additions to their numbers from the ranks of the unconverted.

The spirit of the age, about which so much has been said, is, so far as it is better than the spirit of any other age, only one of the effects of the Holy Spirit, and one of the least important too—it is the smoke and vapor, not the fire—an effect, not a cause—a mere production not an agency. Trust not to it to produce or hasten any reform—it never was useful in that way, it never will be. The outbreaks of public opinion in the cause of reform are like the bursting of a steamboat's boiler—able to scald and kill whatever may oppose *its* progress, but useless in hastening forward the speed of the boat. Public opinion may make or mar individual men, or particular enterprises, according to its caprices, and the skill of those who direct it, but will never convert a soul, nor drive one onward in the way of holiness.

It is one of the saddest mistakes on the part of Christians at the present day, that they are so much mingled up with the world in their schemes and enterprises of reform. Plans of reform, partly religious, partly political, seizing with one hand the conscience of the Christian, and with the other the passions of the worldling, the prejudices of the infidel, and the delusions of the fanatic; demand their co-operation. The distinction between the duty of the Christian to walk with God, to live and labor for the extension of the Redeemer's kingdom and the salvation of souls; and his duty as a citizen to govern himself and to sustain principles of government, in accordance with the social laws of the human race, is lost sight of; and religion, politics, and reform, each and all to be alike promoted by the spirit of the age or any other spirit which can be called down or conjured up, by appeals to conscience or to passion, by prayer meetings or by political mass meetings, by church resolutions or by waving flags and deafening shouts, by ministers preaching on Sunday and haranguing political meetings during the week, by prayer, puns and puffs, all working together to bring about the same result!

If Christians are to be instrumental in the salvation of our country, it is by being Christians, and acting as Christians, at all times, and in all circumstances. They need not cease to take interest in any thing which is of importance to mankind, but they should never forget that nothing can be of so much importance as to bring all men under the influence of the Holy Spirit, in order that they may be fitted for real happiness in this world, and for unending happiness in that which is to come.

From our Washington Correspondent.

Local News—Political Party Movements—The late Texas Minister—The Firemen's Riots—Naval Court Martial—Warm Weather—Style of Preaching—Singing.

Washington, D. C., Sept. 28, 1844.

I see, Mr. Editor, by your paper of last evening, (thanks to the new railroad arrangement that we can see it so early,)—I see that you are back again in your old duties; for no one can mistake those *crisp* little editorials. Your correspondent here has been silent (not napping,) a week or two of late; not from want of interest, but from want of the interesting. Every resident visitor of our city is of one opinion—Washington is a dull place in summer.

Let me give your readers first some scraps of the local news of our city for the last three weeks. In the political circles all are wide awake. Boys parade the streets at night with lanterns and banners, and clubs meet to sing, hear speeches, and hurrah. The very objectionable practice of betting, among even the wealthy and influential of both political parties, seems to be getting more and more in vogue. The leading party papers here have no scruple about announcing proposed bets, although the editors profess not to sanction the practice. Both parties seem confident of success.

The Hon. Mr. Van Zandt, Minister from Texas to this Government, took leave of the President on Wednesday, Sept. 11, having been recalled by his government. The President in his brief address on the occasion, spoke in warm terms of the friendly intercourse which they had enjoyed together, and expressed his regret that he had not the pleasure of welcoming him as *an American citizen*, instead of bidding him adieu as the returning minister of a foreign government. The Secretary of Legation, Mr. Raymond, takes his place for the present.

Quite a riotous spirit has lately manifested itself among our firemen. They have hitherto been quite free from the mobocratic spirit which has prevailed among the firemen of Philadelphia, and sometimes of Boston. But recently two or three disgraceful encounters have taken place between them; one on Sabbath last. These disturbances have grown out of some rivalry and misunderstanding between the Georgetown and Washington companies. Fires have been very numerous of late in both cities; one or two of them quite destructive; and there is some probability that some of them have been the work of incendiaries, with the express design of bringing the companies in collision. I see announced in the papers that the fire companies are to hold meetings to inquire what means may be employed to adjust these difficulties. This is beginning right—success to the endeavor.

A Naval Court Martial has been for several days in session at our Navy Yard, to investigate the circumstances connected with the loss by fire of the United States Steamer Missouri, some months ago in the Mediterranean. The Court are going into quite an extensive examination of witnesses. There will probably be no unfavorable result to any of the parties concerned.

The weather among us has been extremely hot for the last two or three weeks, until within about three days past. The prevailing drought has been felt with peculiar severity in the neighboring country. The late [illegible] crops in many places have been nearly destroyed by a worm which the warm weather has served to breed. But we have a real New England northeaster now—a cold raw wind and driving rain.

There was one other point of difference between the Virginia and New England ministers to which I intended to have alluded in my last but want of room prevented. The ministers of this region almost universally preach without written notes; I was about to say *extempore;* but there is such a tendency to confound the two ideas of extemporaneousness in thought and in expression, and such a general impression that they are the necessary accompaniments of each other, that I avoid it. The former preachers of the country have of course no time to labor with the pen; their sermons must be studied while following the plough or riding on their circuits. The people generally have become accustomed to their style of preaching and thus the pastors of the cities and large towns have fallen into the same habit of preaching *without book.* Now there seem to be both advantages and disadvantages connected with this custom. The objection that the neglect of writing tends to a neglect of study undoubtedly has force; though it is not necessary; for I have heard a preacher boast of having *written* a sermon between dinner and tea. Such a sermon must certainly be quite as *extempore* as one of Thomas Scott's, the analysis of which was prepared while he was walking to the place of preaching. There is a *freshness* about an extempore discourse; for there is force in famous Sidney Smith's sarcasm upon 'reading off enthusiasm and holy indignation a week old.' There is, too, a familiarity and simplicity which the written discourse cannot possess. But perhaps your correspondent is betraying himself into an advocacy of unwritten discourses and may get the reputation of being a *radical;* whereas he is a *Conservative.* But who hears a written plea at the bar or a written argument in the Senate? And what does the history of reading sermons teach as to the power of the pulpit? And what shall we think of the article in your paper some three or four months ago, and of the Hints on Extemporaneous Preaching by Professor Ware, late Professor of Pulpit Eloquence at Cambridge, and of the known sentiments of your Professors at Newton, and the changing practice of your own city ministers? One more question and your patience is relieved. If some of your able New England country preachers would be content to elaborate with the pen one sermon only in the week, devoting more time to general theological and Biblical study and still more time to gardening, pastoral visiting and other stirring business, could they not unite the strength of lungs, the vigor of gesture, the glowing fervor of soul—in a word the *eloquence of action* found here at the South with *more* than their *present* closeness of thinking and finish of expression. Why cannot the experiment be tried; for really some of those men are too valuable to be worn out by the close confinement and mere mechanical drudgery of bending over the desk and pushing the wearisome pen over some half quire of letter sheet each week.

I have been wanting for some time to send you a copy of that glorious hymn, "The old Ship Zion." To hear it in its perfection you ought to be just sinking in a quiet sleep in a tent on the camp ground about eleven o'clock at night, when the tremendous choir of a hundred voices rolls forth upon the midnight air this closing song. You can hardly restrain your hands from swinging and your feet from jumping in unison with the excited singers. I have found great difficulty in obtaining the words; for though it is in every mouth, few have it written. It is sung all sorts of ways—and everybody feels privileged to put in as many extra verses as he pleases. The copy I have is an imperfect, jingling mess; yet it may serve as a specimen, if you think it worth publishing.

Thanks to your New York correspondent for his late favor. We may reciprocate.

Yours, W.

Philadelphia Correspondence.

Philadelphia, Sept. 28, 1844.

Another minister gone. The Rev. Geo. W. Swan, of the New Brunswick, N. Y. presbytery, but recently from Knoxville, Tenn., died suddenly, Sunday, the 22d inst., of cholera morbus.

This brother received his literary education at the Miami University, Ohio; his theological at Princeton, N. J., which he left about three years since, with prospects of much usefulness, being a young man of deep-toned piety and great promise. While at Princeton he applied himself very assiduously to his studies, contrary to the advice of some of the Professors, and much to the injury of his health.

Upon leaving Princeton, he went to the West, where he remained until recently, but was not able to undergo the labors of a charge in consequence of ill health. He was induced, hoping that his health might be improved by a sea voyage, to make application for a chaplaincy in the Navy. He received an appointment about three months since, and was ordered to Philadelphia, to join the U. S. ship Potomac, now in our port for a short time. He arrived in Philadelphia about three weeks since, his health being much improved by the journey, and was busily engaged in making arrangements to enter upon the duties of his new station, when he was laid low on a bed of sickness, on Thursday, the 18th inst.

From this he partially recovered, so much so that on the following Saturday he ate his meals regularly at the table. That evening he was taken worse—his physician was called in, and, to use his own language, he "was not at that time apprehensive of any danger." But about an hour after, he changed for the worse, and his physician on Sunday morning told him he must die. He had anticipated this decision in his case, and on Saturday night made some arrangements for it. But upon being informed of his state, he appeared to be somewhat unreconciled to his fate. His bud of hope was now blasted—he had spent several years in preparing to be an intelligent and faithful minister of the word of life—he felt that he had done but little for the Lord, his health being very poor, and hoped that his new relation would afford him the opportunity of extensive usefulness. But he was now about to be denied this privilege. However, he soon yielded submissively to his [illegible] God, be done, not mine;" and committed himself into the hands of the Lord.

Brother Swan was, as it were, a stranger in a strange land. He had no kind mother, or affectionate sister to comfort, sympathize, and minister to his happiness in his dying moments—from all his kindred he was separated by a distance of many miles—but he found a mother and sister in the family where he boarded, who, with unwearied attention, watched over him with an anxious and affectionate heart, and did all they could to alleviate his sufferings, which were intense. He also had the kind attentions of the officers of the ship, (the surgeon in particular) his feeling physician, and several of his ministering brethren, who manifested their interest in his case by their frequent visits and willingness to converse and pray with him, which they did much to their own satisfaction and his comfort. He felt the preciousness of the religion of Christ—realized it to be a divine reality—that it was of infinite value in a dying hour, and that it was not in vain that he had put his trust in the Lord—for during the Sabbath, much of which we spent with him, he said repeatedly, "Bless the Lord, O my soul."—"Come, Lord Jesus, come quickly;" and the last words he was heard to utter, were, "Come, Lord Jesus, come quickly." His last breath appeared to be spent in prayer—he "entered heaven by prayer." He died at nine o'clock Sunday night, leaving to those who witnessed his end, evidence that he had gone to a better world.

His remains were interred in a vault of the Rev. Mr. Boardman's church, corner of twelfth and Walnut streets, on Tuesday morning, at ten o'clock. His funeral was attended by a representation of the officers and seamen of the ship, in their uniform, with two of the chaplains of the navy, who officiated on the occasion, some of his ministering brethren and friends. The scene was affecting, and the reflections solemn. Thus unexpected to himself and friends, has fallen a young and very promising brother, about 30 years of age, when he had scarcely entered upon the arduous work of the gospel ministry. How important that we be prepared for sudden and unexpected death, and that we do whatsoever our hands find to do, and not wait for some period when we hope to be better qualified. Alpha.

Rhode Island Correspondence.

The Public Lands—A Scheme Proposed—The Ecclesiastical Decision—The Case of Gordon.

Providence, Sept. 25, 1844.

It was stated in our last that we had an important plan to propose, and that we would state it in our next. We have thought but little about it since, though it struck our fancy strongly at the time. This, however, was owing to particular circumstances, and as you, Mr. Editor, and your readers may not be in the same or similar circumstances, we will excuse you, if you should not be favorably impressed by our scheme.

A Mr. Treadwell, of New York, chanced to be lecturing in this city upon the subject of the public lands and we chanced to hear a part of his discourse. He proposed that Congress should give a good farm, we believe it was 160 acres, to every man who would remove and actually settle upon it. This was his plan for disposing of the national domain.

Whereupon we devised the following philanthropic plan, proposing what we trust every body will allow would be a good thing if it could be done. Let Congress direct the public agents to mete off from the national territory a colonial field about as large as a brace of States like Rhode Island, or larger if necessary. In the location, let care be used not to interfere with Texas or the Indians neither of which powers might relish a neighborhood with the proposed occupants of the territory. Let Mr. Garrison and all his particular friends and admirers, all the Fourierites, all the Social Reformers, all persons who are so perfect that they cannot find any existing association, civil, political, or ecclesiastical, good enough for themselves to be connected with, be induced "by all fair and honorable means," to remove to the asylum which we would have prepared expressly for their benefit. Whenever a man becomes too *perfect*, too far in advance of the age in knowledge, morals, and religion to live among us, we would have him despatched to the above territory. We would have the territory made a state as soon as possible; its name to be Perfect Freedom; its only law to be for every man, woman, and child to do as he or she has a mind to. What do you say to the experiment?

Our city is quiet, but busy. Politicians are at work some; but carpenters and masons are at work more, and their labors are both more solid and valuable than the works of those who voluntarily assume the redemption and care of our fifty times ruined nation. The great mass meeting on the 4th ult., passed off without the least disturbance.

The late Association, having occasion to make a practical decision of the question, whether the majority of a church can by vote dissolve the church, voted their united voice to be in the negative. The prevalent opinion was that no majority, however large, could lawfully disband the church, and also that this painful act should never be performed unless countenanced by the previous decision of a special and solemn council.

The Supreme Court now in session have refused the petition for granting a new trial to the unfortunate Gordon, who, it will be remembered, was convicted of the murder of Amasa Sprague, Esq. He has not yet been sentenced, so far as we have heard.

There is reason to hope that a decisive and effectual effort to build a new Baptist meeting-house and to found a new society, to be located somewhere between the First Church and the Third, will be made without delay.

Yours truly, Silvius.

Kentucky Correspondence.

To the Editor of the Christian Watchman—

Dear Sir:—When one stands on the banks of the Ohio river, and surveys the rich and beautiful country through which for a thousand miles it rolls on its placid and majestic tide to its confluence with the great "Father of Rivers," and then recollects that within the last half century this whole region has passed from a

> "Boundless contiguity of shade,"

echoing only the yell of the savage beast to the [illegible] savage man, to a civilized and populous country, numbering more than two millions of inhabitants, and presenting on its broad bosom agriculture, manufactures, commerce, cities, villages, palaces and temples, where arts, sciences and religion are cultivated and revered, and then will he appreciate the value and importance to our country and to our race of this "middle West;" for the "far West" is a long way west of this. On the immediate shores of the Mississippi there never will be a dense population. Not so with the Ohio—in another fifty years its entire length will be occupied with cities and towns of great magnitude. Already Cincinnati with 60,000, Louisville and Pittsburg with 30,000 each, and Wheeling, and Marietta, and Maysville with 5 to 12,000 each, and Beaver, and Steubenville, and Galliopolis, Portsmouth, and Covington, and Madison, and New Albany, and Evansville, and Henderson, averaging a population severally of 4000—besides half a hundred flourishing villages of 50 to 200 houses each, *and all on the increase.* In the vicinity or on the banks are immense forests yet untouched, boundless beds of coal and iron. These are the staples of *all* manufactures.

As you float down this river, "La Belle," as the French justly termed it, you find gliding on its bosom more than 200 steamboats—you pass a hundred cities, towns and villages—you count not less than 2 or 300 churches of the living God—you find three colleges, four theological seminaries, two medical schools, and a hundred academies for the two sexes, besides hundreds of common schools. To be sure some of them are "common" enough; while others may challenge comparison with Boston itself. And soon, from a delightful elevation in the rear of Cincinnati, where the venerable J. Q. Adams laid the first stone in Oct., 1843, will be seen the western Observatory, surmounted by a splendid telescope, sweeping around the vast, illimitable space,

> "To look through nature up to nature's God."

There are now four unobstructed water communications between this river and lake Erie; while there is one canal, and almost one railroad connecting it with the Atlantic. To those who saw this same scene near thirty years ago, as I did, the present seems like the work of ages concentrated into the period of a single generation. The epoch that closes up the century from the time when General Putnam left New England and settled at Marietta, and when Col. Boone emigrated from North Carolina to Kentucky, about the year '74, will exhibit a more permanent, enlightened and exalted change in the territory and inhabitants in the valley of the Ohio, (strictly speaking) than has ever been seen in any age of the world, for a period of a thousand years.

There will be four large cities on this water; Pittsburg at the head, Cairo at the mouth. Although now it is a swamp, yet it *can* and *will* be a great place; then Louisville and Cincinnati intermediate. This latter city on a *free* soil is the acknowledged Queen of the West, although hemmed in by hills; while Louisville, located at the falls of the Ohio, with double the water power that Lowell has, and on a wide and dry bottom, designed by nature for a great place for manufactures and commerce, is, by the blight of slavery, kept at a second or third rank among the cities of the West.

In Kentucky you will find a state of society peculiar. There is a falling off from good old Virginia, such as I was acquainted with in 1820, but much in advance of the other western States except Ohio. This year, for the first time, I believe, in Kentucky, we are to have a "thanksgiving day," by order of his Excellency, Gov. Letcher. The New Englanders will think the day rather early in the season—26th of September. However, by that time the harvest here is nearly all gathered in. Ah, those old thanksgiving days, and all their time-honored and social recollections! What a blessing it is to have been a Yankee in one's childhood, and to have sat around a board where a fat turkey and a pumpkin pie cemented the feelings of affection from the grandsire down to the laughing urchin of the third generation.

Well, here in Kentucky, as appears by our Minutes, just printed under the supervision of Rev. T. S. Malcom, we have no less than 56 Associations of Baptists, embracing 829 churches, 344 ordained ministers, 70 licentiates, and 67,000 members. Of this number, 204 churches and 84 ministers are professedly unti-mission. The number of their members is only 7,877, which is only 38 members on the average to each church. The average additions to them by baptism, is only a fraction over two to each church. Nevertheless there are hundreds of the churches that do but little or nothing for the Mission or the Bible cause, for want of a ministry to lead them on to the work, and the lack of information and system by which to direct their energies.

In Kentucky there is a China Mission Society, and under proper auspices and good management, it would be able to sustain ten brethren in China, instead of one. Brother Allen in a few weeks collected about $800 in Kentucky, for the Bible cause. In this cause, the Reformers, or followers of A. Campbell, engage, and they are about half as numerous as the regular Baptists; so that you will perceive that Kentucky has more Baptists than all New England. C.

Sept. 8, 1844.

How Academies Grow.

It is a mistaken idea—yet strangely prevalent even among good people—that education like agriculture or manufactures, will pay its way and always bring its full value in the market. The history of Colleges and other institutions of learning in this country, is a history of a charity on the part of the few for the advantage of the many, and generally, of charity from Christian hands. The following instance of the academy in Leicester, in this State, will serve as an illustration:

Donation of Messrs. Davis & Crafts,	$1716 67
Land by Dr. Austin Flint,	100 09
Lottery granted by General Court,	1419 22
Donations in 1786 in Leicester,	2896 90
From other places at same time,	1526 68
" Hon. Moses Gill—books,	260 00
Grant of a township in Maine,	9200 00
T. Newhall—legacy,	1000 00
Other individuals in 1814,	680 00
Land in Paxton, by State,	400 00
Individuals in Leicester,	500 09
Israel Waters' bequest in 1823,	8000 00
Isaiah Thomas, by will,	4686 00
N. Macarty,	250 00
	$32,654 47

From this exhibit it will appear,

1. That no individual or company, could [illegible] to invest the funds and supply the advantages of instruction, at this and similar academies with the idea of making money.

2. That as Colleges and other institutions of learning above the common school have required similar outlay of funds, in buildings, apparatus, &c., in order to make them accessible to common people, hundreds and thousands of men now in the learned professions, and in other situations of influence in this country, have paid only a small part of the actual expenses of their education.

3. That they owe a debt of gratitude to some generous donors, and far-sighted friends of learning, which they can repay only by furnishing similar advantages to the present generation, in founding and endowing similar institutions now so loudly called for in the providence of God.

4. That many educated men now honored with office, now occupying large circles of influence, now increasing rapidly in wealth, and all by virtue mainly of these early literary advantages furnished to meet their moderate means, are *verily guilty of ingratitude* in letting such institutions take care of themselves! It is such a generous return as multitudes make to Christianity, who are partakers of all the peace and good order, and good laws which distinguish this from heathen countries, and absolutely owe the wealth they have acquired to the genial influences of the Bible; and yet are doing little, and more generally, nothing, to perpetuate and extend the Bible and its institutions!

5. That such means to enlighten, and save mankind, must be supplied mainly by Christian people. *Religious* principle only has this elevating tendency. Old Harvard was founded by men, who thought of "Christ and his church." Such has been the origin from Christian hearts and the fostering from Christian hands, of nearly if not quite every important institution of learning in the country. "Christ and his church," is ever the motto of Christ's people. "Donations," and "legacies," will be, as hitherto, the expressions of their discernment, and of their love for the 'church,' and never more freely than for so valuable a handmaid to religion as an institution of learning, conducted by religious men upon religious principles. May the true friends of Christ and his church remember it, as they lay by upon the first day of the week as the Lord hath prospered them, remember it in their dying benefactions. B.

Ordination.

Ordained in Barre, 25th ult., Br. George W. Cate, as pastor of the First Baptist Church in that place. The following was the order of exercises:—Invocation and Charge by Rev. J. Jennings, Worcester; Reading of the Scriptures by Rev. O. Cunningham, Sterling; Introductory Prayer and Hand of Fellowship by Rev. A. S. Lyon, North Oxford; Sermon by Rev. S. B. Swaim, Worcester; Ordaining prayer by Rev. J. B. Boomer, East Brookfield; Charge to the church by Rev. J. Walker, Barre; Concluding prayer by Rev. M. Bullard, Barre; Hymn and Benediction by the candidate.

The services were of a highly interesting character and impressions were made that cannot soon be obliterated. The joy of the occasion was not a little increased by the appropriate and skilful performances of a large and well trained choir.

The sermon was founded on 2 Cor. 5: 11—"Knowing therefore the terror of the Lord, we persuade men." The object of the speaker was to show the propriety and importance of appealing to the fears of men, as a motive to bring them to Christ. This sentiment was very clearly and fully illustrated and enforced from analogy and the sacred Scriptures. That this mode of establishing and maintaining the honor and authority of government, both human and divine, was in accordance with the nature of moral beings and was universal in its application as witnessed in all ages of the world. The sermon was listened to with fixed attention and increasing interest to its close and was characteristic of its author.

Bro Cate, who is a graduate of Brown University, and also of the last graduating class of Newton Theological Institution, enters on his new field of labor with encouraging prospects of usefulness. May the cords of affection and esteem that now unite pastor and people, never be sundered but by the Providence of God. "What God hath joined together let no man put asunder." But as weeks, and months, and years revolve, by mutual *fidelity* and *patient continuance* in *well doing*, may these dearest of all ties, be strengthened, and bind them closer and closer, till severed by death, they fall side by side; and awaiting the sound of the last trump they will rise together, to meet the Judge of all.—Com.

Installation at Philadelphia.

The Rev. J. Lansing Burrows was publicly recognized as pastor of the Spring Garden street Baptist Church, on Thursday, the 29th ult. Hymn and reading of scripture, 2 Cor. fourth chapter, by Rev. J. H. Kennard, of the tenth church; Prayer by Rev. D. Dodge, of Budd street church; Sermon by Rev. Mr. Webb, of third church, from 1 Peter 2: 9—But ye are a chosen generation, &c. &c.—Right Hand of Fellowship by Rev. George B. Ide, of first church; Charge to the candidate by Rev. G. Higgins, second church, Southwark; Charge to the church by Rev. F. Ketcham, of West Kensington church; Concluding prayer by Rev. A. D. Gillette, of eleventh church; Benediction by the pastor, Rev. J. Lansing Burrows. A large congregation was in attendance, and the exercises were exceedingly interesting, the brethren being very happy and pointed in their remarks.

Brother Burrows takes with him about one hundred members from the Sansom street church, eighty-seven of whom have united in a joint request for their letters. The most happy state of feeling exists between brother Burrows and his people, who were perfectly united in his settlement. May this feeling be perpetuated, and abound abundantly to the praise of the Lord, and their little one, by the united effort of pastor and people, become a thousand. Alpha.

Salem Association.

The annual meeting of this body was held with the First Baptist Church in Lowell, on Wednesday and Thursday, Sept. 25 and 26. The Introductory sermon was delivered by Rev. S. W. Field, pastor of the church in Methuen. Text, Gal. 3: 19—"Wherefore then serveth the law?" After referring to the errors of some of the early churches, and the manner in which they were overruled to enrich the word of God, by calling forth some of the most instructive of the epistolary parts of the New Testament, and speaking of the nature of the moral law as always obligatory on men, angels, and devils, the theme announced was, *the purposes for which the law was given.* Four were specified.

1. To make known the character of God, as a Being infinitely holy.
2. To convince men of sin.
3. To bring men to Christ.
4. The holy requirements of the law are well adapted to advance men in holiness.

The reasoning by which these several points were sustained, was sound, logical, and conclusive, and the illustrations appropriate.—The subject also is one of great importance, and is well adapted to such on occasion. It is of the utmost importance that Christians and especially Christian ministers, should understand thoroughly the nature and purposes of the moral law. Whether the apostle is speaking in this passage of the moral law, or "the law of ceremonies contained in ordinances," the discussion was equally timely and important, and the reasoning equally sound.

The Association was organized by the choice of A. S. Train, Moderator, and C. W. Flanders, Clerk. The reading of the letters from the churches followed, from which it appeared that few additions had been made to the churches, yet that a good state of union and harmony has prevailed, and a steadfast adherance to doctrines of the gospel, and a faithful determination to maintain thorough discipline in the churches. The number added to all the churches by baptism was 66; excluded, 83; whole number, 6199.

Immediately after the reading of the letters, a sermon was delivered by Rev. Dr. Sharp, of Boston, from Job 21: 15—"What profit shall we have if we pray unto Him?" The topic was, *the reflex influence of prayer* on the mind and heart of him who offers it; as 1. Prayer gives consistency and activity to our religious sentiments and affections. 2. It guards us against many evils and sins, and prevents our falling into many others. 3. Besides being profitable to those who use it when properly conducted it is profitable also to others. From this view of the subject the duty of cultivating the gift of prayer was urged, and the danger of living a prayerless life was pointed out. It was an excellent and timely discourse.

Immediately following the delivery of this sermon, Mr. N. Wheeler was heard, giving a statement of the pecuniary condition and wants of the Worcester County High School. He was followed by Rev. E. Going, now of Ohio, formerly an agent for soliciting funds for the establishment of this school. He said that his efforts in behalf of this enterprize at its commencement had nearly cost him his life, and he spoke with the honest zeal, and hearty good will of one who knew what it is to labor, and to make sacrifices in the cause. He said he had himself given twenty-five dollars to the school when he was not worth two hundred in all, but he was none the poorer, and that last year, when the friends of learning of Ohio undertook to raise a large sum for Granville College, he had himself given two hundred and fifty dollars, "and blessed be God," said he, "I am richer now than I was before." Several of the pastors followed with remarks equally spirited and to the point, and a committee was chosen to solicit subscriptions commencing with the ministers. The sum proposed to be raised for the school in that Association is one thousand dollars only, and from the spirit evinced, we have no doubt it will be accomplished. In the evening a meeting was held in behalf of Foreign Missions, at which facts were communicated and remarks were made by several brethren both members of the Association and from abroad.

On Thursday the usual business was despatched. The circular letter, on the importance of denominational sympathies, by Rev. C. W. Flanders, of Beverly, was a valuable document, containing many highly important suggestions to the churches. The Association voted to recommend to the churches the observance of Friday before the first Lord's day in November, as a day of fasting, humiliation and prayer, on account of the low state of religion.

The meeting was characterized by decorum and harmony in all its proceedings, and was made very pleasant by the generous hospitality of the friends in Lowell. The Association was reminded of its last meeting with the first church in Lowell, nine years ago, when the house was clad in mourning, and the lifeless remains of its pastor, the beloved Freeman, were brought in, amid the tears and sobs of a stricken and mourning people. May his dying message to them, "Be humble, faithful, and united in love," long be remembered by them. The next meeting of the Association was appointed to be held with the church in Methuen.

The following resolution offered by Rev. J. Banvard, of Salem, was passed by the Association:

Whereas, silence upon the subject of slavery is regarded by many as the evidence of indifference or approbation of the evil, and whereas it is desirable that our views upon this subject be clearly expressed, therefore,

Resolved, That we regard the system of American slavery as very sinful; a system which we cannot by any means approve; and in the name of humanity and piety, we affectionately and earnestly call upon all professors of religion, to separate themselves from it as speedily as possible.

The Pastoral Union of the Salem Association.

This Union is composed of the pastors of the Association, and has been organized to "strengthen the ties of Christian and professional brotherhood, to discuss subjects pertaining to the sacred ministry; and, in general, to promote the mutual improvement and assistance of its members, in the work in which they are engaged." The second annual meeting was held in the 1st Baptist Church, Lowell, Sept. 24, 1844. The meeting was called to order by the Vice President, and, after prayer, proceeded to the election of officers for the year. The following brethren were chosen: A. S. TRAIN, President; WM. LAMSON, Vice President, and M. M. DEAN, Secretary. Arrangements were made for the next annual meeting, by choosing Bro. J. BALLARD to preach the sermon, and M. M. Dean, alternate. The afternoon of the day was spent in the consideration of topics which came properly before the meeting. Among others of importance, the following was freely discussed and *unanimously* passed:

"*Whereas*, we have confidence in the integrity of the Baptist Board of Foreign Missions, and in their ability to manage judiciously the business committed to them, therefore

Resolved, That we deem it inexpedient to encourage the "Free Missionary" movement, either by opening our pulpits to their agents, or by forming Societies in our respective churches, auxiliary to the American and Foreign Missionary Society."

After taking a recess of an hour or two, the Union, in the evening, listened to the annual sermon, preached by Rev. C. W. Flanders, of Beverly, from 1 Cor. 15: 19, "If in this life only, we have hope in Christ, we are of all men most miserable." The discourse was appropriate to the occasion and audience, and the circumstances of the age; it was listened to with great attention, and its delivery evinced a strong desire to do good, being perspicuous and practical.

The Union has been lately formed, yet already do we see its beneficial tendencies, in promoting the improvement of its members, in strengthening the bonds of fraternal attachments, and eliciting those pleasing and sacred sympathies, so necessary among those who have been called into the high and holy office of the gospel ministry.

The next meeting of the Union is to be held in Methuen, on the day preceding the meeting of the Salem Association.

VARIETY.

CONVENTION OF THE DIOCESE OF OHIO—PLEDGE OF BISHOP MCILVAINE—We are indebted to the "Episcopal Recorder" of Sept. 21st, for the following important information touching the proceedings of the Ohio Convention. It is from a communication of one of the Recorder's correspondents.

"In addition to purely diocesan matters, the Bishop took occasion in his address to reiterate the sentiments contained in his address and charge of last year, in regard to the New York ordination and the novel divinity; and in anticipation of the vital subjects on which the action of the General Convention is likely to be invoked, he authorized and urged the use of the prayer at the meetings of Convention by all our parishes during the sittings of this body.

"A few of our brethren, while strongly reprobating Oxfordism and the New York ordination, were of opinion that these matters may safely be left where they now are, and that the agitation of them in the General Convention is to be deprecated. With an overwhelming voice, however, the Convention decided that they should be considered, by electing a delegation with that object in view. In the course of the debate, the Bishop made a most eloquent speech, declaring that he would sooner walk into his grave than suffer these objects to escape notice and due discussion, and pledging himself for their being brought forward, if by no others, by himself."

PURCHASE OF TERRITORY IN AFRICA.—A plan has been proposed by some of the friends of African colonization, to purchase the territory between Cape Mount and Cape Palmas, for annexation to Liberia. It can be obtained for some $15,000, and a gentleman in New York has proposed to be one of fifteen to raise the sum in subscriptions of $1,000 each and a gentleman in Pittsburg has made the offer of another thousand. It is said to be an object of great importance to the prosperity of the colony, and the extinction of the slave trade.

THE STORM ON THE SABBATH.

[Original.]

Not many to thy solemn feasts,
 O Zion of our God! to day,
Will upward haste with willing feet,
 Their early sacrifice to pay.
A few—the strong in manhood's might,
 And woman, venturesome for prayer,
And childhood, buoyant as the light,
 May mingle in devotion there.

O, Sabbath of my God, most blest!
 Though clothed in sadness and in storm,
Thou bringest to the weary rest,
 As if thou cam'st in milder form.
I hailed thee, when thy mellow light
 Bathed spire and tree, and vale and hill;
When every scene that charmed the sight,
 In quiet, whispered,—"Peace be still:"

And now as howls the angry blast,
 And thickly falls the drenching rain,
Faith, sees the bow of promise cast
 Athwart the brow of heaven again!
And something in this hour of strife,
 Unheard when sunlight shines abroad,
Proclaims amid destruction,—LIFE!
 Amid the frowns, the *smile* of God!

Sept. 29, 1844. H. S. W.

NEW ORLEANS PROTESTANT.—The first number of a new weekly paper bearing the above title neatly printed has just reached us, and is welcomed with the sincerest pleasure. We have long desired to see a good religious paper established in that important city, which should advocate the great principles of Christianity and of morality, and when told some months ago that such an enterprise was about to be attempted we were highly gratified, and now that the enterprise is commenced we most heartily wish it all prosperity. The editorial department is "under the supervision of the session of the Presbyterian church of New Orleans," and will no doubt be conducted in a truly catholic spirit.

We find in this paper the following statement of the number of edifices for Protestant worship in New Orleans and Lafayette:

"Methodist,	3
Presbyterian,	2
Episcopal,	2
German Reformed,	2
Rev. Mr. Clapp's,	1
Baptist,	none!

The announcement that the large and respectable denomination of Baptists have no house of worship in this city, will doubtless be heard with surprise by many abroad, and who will naturally inquire as to the cause of it. We can, however, only state the fact, and express our deep regret that it is so. The Baptist church ought to have a large house of worship erected without delay. Their Protestant brethren of other denominations, we doubt not, will cheerfully aid them, if necessary, in its erection. The cause of evangelical religion demands that there should be such a church. We hardly deem it necessary to add, that by a "Baptist Church" we mean the regular old school Baptist; we do not mean a set of errorists who teach salvation by water, rather than by faith in Christ. We have quite enough already of a religion among us which consists in the observance of external rites and ceremonies."

"INFANT BAPTISM," AND POETRY.—The New York Evangelist expresses itself "quite gratified" in the fact that the Baptist Advocate allows a poetical correspondent to sing the praises of "infant baptism" in its columns; and "hopes that the acknowledgement will not be all in poetry." The piece alluded to, entitled, "Lines on the death of a Fair Young Child," appears as original in the Advocate the first two stanzas as follows:

Sweet bud—whose brief perfume
 So cheer'd the parent's breast—
Here in the grassy tomb
 Enjoy unbroken rest.
Sleep free from toil and strife,
 Safe from the Spoiler's rod,
Germ of eternal life,
 Sown in the darksome sod:—

Sown with the baptismal dew
 Fresh on thy folded bloom,
In Christ's strong name and true,
 Go, bide the day of doom.
How will thy perfect flower
 Delight affection's eye,
In yon celestial bower,
 Where every tear is dry.

Now in our opinion this is very lame poetry, and still worse theology. Who ever heard of a "bud," giving out "perfume," before?—And how could that perfume "cheer the breast?" The ordinary effect of perfume is to delight the olfactory sense. Next, the bud is exhorted to "sleep." This would certainly be a very difficult operation for a bud. A bud might remain closed, might not open its petals to the dew, but how a bud can "sleep," either in poetry or prose, is to us a mystery. It puzzles us still more to conceive how a bud can with any propriety be exhorted to "sleep free from toil and strife." Inspiration has told us that the lilies "toil not," and we have supposed this to be true of flowers in general; and if of flowers, of "buds," also. And if they do not toil, it is safe to believe they will not "strive." But this "sleep," is, as we learn in the next line, to keep the bud "Safe from the Spoiler's rod." Confusion worse confounded! Who ever heard before of a "spoiler" going about with a "rod," thrashing "buds"? Was there ever such confusion of figures, such murdering of poetical imagery?

But now the figure is changed. The "bud" has become a "germ." And this "germ of eternal life," is "sown with the baptismal dew." If this means any thing, it means that the "eternal life" of the "germ," originated in the "baptismal dew," and was caused by it. The "germ of eternal life" is "sown *with* the baptismal dew"; so that without the "baptismal dew," there would have been no "eternal life." In other words, according to the lines, here is the Popish and Puseyite doctrine of "baptismal regeneration," sung by a correspondent of the Baptist Advocate, and applauded by the New York Evangelist.

We would by no means be understood to reflect upon the taste and skill of the poet, on account of this failure. The reason is, there is no poetry in the theme. From the old lines of Watts, [*"written only for those who practice infant baptism,"*] commencing,

Thus did the sons of Abram pass,
 Under the bloody seal of grace;

to this latest effort to put "infant baptism" into poetry, or set it to music, every attempt has resulted in failure. The fault is in the theme not in the poet. How our good brother of the Advocate was caught in this trap remains to be told.

WESTFIELD ASSOCIATION.—The Minutes of the late meeting of this body, an account of which we published a few weeks ago have come to hand, showing much skill, taste, and promptness, on the part of the clerks and printer. The present total in all the churches is 1998.

THE EQUINOCTIAL.—During the night of Saturday last a violent storm of wind and rain from the northeast commenced, and continued till about 3 P. M. on Sunday, when the wind lulled away, the rain ceased, and every thing around was bland and smiling as ever. We hear of no very serious disasters on our coast. One or two vessels have been driven ashore but no lives lost. At New York the gale was more severe. The Journal of Commerce says:—"The equinoctial storm set in on Saturday morning. The wind commenced blowing on Saturday night about six o'clock from the N. N. E. and continued to blow a gale until 12 o'clock yesterday, when it shifted to N. W., the gale increasing in violence. The rain fell continually during the whole time. The wind made sad havoc with trees and awnings. Five large trees were blown down on the Battery; one of the largest in the Bowling Green was snapped off the trunk just above the ground; and in the Park one at least was uprooted, and here, as elsewhere, others were stripped of their heaviest branches. We learn that the gale was even more destructive to trees at Brooklyn. Awnings all over the city are shivered to ribbons, or carried off bodily by the wind. We apprehend considerable damage on the coast."

"In Philadelphia, a storm of wind and rain commenced about ten o'clock on Saturday, which continued to increase in violence until about ten o'clock, P. M., when the wind changed to the westward, and blew a perfect gale. Signs were prostrated, awnings innumerable sent flying, trees uprooted, and other damage done in the city. The shipping, I believe, escaped with but little injury. To-day (Sunday) it is as cold as Christmas, and the storm although abated, is still progressing. Cloaks, wrappers and overcoats have been put in requisition."

☞ Our readers we are sure will be gratified to know that our well known and able correspondent "D," has taken up his pen again, and commenced a series of articles on a subject of great interest to every reader, viz. that of "The Future Life;"—a subject which he is well qualified to treat with distinguished ability. From a conversation with him in reference to the course of topics marked out, and his proposed manner of treating them, all of them being more or less connected with the Resurrection, we feel justified in promising the readers of the Watchman no ordinary share of gratification and profit in their perusal, provided they commence and read them attentively in their order, as they shall appear from week to week. They are written for those who *think*.

GEORGETOWN COLLEGE.—A friend in town has received a letter from our old friend, Howard Malcom, of Georgetown, Kentucky, by which we are pleased to learn that the College there is still advancing. The session opened on the first of September, with thirty new students. The library and apparatus are considerably increased, and a fine new building three stories high is nearly up, for a boarding house for such students as are preparing for the ministry. It will accommodate the steward's family, and 32 students; the money for which is all subscribed. A noble chapel, 60 by 40, with two rooms above it for library cabinet, each 40 by 50, have been finished this summer. The whole number of students is 135. We greatly rejoice at the success of this College, which for so many years seemed unable to rise to respectability. Its influence on that great state and the whole valley must soon be felt.

ANNUAL EPISCOPAL CONVENTION.—The New York Journal of Commerce states that the annual Episcopal Convention for that diocese, was commenced on Thursday morning, 26th ult. in St. John's Church, at 10 o'clock.

The address was delivered by Dr. Highie. The discourse was founded on 1 Cor. 13: 1—3. The organization of the one visible church, said the preacher, has for its end the restoration of charity, love to God and love to man, to the hearts and lives of the human family. He contended for the external unity of *the* church, and the divine right and succession of its ministers. He condemned all the various denominations of Christians, except the Episcopalians, and contended that only a caricature of the Christian church was to be found among them. He concluded by asserting the "divine appointment and organization" of the "one visible and true church;" and referred his hearers to the writings of St. Paul for the proof thereof.

At the close of the sermon the sacrament of the Lord's Supper was administered.

ALBEMARLE ASSOCIATION.—We have received the Minutes of the fifty third anniversary of this body, held in the Meeting-house of the Ebenezer Church, Amherst, Va., Aug. 17—19, 1844. W. P. Farish, Moderator, and A. P. Abell, Clerk. The number of churches is 22 to which 188 have been added by baptism during the year making an aggregate of 4299. The Minutes form a large and valuable document, containing several able reports on various objects of Christian benevolence.—This is a numerous, intelligent, and efficient body, judging from the appearance of the Minutes, and situated in the vicinity of the University of Virginia, its importance to all the interests of religion and learning in that state is very great.

☞ The corner stone of the First Congregational Society in Somerville, is to be laid with religious ceremonies, this afternoon, at 4 o'clock.—*Aurora.*

Having laid the corner stone of the *Society*, we hope they will go to work and lay the corner stone of a *Church.—Daily Mail.*

We hope *not*. The corner stone of the Christian church was long ago laid, and other, can no man lay.

The Mail seems to have forgotten what Paul wrote to the Church at Ephesus—"Ye are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone."

Perhaps a corner stone for their *meeting-house* might be appropriate.

☞ We observe by a memorial published in the Southern Churchman, that our Episcopal friends at the South are making strong efforts in behalf of the religious instruction of the colored race both bond and free. We hope that the attention of Christians of all denominations both South and North will be turned to the same subject. It will do more good than disputing.

☞ A writer in the Mercantile Journal thinks it is time that cases of pretended insanity of convicts in our prisons are looked into a little closer. So think we.

ANTI-MISSION BAPTISTS.—The editor of the Christian Watchman furnishes in the last number of his paper some account of the anti-mission Baptists. It appears that in the single State of Kentucky, there are two hundred and four Baptist churches opposed from principle to all missionary action on the part of the church of God.

We have not in our denomination, that we are aware, any churches theoretically opposed to missions, at least not to *domestic* missions,—but we have congregations, sorry we are to say it, which are *practically* as completely out of the harness as any Baptist congregations in Kentucky or elsewhere. We are happy to say, with the Watchman, however, that "the number of the churches is rapidly diminishing:" and we trust the day is not distant when the missionary spirit will penetrate every branch of our Zion, and fill every member with the enlarged feelings of true Christian life.—*Ch. (Episcopal) Witness.*

☞ The Rev. C. T. Torrey is still confined in jail in Baltimore, charged with assisting slaves to escape to the free states. Since his late attempt to break jail, in which he was detected and several chisels, saws, files, &c., were found in his possession, with some powder and bullets, and a letter signifying that some one without was to furnish him with pistols, he has been put in irons, and more rigorously confined. Mr. T. was formerly a Congregational clergyman in this state, and has been settled at Salem and at Worcester. This case, and that of Capt. Walker, who is imprisoned in Florida for receiving on board his vessel slaves for the purpose of transporting them to the free states, presents a practical question of great importance to citizens and Christians at the North. Is it in accordance with the teachings of Christianity to assist slaves to escape from the Southern States? If so, Messrs. Torrey and Walker, are to be approved and commended, and have a claim on us for sympathy and assistance. If not, they are to be censured and discountenanced, and are bound to make reparation to the States whose laws they are charged with violating. A question for wise heads to consider.

SOUND DOCTRINE.—What a different aspect would the cause of Christ at the present day present had all ministers of the gospel carried out the views expressed in the following remarks by the late Bishop Griswold.

"I have from my youth determined to be of no party in politics or sectarianism. In regard to the former, it is in my judgment, better for the clergy, and for their parishes, and indeed for their country, that they should leave civil government and the management of public temporal concerns to the laity. The history of the world shows that politics and state affairs have seldom been well managed when in the hands of priests. Their business is with a kingdom, which is not of this world, and they are engaged in a warfare, whose weapons are not carnal."

☞ We are gratified to learn, says the Mercantile Journal of Monday, that the Rev. Baron Stow has so far recovered from his late severe indisposition, as to have been able to address his congregation on Sunday afternoon, for the first time for five months. He preached an impressive sermon from the words so appropriate to his own peculiar case, in Jeremiah, 20th chapter, 9th verse.

☞ We learn that the Rev. Wm. M. Rogers will address the Young Men on the subject of Temperance at the Central Church, Sabbath evening next.

☞ The letter of our New York Correspondent is unavoidably postponed till next week, by a press of other matter previously received. Several other communications are deferred for the same reason.

Editor's Table.

MEMOIRS OF THE MOST EMINENT AMERICAN AND EUROPEAN MECHANICS; *with Anecdotes, Descriptions, etc., relating to the Mechanic Arts. Illustrated by fifty Engravings. By Henry Howe. New York: A. V. Blake.*

This is a very useful and entertaining volume. Biographies of such men as Franklin, Fulton, Perkins, Whitney, and Slater, of this country, and of Ferguson, Arkwright, Watt and Compton, of England, are worthy to be preserved and read. It will be particularly useful and attractive to the young.

WHITEHEAD'S LIFE OF WESLEY.—We have received a copy of this work from the publisher, the Rev. T. F. Norris, stereotyped from the London edition of Stephen Couchman, by Mr. Curtis of this city. We have only time now to acknowledge its reception and shall endeavor to give a more particular notice hereafter. It is sufficient now to say, that this biography of the father of Methodism is acknowledged to be one of great ability and impartiality. Dr. Whitehead being one of the three to whom Wesley, by will directed his MSS. to be given, "to be published or burned as they see good."

MR. BOARDMAN AND MRS. JUDSON.—Messrs. Gould, Kendall & Lincoln have issued new editions of those well known and excellent works, the biographers of Mr. Boardman and Mrs. Judson. We are gratified to know that there is a continued demand for them notwithstanding the large numbers which have been sold. Every young person especially should posses these inestimable works. They have also issued a cheap edition of Jewett on Baptism, for wide and general circulation. Those who are desirous to spread abroad light on this subject, should purchase these by the dozen, and scatter them far and wide. It is perhaps the best work on the subject to meet the wants of inquirers.

THE CONSERVATIVE PRINCIPLE IN OUR LITERATURE.

FACTS FOR BOYS. *Selected and arranged by Joseph Belcher, D. D.*

Both these books are published by our old friend Lewis Colby of New York, and are for sale by Gould, Kendall & Lincoln. The first is the sermon of Dr. Williams, republished in a neat book form, suitable for permanent preservation and reference. We need not say that we are glad to see it, especially as it is an indication of a healthier public sentiment. The other is a book of instructive facts which we recommend to our young friends generally.

DAVIDSON'S CONNEXION OF SACRED AND PROFANE HISTORY. *In three Volumes. New York: Robert Carter. Boston: Gould, Kendall & Lincoln.*

The writer of this work appears to be a man whose mind is deeply imbued with religious truth, and he devotes much space to tracing out the evidences of divine interposition in the events which are recorded.

SECULAR INTELLIGENCE.

DOMESTIC.

EARTHQUAKE IN LIVINGSTON CO.—A correspondent of the N. Y. Courier states that a violent shock of earthquake was felt in the neighborhood of Lima, Livingston Co., N. Y., on Thursday evening of last week. At Avon it was quite severe. It was accompanied by an explosion like a very heavy clap of very distant thunder, though the night was perfectly cloudless, and the air extremely mild and quiet. The windows of the houses were shaken violently, and several persons who had retired, (it being about 10 o'clock) leaped from their beds and went into the street to seek the cause of their alarm. At Caledonia, 15 or 20 miles west, windows and stables were severely jarred, and in one instance a candle was thrown from its candlestick, and loose panes of glass were shaken from the window. The explosion lasted for nearly a minute—quite fifty seconds.

PAWTUXET CATTLE SHOW AND FAIR.—The Cattle Show and Fair of the Rhode Island Society for the Encouragement of Domestic Industry was held at the society's hall at Pawtuxet, 26th ult. The weather was very unfavorable. A cold storm commenced the evening previous, and continued until yesterday afternoon. In consequence the attendance was smaller than usual, and the exhibition was not so large as we have been accustomed to see. A good number of the members of the society were present, however, and a strong interest was manifested in the objects which it was established to promote. The exhibition of stock included some very fine animals, and creditable specimens of skill and ingenuity in other departments were presented. The meeting of the society was held at nine o'clock, and the old officers were reelected. A resolution was passed, referring to the standing committee the subject of collecting the agricultural statistics of the State. Dinner was served in Mechanics' Hall, at two o'clock, and the business of the day having been transacted, the society adjourned at an early hour.—*Providence Journal.*

POTATOES DOWN EAST.—The Eastport Sentinel speaks of the disease of potatoes which prevails now in some parts of the country, says:

"We have heard no complaints of this nature in this State, but all accounts represent the crop to be first rate throughout. In this country, from what we can learn, the crop is abundant, and of an excellent quality. Our merchants have just commenced shipping, and upwards of two thousand bushels were taken by the steamer Portland, this morning. And let it be remembered, that by the Whig Tariff, we have the advantage of ten cents a bushel over our bluenose neighbors in supplying those sections where the rot has been making such havoc."

DISTRESSING ACCIDENT.—At the raising of a saw mill in Garland, Maine, on Saturday, 21st, one of the bands gave way and fell to the ground, striking in the fall Mr. James Robinson, breaking all his ribs. Mr. Robinson lived but an hour and a half. Several others were hurt, but not seriously. The remains of Mr. R. were carried to Dover, and interred on the following Sabbath. He was son of Deacon John Robinson, of Dover—was about 29 years of age, and has left a wife and two children to mourn his loss.—*Eastern Argus.*

FIRE.—On Monday afternoon, about twenty minutes past one o'clock, a fire broke out in a two story wooden building in Beach street, between Sea and South streets, occupied by Mr. Asa Shiverick, and containing a steam engine used for grinding salt, &c. The building was destroyed, but the engine is so little injured that it can be put in operation again. The building was owned by Mr. R. W. Holman, of the U. S. Hotel, and was insured, as well as the steam engine. A stable, which was separated from the grist mill by a passage way, was somewhat injured. It was also owned by Mr. Holman, and insured. A high narrow wooden dwelling house, north of the mill, was badly injured in the roof and upper story. It was owned by Mrs. Blasland, and was insured. A small stable of little value, west of the mill, and occupied by Mr. Calvin Aiken, wood-wharfinger, was slightly injured. The buildings in the vicinity were mostly of wood; and their having been thoroughly wet by the rain of Saturday night and Sunday, prevented a more serious conflagration.—*Daily Adv.*

DEATH OF A SENATOR, IN INDIANA.—We regret to learn from the Louisville Democrat, of the death of the Hon. Abner Davis, Senator elect from the counties of Daviess and Martin, Ia. He died at his residence in Washington on the 13th inst. Mr. Davis has represented these counties in the State Senate for several years, and was highly respected by all parties. Mr. Davis belonged to the Democratic school of politics, and represented a nicely balanced District, it having given in 1843, 1056 Whig votes to 940 Dem. Mr. D.'s personal popularity always ensured his election.—*Cincinnati Atlas.*

EARTHQUAKE AT TRINIDAD.—By the schr. Sarah, at this port yesterday from St. Thomas, Sept. 11, we learn that on the 30th August, about 3, A. M., the inhabitants of Trinidad were roused from sleep by the shock of an earthquake, the violence of which far exceeded that of any other they have ever experienced, except the one of 1825. Great fears were entertained for the safety of the town, but no material damage was sustained. The deepest anxiety was manifested on behalf of the adjacent Islands, from neither of which had any positive information been obtained up to the time of the Sarah's leaving on the 4th inst.—*Balt. American.*

MURDER.—The Dallas Gazette, of the 21st ult., published at Cahawba, Alabama, gives a most revolting account of the murder of W. W. Rives, Esq., by Dr. Charles Tait. The particulars are as follows:

This affair would be revolting enough to nature, even were it entirely disconnected with all the circumstances connected with it. So far as we have been able to learn, they were briefly these: Mr. Rives was engaged to be married to Miss Sarah Tait, daughter of Captain J. A. Tait, and sister to Dr. Charles Tait; the consent of all the family, except perhaps, Dr. Tait, had been given, and the father had given Rives a certificate to obtain, which he did, the marriage license. The marriage was to take place at eight o'clock on Saturday morning. Accordingly on that morning Mr. Rives, accompanied by one or two friends, went to Captain Tait's to have the marriage ceremony performed. On arriving at or near the door of Captain Tait's dwelling, he and his friend were met by Dr. Tait, and after passing friendly salutataons, the friend of Rives was invited to pass into the house, and Rives requested to step aside, that he, the said Tait, might speak a few words with him. After stepping aside a short distance, Tait commenced an assault on Rives with a cane, which Rives soon wrested from him, when he drew forth a revolving pistol, and shot Rives in the lower part of the stomach, from which wound Rives died on Monday morning. We learn that after Rives had been carried into the house, the marriage ceremony was performed.

Rives is spoken of as a young man of unexceptionable character.

MILLER'S LAST VERSION.—The editor of the Cincinnati Chronicle, who recently attended a lecture of parson Miller in that city, gives the following as his latest exposition of the end of the world—"He supposes that the material world will stand; that the sun and moon will shine on, and the earth, scourged, changed in her surface, and purified by fire, will also continue in her present astronomical relations to other planets. The good are to be saved, and only the wicked become victims of the expected conflagration. Even the latter are not, some of his followers aver, to be annihilated, but to live on and be punished. The destruction spoken of is to occur through the agency of a hail storm, the stones to be about sixty-three pounds (a talent) in weight. The effect of such a descent of hail, in addition to the physical consequences of its fall, will act chemically upon the air, and cause a separation of the gasses, and from this a general combustion will follow."

MOST PAINFUL AND FATAL ACCIDENT.—An occurrence of the most shocking kind occurred Wednesday morning at about 11 o'clock, on the city Railroad, at Dock and Third street. Several cars in the rear, of which was one loaded with lumber, were just turning the corner of the above place, where the jolting of the train caused a boy named John Smith, about 14 years of age to be thrown forward, and in falling he struck upon the rails between the wheels, the hind ones passed over his thighs, and crushed them in a most shocking manner. A conveyance was procured and he was taken to the Hospital, where he shortly afterwards died from his injuries. The Coroner was called and held an inquest on the body of the deceased. The jury returned a verdict of accidental death.—*Phil. U. S. Gaz.*

SUMMARY.

The steamship Britannia, Capt. Hewitt, left for Liverpool on Tuesday, with 49 passengers. The letters and papers from the South, intended for the Britannia, did not come to hand, owing probably to the late storm.

The N. Y. Journal of Commerce says letters from Oregon Territory announce the death of G. W. Le Breton, formerly of Newburyport. He was shot by an Indian, and died two days afterwards. The Indian was immediately killed by a Mr. Winslow.

The Alexandria Gazette says—The drought is most excessive and injurious. A ride across the country on Thursday last in Maryland, from the Patomac to the Patuxent, gives us an idea of what actual suffering there is on account of the want of rain. Nothing like it has been seen in this section for many years, if at all.

On Tuesday morning, says the U. S. Philadelphia Gazette, a young man named Charles Baumbaer, while at work at the dying establishment of Mr. J. Boyle, in Charlotte street near Phœnix, fell into a large kettle containing boiling water, and so badly was he scalded that death resulted in a few hours afterwards.

The body of Capt. Lombard, and two others of the unfortunate crew of schooner Commerce, drowned at Truro, recently, drifted ashore at that place on Friday last. Subsequently three more bodies were picked up, making in all five.

Mr. Cooke, the writing master at the High school of Montreal, two brothers of the name of Dean, lately from England, and a gentleman named Wilkinson, were upset in a boat and drowned in the St. Lawrence on the 21st ult.

The St. Louis Republican of the 16th, says that the navigation of the Missouri river was never known to be so difficult as at that period, owing to the lowness of the water; generally there was not over four feet.

The Albany Evening Journal has commenced actions for libel against the Argus, and Atlas, of that city, for charging it with "forging" the pretended extract from what was called Roorback's tour, about James K. Polk's slaves.

The St. Louis Republican learns from the officers of the Maid of Iowa, that Charles Drown, engineer of the Chicago, was shot last Sunday at Peoria, by J. C. Smith, a runner of one of the hotels; two balls discharged from a pistol during a quarrel, entered his right side, and when the Iowa left, a short time after the affray, Drown was reported to be dying. Smith had been arrested and was in confinement.

The Thomaston Recorder states that two convicts escaped from the State Prison in that town on Friday, 20th ult. One was taken before he got off the prison grounds, and the other succeeded in getting into the woods, where he stayed all night, and was finally arrested the next day near Ingraham's Corner in Camden.

Capt. Thing, of ship Burlington, of Philadelphia, which lay at South Boston, was found dead in the cabin on deck on Monday afternoon. The ship had been smoked to destroy rats, and Capt. T. went on board, probably apprehending no danger unless he went under deck.

We learn with pleasure, says the Transcript, that Mr. Samuel Walker, of Roxbury, has leased of the Horticultural Society the large store and cellar under the new hall in School street, for the purpose of opening a seed, plant, flower and fruit store, and establishing a mart for every thing connected with the science of Horticulture.

The family of Mr. Lemuel Clemens, near Rockville, Md., have been and are now afflicted with scarlet fever. Three members of the family have fallen victims to the disease; a mother and two daughters were buried within the last two weeks, and two on the same day.

The Madisonian of Saturday, states that appointments have been made by the President to fill the vacancy caused by the death of the American Consul at Liverpool, and also to fill the vacancies occasioned by the deaths of two pursers in the Navy.

A writer in the Houston Star calculates that the debt of Texas amounts to $100 per head for every man, woman and child in the Republic.

President Tyler returned to Washington on Friday evening, from Virginia.

A young man by the name of Abbott, aged 23 years, son of Mr. Gardner Abbott, of North Andover, committed suicide on Sunday forenoon by hanging himself.

Mr. Wm. Beatty, son of Rev. John Beatty, of Victoria College, was accidentally shot at Cobourg, Ga., a few days since, and is not expected to recover.

The Salem Gazette states that a highly respectable gentleman, recently from Gambia, Africa, mentions that he saw there a tree one hundred and thirty-two feet in circumference.

The steamboat H. S. Thibodeaux, sunk to the cabin in the Ohio, near the mouth of the Kentucky river, whilst on her way to Cincinnati, from New Orleans, on the 15th ult.—The freight damaged, but no lives lost.

The iron steam revenue cutter at South Boston is nearly ready for launching. She is to be called the McLean.

David Becket, was on Saturday last, in Philadeiphia, sentenced to four years' imprisonment for having wantonly mutilated a number of the tombstones in St. Michael's Churchyard, some time since.

Josiah Rodenburgh, who ran away from New Jersey with a girl sixteen years old, leaving a wife and two children, has been arrested in Baltimore, and the girl restored to her parents.

Slander (says Lacon) cannot make the subject of it either better or worse. It may represent us in a false light, or place a likeness of us in a bad one. But *we* are the same.—Not so the slanderer—the slander that he utters makes him worse—the slandered never.

The Rev. John J. Shipherd, the well known projector and founder of the Oberlin Institute and Colony, and formerly pastor of the Presbyterian Church in Elyria, died at Walton, Michigan, on the 10th ult., aged 42 years.

It is stated that Louis Phillippe has had a new branch organized in the Foreign Department, which is to be exclusively occupied with American affairs, at the head of which M. Lavergue, so well known in the literary and political world, has been placed.

Mrs. Bagley, a widow lady, committed suicide at Vicksburg a short time since, by cutting her throat with a razor. She left two very interesting children, now unprotected. Domestic affliction is the cause assigned.

At Cincinnati, on the 19th ult., J. L. Lasser, a hotel and boarding house keeper in that city, was arrested, with his wife, on a charge of counterfeiting. About $2,000 in counterfeit Virginia fives were found, and a plate for striking tens of Tennessee money.

MARRIED,

In this city, Mr. George Homer to Miss Frances Matilda, daughter of the late Benjamin Homer; Mr. Lewis Whitney to Miss Louisa W. Parmenter; Mr. John I. Porter to Miss Margaret I. Fisher; Mr. George C. Davis to Miss Elizabeth Low; Mr. Abiel Wilder to Miss Susannah S. Chandler; Mr. Henry C. Burgess to Miss Sarah J. Sinclair; Mr. Andrew J. Farnsworth to Miss Rosaline Currier; Mr. Stephen D. Harvey to Miss Martha A. Chandler; Mr. Augustus Robinson to Miss Eliza Q. R. Cobb; Mr. Joseph B. Starkweather to Miss Mary Ann Lancey; Mr. John L. Putney to Miss Apphia Messer; Mr. Joseph Prescott, of Rowley, to Miss Julietta E. Messer, of Boston; Mr. Matteo Datovich to Miss Patience Donnelson; Mr. Southworth Turner to Miss Elizabeth Martin; Mr. John Roberts of Boston, to Miss Mary J. Banks, of Nottingham, N. H.

In this city, Sept. 26, by Rev. R. W. Cushman, Mr. Benjamin F. Darling to Miss Hannah L. Blake, both of this city.

In this city, 28th ult., by Rev N. Colver, Mr. William Hancock to Miss Frances Spoor, both of Boston.

In Watertown, 23d ult., by Rev. E. D. Very, Mr. Joseph G. Sanger to Miss Harriet Bridges, all of W.

In Jamaica Plain, by Rev. J. O. Choules, Mr. Lyman B. Hanniford to Miss Cynthia Goodwin, of Kennebunkport, Me.

In Randolph, by Rev. Mr. Clark, Mr. Darius L. Payne to Miss Elizabeth N. French, all of R.; Mr. George Russell, of Stoughton, to Miss Martha A. Tilden, of Canton.

In Beverly, Mr. James J. Kimball, of Charlestown, to Miss Alice Porter, of B.

In Nantucket, Mr. Lorenzo N. Fowler to Miss Lydia, daughter of Gideon Folger, of N.

In Northampton, Mr. George Bowlard, of Mobile, to Elizabeth S., daughter of the late Capt. Charles C. Nichols.

In Providence, 30th ult., by Rev. Dr. Tucker, Samuel Hunt, Esq, to Miss Elizabeth Kendall, both of P.

In Camden, Me., 21st ult., by Rev. Mr. Chapman, Mr. Dexter B. Wingate to Miss Emily Mansfield, of C.

In Paris, Me. Sept. 26, by Rev. C. B. Davis, Thomas Crocker, Esq. of Paris, to Miss Almira Davis, formerly of Methuen, Mass.

In New York, Capt. Charles B. Pendleton, of Mass., to Miss Mary H., daughter of the late Amos Belden, Esq. of N. Y.

In Bethel, N. Y., Mr. Daniel T. Kidder to Miss Lucinda Maynard, both of Boston.

In Washington city, Thomas C. Amory Dexter, of Boston, to Miss Elizabeth Marian, daughter of Col. T. Cross.

DIED,

In this city, Anson Brigham Dexter, eldest son of Anson Dexter, 21; Mary Pamela, youngest daughter of Rev. E. Beecher, D. D., 10 weeks; Mrs. Caroline A., wife of Mr. John H. Tenney, 30, formerly of Newburyport; Mrs. Jane Pine, 52; Miss Mary Glover, 60; Mrs. Mary, widow of the late Abraham Bazin; Mr. Nowell Smith, 53; Mr. Harvey Tileston, 33; Mr. Henry Blaney Mason, 74; Mrs. Edna H. Cook, 30.

In Charlestown, Mrs. Sarah H., wife of Capt. Thomas W. Wyman, U. S. N.

In West Newton, Frances Emily, only daughter of Mr. Jeremiah Allen, formerly of Cincinnati, 4 years and 7 months.

In Cambridgeport, on Monday, Maria, wife of Mr. Samuel L. Cutter.

In Newton, Susan Homer Domett, adopted daughter of the late Jonathan Homer, D. D.

In Salem, Mrs. Sophia, wife of Rev. L. S. Everett, 47.

In Barnstable, Mr. Prince A. Phinney, 22.

In East Haven, Mr. Abraham Johnson, a soldier of the revolution, 96.

Number of deaths in Boston for the week ending Sept. 28, 63. Males, 35; Females, 28. Stillborn, 6.

Of consumption, 9—marasmus, 1—dropsy in the brain, 3—scarlet fever, 7—infantile, 7—decline, 2—typhus fever, 2—inflammation of the lungs, 1—hooping cough, 2—canker in the bowels, 1—bowel complaint, 4—cholera infantum, 4—canker, 1—fits, 1—old age, 1—dropsy, 3—inflammation of the brain, 2—liver complaint, 1—enlargement of the heart, 1—inflammation of the stomach, 1—hæmorrhage, 1—croup, 2—inflammation of the bowels, 1—cholera morbus, 1—intemperance, 1—paralytic, 1—jaundice, 1—unknown, 1.

Under 5 years, 36—between 5 and 20 years, 1—between 20 and 60 years, 21—over 60 years, 5.

NOTICES.

☞ The forty-fourth annual meeting of the Female Society for Missionary Purposes, will take place on Monday next, at three o'clock, in the vestry of the church in Bowdoin Square. The members of the Society, and other ladies interested in promoting the spiritual welfare of the needy, are respectfully desired to attend.
M. WEBB, *Sec'ry.*
Boston, Oct. 1, 1844.

☞ The Ministers' Meeting in the vicinity of Worcester, will convene at the house of Rev. J. B. Boomer, East Brookfield, Wednesday, Oct. 30, at 10 o'clock, A. M.
A. S. LYON, *Sec'ry.*

☞ The Board of the Rhode Island Baptist State Convention will hold their quarterly meeting on Tuesday, Oct. 8, at 10 A. M., in the meeting-house of the Baptist Church in Bristol. Sermon by S. S. Bradford. Churches are reminded of the conditions of appropriations, as contained in the rules of the Convention.
T. C. JAMESON, *Sec'ry.*
Providence, Sept. 30, 1844.

☞ Rev. H. Seaver, Agent of the American and Foreign Bible Society, has removed his residence from Neponsett Village to Chelsea, Mass. He wishes all communications intended for him directed accordingly. Any letters or other communications sent by private conveyance may be left at 79 Cornhill, Boston, with Mr. H. S. Washburn, who is duly authorized to receive money for the American and Foreign Bible Society.
Boston, July 19, 1844. 3m

JOHN SPENCE, JR., M. D.,
PHYSICIAN.
Office No. 2, Baldwin Place,
BOSTON,
Respectfully tenders his medical services to his friends and the public, and solicits their patronage.
Aug. 2. 1y

DAVID PAINE,
TEACHER
Of the Piano Forte, Organ, Thoro' Bass, &c.
Room under Bowdoin Square Church.
Boston, Sept. 20. 6wis

BRIGHTON MARKET—MONDAY, Sept. 30, 1844.
[Reported for the Daily Advertiser and Patriot.]

At Market 775 Beef Cattle, 200 Stores, 3800 Sheep, and 1525 Swine.

PRICES—*Beef Cattle*—Sales quick at a small advance. We quote a few extra 4 75 a $5; first quality 4 50; second quality, 4 25; third quality, 2 75 a 3 75.

Stores—Two year old from $10 a $13; three year old from $15 to $19.

Sheep—Sales from 1 25 to 2 25.

Swine—Ohio Shoats 3 1-2c; New York Shoats from 3 3-4 to 4c, half Barrows; a choice lot 4 1-4c. half Barrows; a lot of Ohio old Hogs 3 3-8c. At retail from 4 to 5 1-2c.

WOOD, BARK, COAL, AND HAY.
500 Cords Nova Scotia Wood.
200 do do do Rock Maple Wood for Air-tight Stoves.
100 Cords South Shore and Portland Oak.
100 do Pine Wood.
50 do Hemlock Bark.
1000 Tons Red and White Ash Coal for Furnaces, Grates, Stoves and Ranges.
200 Chaldrons Newcastle, Sydney, and Scotch Coal.
100 do fine Sydney and Pictou Coal, for smiths, and Steam Engines.
50 Tons Hay, for retail or shipping.
For sale by MOSES FRENCH, JR., Maine Wharf, Broad Street, near the bottom of Summer St.
Oct. 4. 2m

WARREN LADIES' SEMINARY.
THE Fall Term of this Institution will commence on Wednesday, the 16th day of October.
Applications for admission may be addressed to
A. M. GAMMELL, *Principal.*
Warren, R. I., Oct. 4.

SINGING SCHOOL.
DAVID PAINE will commence a School for instruction in the elementary principles of vocal music, in the vestry of the *Bowdoin Square Church*, on Monday eve, Sept. 29, at 1-2 past 7 o'clock, to be continued 24 lessons.
Tickets admitting Gentlemen, $2; Ladies, $1; to be had of the subscriber on the above evening,—first night free. 3wis Sept. 20.

HAT, CAP AND FUR STORE.
N. P. KEMP would inform his customers and the public that he will keep constantly on hand, FUR and MOLESKIN HATS, of superior quality and manufactured expressly for *Retail Custom trade*. CLOTH, LEATHER, VELVET and FUR CAPS, in great variety. GLOVES, CRAVATS, COLLARS, BRUSHES and UMBRELLAS.
Also, a complete assortment of LADIES' FURS, which will be sold as low as at any other Store in the UNITED STATES. is3m Sept. 13.

NEW BOOKS.
THE Bird Book, with beautiful embellishments. The Habits and Manners of Birds are illustrated, in prose and poetry.
The Boy's Token, with *eight* lithographic prints, in tint, with ornamental borders.
The Girl's Token. Illustrated like the above.
Just published and for sale by the Am. S. S. Union, at their Depository, No. 5, Cornhill.
Oct. 4. WM. B. TAPPAN, A'gt.

POETRY.

Address of Samuel's Ghost to Saul.

BY R. A. VAUGHAN.

"Misguided man! When Israel's God hath left thee
And when the covering of thy many sins
Keeps out his dew of love that fain would fall,
Or turns it to the blight of enmity,
Inquirest thou of me? As if thou could'st
By crouching in the very mouth of hell
Be shadow'd from the dartings of His eyes.
Thy guilt hath made thick darkness round about thee,
But not less seen through all its clouding foul,
Thine effort to creep out and steal thee help
Which he hath barred up from thee. I that this
Morning thou might'st learn, am hither sent.
Who breathed the wind that raised thee thus to hover
Before men's gazing in an air of glory?
Who, like a new sun from thine obscure chaos,
Created thee to light his troubled people?
Was it for thee of all the worms he form'd
To turn upon him with ingratitude,
And spurn the hand that led thy feeble blindness,
And of thine avarice make a shield of sin
To hide thee from his looks of love grown irksome—
Those looks of love that made thee all thou wast;
Then impiously complain thou wast forsaken?
And when the keen shaft of ingratitude,
Which thou hadst planted in thine inmost soul,
Began to rankle like the worm that dies not,
To call that sure remorse blest penitence—
And murmur that it could not buy him back?
Thou tastest now the first draught of that cup
Which thou hast been so long in secret filling,
Laboring perverse with cursed alchemy
God's precious drops of blessing to transmute
Into a poisoning curse. O penitence!
It would have found thee weeping in thy tent,
Thy depth of sin with deepest groans confessing,—
Thy guilty-tossing heart shook off that dove,
And led thee to this cavern of despair.
Oh! thou wilt stand through time a monument,
Out on the past's most desolate deserts stand,
All ruinous, and unto thee man's thoughts
Shall make sad pilgrimage, to learn how much
Of light from heaven and happy privilege
May gather round poor man to bless and save,
And yet 'neath his transgressions he may fall,
Almost from catching melodies of heaven
Into a death of which we fear to speak."

* * * * * * *

"Listen! I breathe
The breath of inspiration that makes bare
The future's sky with all its moving shapes.
A waning moon rolls mournfully and slow
Into the dusk arms of a cave of cloud,
Moves on—'t is lost—it is thine emblem, Saul!
Listen! I hear a hum of many sounds,
Rising deep echoed among solemn mountains,
The sheen of spears through the mists of morning,
There is a rushing clamour as of hosts
Trampling together in the vale of blood,
Their roar is calling to a giant shade
To hang upon thy footsteps through the fight;
He shakes his hand of darkness o'er thy head,—
Thou waverest,—one more struggle—'tis thy last!—
Thou and a host are strewn upon the earth!
O'er all loud sweeps war's pitiless hurricane;
It bears Philistia's cry of victory,
And leaves the hope of Israel lying there.
Judah sits weeping by her lonesome hearths,
From Asher's orphan'd woods hath fallen their pride,
Grief's heavy raindrops from the branches bare
Fall countless on the myriad leaves beneath,
Where slaughter, the wild beast, hath trodden them—
E'en as they fell into one common grave.
The Lord yields up his people to their foes;
The pallid face of silver Ashtaroth
Shall glow, reflecting many an altar's flame,
And many a hideous god with spoils be graced,
His bloody shrine by victors garlanded.
But thou—oh! whither will that battle bear
Thy foundered life! At morn thou wentest armed
Out of the tent of thine obscurity,
Then came the fight, the sultry noon of trial,—
How basely were those heavenly arms thrown down!
Now o'er thee gathers night, a chilling night,
And low thou liest upon the plain of death.
'Tis true the ill fires thou didst in thee gender
Have rent thee with their lightnings while yet here;
'Tis not for me to close all hope hereafter,
Or stretch a shore about God's boundless pity;
And though thou'rt now so overhung with blackness,
A breath of love an opening may unfold
Through which may mercy's eyes look mildly down!
And even thou may'st faintly far discern
A heaven of moveless rest beyond all storm.
But that thine earthly days are now summ'd up
Know as past doubt,—before to-morrow's eve
Thou and thy sons shall be as I am now!"

YOUTH'S DEPARTMENT.

Jenny Wren's account of Herself.

I am only nine years old, but I am not too young to work. I shall have enough to do a few years hence, and if I practice now it will be a great deal easier then. Father calls me Jenny Careful, and sometimes Jenny Wren, because I sing so much; but mother says I am God's blessing. I shall be a woman one of these days, if I live long enough, and father says that is a great deal better than it is to be a fine lady.

I take good care of all my clothes; if a string or hook gets off from my apron or frock I fasten it on immediately, and always mend a rent as soon as it is torn. I never go with my shoes down at the heels, or swinging my bonnet about by the strings. I keep my books clean, and lay them aside carefully when I have done using them.—You can see there are no torn leaves or finger-marks in them.

Father has enough to do to buy clothes for so many of us, and school-books, and shoes, and all the breakfast and dinners we eat. I cannot work to earn myself, but I can take care and not waste and destroy. If the crust is ever so hard, I eat it up, and father very often sings a verse about it—"Hard crusts and brown bread make Jenny's cheeks red."

Mother says, "Time is money;" so I strive to help her all I can. I make my own little bed myself, and sweep my chamber twice a week. I help about getting breakfast and taking care of the baby. I am not old enough to toss him about much, but I kiss him, and talk to him, and make him smile, and often get him to sleep singing, "Hush, my dear, lie still and slumber." These are sweet verses, and baby likes them very much, but I am not quite sure he knows what they mean.

Time never hangs on my hands, for I can find plenty to do, morning, noon and night. I clear away the children's playthings, and keep the room in order; set the chairs in their places, and put the stools in the corner of the room when they are not wanted, so that nobody may tumble over them. I bring and carry things for my father, and I go of errands for my mother; and when I am sent out, always return as quick as possible, and take good care not to get into the wet and dirt of the streets.

Whenever I have any spare time, I sew a little, or when the baby is asleep, I read to my mother. I learn my lessons after the other children are abed, and on Sabbath morning I rise earlier than on any other day of the week, so as to have my Bible-lesson ready for the Sabbath School.

When my brother William was sick, I used to sit by him and take his gruel or his broth, or any thing else he liked; and read a chapter in the Bible, and tried to explain it to him; and frequently soothed him to sleep by telling pretty stories of good children and of Jesus Christ. When he waked up he would smile and put his arms about my neck and say, "I love dear sister Jane."

I wish to be good, and I pray to the Saviour every night and morning to forgive my sins, and make me a holy child. I often find my heart very hard and cold, but I think of the blessed Jesus and endeavor to be a little like him in doing good. I have no silver or gold to give away, but I try to do what I can. I run to help poor old Susan every time I see her hobbling along. When we have a good soup, mother let's me carry some to old blind Joseph, and I lend all my books to Mary Jones, who has been confined to the house six months with a cough. I wish I could do more, but I am growing larger every day, and by-and-by I hope to be more useful than I am now.—*Watchman of the Valley.*

MISCELLANY.

For the Watchman.

The Chamber of Suffering.

It was evening, and the light of day had given place to the pale moon. All was hushed—the birds, as if wearied, had sunk to rest. The pensive stillness was suited to thoughts of heaven. And as I gazed upon the starry sky, I recalled a scene which none can gaze upon unmoved. For the first time I had visited that couch of suffering, and as I gazed upon *her wasted form, and heard her expressions of love to God for his goodness, while her body was convulsed with agony, I wept that I could so often repine while surrounded with every blessing, while surely happiness is there. Yes, in the midst of twelve long years of pain the same hope buoys up her spirit, the same emotions of love to God are excited, and the same Saviour is still her friend.

And can we doubt that angels gaze with interest on such a scene? It is not in the power of man to visit that chamber of suffering without bearing away with him the consciousness that it is the hand of God. Let an atheist once hear her enumerate the mercies she enjoys, while her sufferings are so acute that an unpractised spectator can scarcely BEHOLD them, and then tell me, if he can, that he is an atheist still?

A visit to that sick chamber arouses our better feelings; self seems lost as we gaze, and our imagination is carried forward to the time when the hour of her release shall come, and she shall join with angels around the throne of God. For myself, I feel that visit will never be forgotten, and I know not but that the emotions that were excited in reflecting upon this scene, may tell upon the interests of eternity. C.

Salem, 1844.

*Miss Purbeck.

A GOOD TEMPER IN A HOUSEKEEPER.

There is nothing which has a more abiding influence on the happiness of a family, than the preservation of equable and cheerful temper and tones in the housekeeper.—A woman who is habitually gentle, sympathizing, forbearing and cheerful, carries an atmosphere about her which imparts soothing and sustaining influence, and renders it easier for all to do right under her administration, than in any other situation.

There is a secret, social sympathy, which every mind to a greater or less degree experiences with the feelings of those around, as they are manifested by the countenance and voice. A sorrowful, a discontented, or an angry countenance, produces a silent, sympathetic influence, imparting a sombre shade to the mind, while tones of anger or complaint still more effectually jar the spirit.

It is probable that there is no class of people in the world, who have such incessant trials of temper, and temptations to be fretful, as housekeepers. For a housekeeper's business is not, like that of the other sex, limited to a particular department, for which previous preparation is made. It consists of ten thousand little, disconnected items, which can never be so systematically arranged that there is no daily jostling somewhere. And the more strongly a woman realizes the value of time, and the importance of system and order, the more will she be tempted to irritability and complaint.

In many cases, when a woman's domestic arrangements are suddenly and seriously crossed, it is impossible not to feel some irritation. But it is always possible to refrain from angry tones. A woman can resolve that, whatever happens, she will not speak till she can do it in a calm and gentle manner. *Perfect silence* is a safe resort, when such control cannot be attained as enables a person to speak calmly; and this determination persevered in, will eventually be crowned with success.

Many persons seem to imagine that tones of anger are needful in order to secure prompt obedience; but observation has convinced the writer that they are *never* necessary; that in *all cases*, reproof administered in calm tones would be better. A case will be given in illustration.

A young girl had been repeatedly charged to avoid a certain arrangement in cooking. One day when company was invited to dine, the direction was forgotten, and the consequence was, an accident which disarranged every thing, seriously injured the principal dish, and delayed dinner for an hour. The mistress of the family entered the kitchen just as it occurred, and at a glance saw the extent of the mischief. For a moment her eyes flashed and her cheeks glowed, but she held her peace. After a minute or so, she gave directions in a calm voice, as to the best mode of retrieving the evil, and then left without a word said to the offender.

After the company left, she sent for the girl alone, and in a calm and kind manner pointed out the aggravations of the case, and described the trouble which had been caused to her husband, her visitors and herself. She then portrayed the future evils which would result from such habits of neglect and inattention, and the modes of attempting to overcome them; and then offered a reward for the future, if, in a given time, she succeeded in improving in this respect. Not a tone of anger was uttered; and yet the severest scolding of a practised Xantippe could not have secured such contrition and determination to reform, as was gained by this method.

But similar negligence is often visited by a continuous stream of complaint and reproof, which in most cases is met either by sullen silence, or impertinent retort, while anger prevents any contrition, or resolution of future amendment.

It is very certain that some ladies do carry forward a most efficient government, both of children and domestics, without employing tones of anger; and therefore they are not indispensable, nor on any account desirable. Though some ladies of intelligence and refinement do fall unconsciously into such a practice, it is certainly very unlady-like, and in very bad taste, to *scold;* and the further a woman departs from all approach to it, the more perfectly she sustains her character as a lady.

Every parent and every employer, needs daily to cultivate the spirit expressed in the divine prayer, "Forgive us our trespasses as we forgive those who trespass against us." The same allowance and forbearance which we supplicate from our heavenly Father, and desire from our fellow men, in reference to our deficiencies, we should constantly aim to extend to all who cross our feelings, and interfere with our plans.—*Miss Beecher.*

TOO HIGH-FLOWN.—Professor Stuart, of Andover, when formerly a settled minister at New Haven, was one day waited upon by a certain parishioner of his, who complained that he preached in language which many of his hearers could not understand. 'Indeed, I was not aware of that,' said the professor. 'I have always designed to speak to be understood. I should be sorry to think otherwise.' 'I dare say you would, Mr. Stuart,' replied the other; 'but it is really the case, notwithstanding; though perhaps you may not be aware of it yourself.' 'I certainly am not,' rejoined the professor. 'I do not recollect any language of mine, in the pulpit, above the most ordinary comprehension.' 'Ah!' said the pious parishioner, 'how very apt we are to deceive ourselves. We can never see our own faults. Now I can recollect a great many instances where you've preached in a language quite too high-flown for your hearers—I mean the majority on 'em—for but that I could make it out pretty well myself.' 'What are those instances?' asked the professor, mildly. 'Oh, they're a great many,' returned the parishioner. 'Will you be so good as to name one of them,' said the professor. 'Why, yes, since you insist upon it,' replied the parishioner, very confidently. 'I'll name one very noted instance. It was only last Sabba-day you said in your sarmon, 'Procrastination is the thief of time.' '*Now the women and niggers can't understand that!*'—*N. Y. Transcript.*

INSANITY OF A MILLERITE EDITOR.—The editor of one of the most abusive and fanatical Millerite papers, was in the habit of denouncing us and others most violently, for imputing to Millerism a tendency to make inmates for the Lunatic Asylum.—Suddenly we missed him from among us, and knew not whither he was gone. This was some time previous to the predicted advent. We have recently been pained to learn, that as the promised coming and catastrophe drew near, his excitement on the subject became more and more intense, until he actually lost his reason, and for six months he was totally deranged. The time predicted passed by, and some months afterwards his mind appeared to be more composed, and we are told that there is now reason to believe that he will be restored to as much soundness of mind as he enjoyed before his melancholy affliction.—*N. Y. Observer.*

RELIGIOUS DUTIES.—The Christian ought to examine what operation, what influence his religious performances have upon him. Prayer, hearing, reading, and such like duties, do naturally tend to enlighten the mind, purify the heart, increase our love, strengthen our faith, and confirm our hope; and therefore where this is not the effect of them, we may conclude that they are not discharged in that manner and with that sincerity they ought.—*Lucas.*

DRUNKARDS SHALL NOT MARRY.—The government of the principality of Waldek, in Germany, have given public notice that no license to marry will hereafter be granted to any individual who is addicted to drunkenness; or if having been so, he must exhibit full proofs that he is no longer a slave to this vice. The same government having also directed that in every report made by the ecclesiastical, municipal and police authorities, upon petition for license to marry, the report shall distinctly state whether either of the parties desirous of entering into matrimonial connection is addicted to intemperance or otherwise.

"Our life is but a *bubble*," said Mrs. Snapkins, in a spirit of resignation to her spouse, who was rating her about her slovenly habits. "I wish your life was a *soap-bubble*, then," was the rejoinder.—*St. Louis Reveille.*

AGRICULTURAL.

Potatoes.

From all directions we hear complaint of rot or premature decay in the potatoe crop. This crop is so important in the Northern and Eastern States, that we need no apology for being somewhat particular in our notices of it. The Cleveland (Ohio) Herald says, The potatoe crop in this section, which a few weeks since promised to be a very large one, we learn from our agricultural friends, is much injured by diseased potatoes. In many fields a considerable share of the potatoes are diseased and rotten, and in some so much as to be entirely worthless. Digging does not appear to arrest the progress of the disease in potatoes, as some have lost their crop after taking it from the hill. We are informed that in some instances diseased potatoes have proved fatal to swine fed with them.

From all parts of this State we hear similar complaints. The loss in the south towns in this county has been very great, and in Genesee and Wyoming counties not inconsiderable. A writer in a late number of the Utica Gazette thinks that the disease is the effect of an insect. This is not the general opinion. The disease has been on the increase for several years, and has excited great interest in Scotland, Germany, Sweden and Russia. The better opinion in those countries is, that by long propagation from the tubes, without recurring to the natural seed of the plant, it has lost a portion of its vital power, and hence is extremely prone to blight, rust and to rot. We have paid considerable attention to this matter for the last eighteen months, and have found that many plants last season and this have perfected no blossom or seed. Whenever balls are produced, they should be carefully dried, and planted next spring, with only a few seeds in a hill, and cultivated in the usual way. Potatoes thus grown in Germany have been imported into Edinburg, and proved to be both sound and excellent roots, by several years' experience. The same trials have been made in Massachusetts and at the Hudson river with equal success.

The potatoe crop is the most valuable of any grown in this State. The loss last season from rotting exceeded several hundred thousand dollars, and we fear that this year it will fall but little below one million.—*Buffalo Com. Adv.*

We hear that in many sections of the country, the potatoe crop has been considerably injured with the rot. This is probably owing to some new disease, instead of the drought, the same calamity having last year happened to that crop at the East, when the season was directly the reverse of what it is now. It is dangerous using potatoes thus affected. We have heard of recent instances of the death of animals to which potatoes partially decayed had been fed.—*Rochester Dem.*

We have been told that in one town in this county the effluvia exhaled from an undug potatoe field was as offensive as white fish, and that this is the case at Horse Neck, &c. That at Colchester men could scarcely be hired at two dollars per day to remove these putrifying articles from cellars, and in some places farmers had ploughed them in deep to get rid of them.

In our own vicinity many potatoes, more particularly those dug within a week, are afflicted with this malady. A friend has a crop raised from a hamper of Irish potatoes, which had no rot affection among them, but a row of mercers, contiguous, were every one of them wholly rotten. It is said some persons have been affected with indisposition from eating potatoes this season, and that one person lost two hogs which had died in consequence of having eaten of them. This being the case, the peculiar nature of the offensive virus generated must be different from that which takes place in decaying old potatoes kept late in the spring or summer, of which my hogs and cows have always eaten with impunity.

The extraordinary offensiveness of potatoes affected in this manner, was brought strongly to our perception yesterday. A bushel of a choice kind of small size had been dug from a dry piece of ground in the upper part of the city. They had been placed in a shed room over night, when they were noticed by the cook, (an Irish woman) who had heard nothing said, and had noticed no decaying ones among them. She observed that those potatoes had better be removed, as they rendered the place very offensive.

The basket was emptied under the shade of a tree and examined, and four or five small ones only were found decayed, some on one side or at one end—from each of which an offensive effluvia of great intensity emanated, and one person, used to farming, &c., did not get over the effect of their influence for several minutes.

We are strongly of opinion that potatoes had better be left in the ground, to be dug as wanted, or till cooler weather; and purchasers had better buy but few at a time to put into the cellar.—*New Haven Herald.*

The same disease prevails extensively among the potatoes in Massachusetts, and (at least) the southern part of New Hampshire. From Maine, which is the most important potatoe growing State in the Union in proportion to its population, we have heard no complaint. On the contrary, the Bangor Whig says, "The potatoe crop in Maine will be better this year than for some years past."—*N. Y. Jour. of Com.*

COPARTNERSHIP NOTICE.

THE subscribers have this day formed a connection in business under the firm of *Smith, Rogers & Davis*, for the purpose of conducting the Wholesale Dry Goods business, and have located themselves at No. 30 Milk Street, where they will be happy to see purchasers by the piece or package.

THOMAS P. SMITH.
DANIEL H. ROGERS.
DANIEL C. DAVIS.

Boston, Sept. 27, 1844.

N. B. T. P. Smith would inform his friends and customers, that he has removed from his old stand at the corner of West and Washington Streets, to No. 30 Milk Street, where he will be glad to see them and introduce them to the above firm. Those of his old customers who purchase by the piece, he would respectfully solicit to continue their trade with the firm.

Sept. 27. 8w

PRESIDENT MAXCY'S REMAINS.

JUST published by the subscriber, in one beautiful octavo volume, the Literary Remains of the late Rev. Jonathan Maxcy, D. D., the second President of Brown University, Providence, R. I., and subsequently of Union College, Schenectady, N. Y., and for the last sixteen years of his life, of South Carolina College.

Dr. Maxcy was one of the most distinguished pulpit orators this country has produced. Although a Baptist, such was his reputation as a scholar and a divine, that, in 1802 he was called to succeed, in the presidency of Union College, the Rev. Jonathan Edwards, D. D. an Institution always under the control of another denomination. To show the estimation in which he was held, by others, as well as his own denomination, the following testimonials are annexed.

"I am happy to learn that Dr. Maxcy's works are about to be republished; for though I have seen but little from his pen, that little bore the impress of taste, and genius, and philanthropy. That he was an erudite scholar, an accomplished gentleman, and a successful teacher, was admitted by all who had the happiness to know him."—*Dr. Nott.*

"He was a most amiable man in private life, and equally interesting and conciliating in his public station. Possessing a rare genius, an exquisite taste, and a correct judgment."—*Bishop Brownell.*

"The very high reputation which he had as an eloquent preacher, renders it a matter of astonishment that some memorial of him has not long since appeared.—His accomplishments as a scholar seem sufficiently vouched for by the fact that he held, I believe, the presidency of no less, than three of our colleges."—*Rev. W. R. Williams.*

"His productions evince a mind of pellucid clearness, of vigorous thought, and of pure evangelical sentiment. Need more be said to recommend this book? If more be needed, let any part of it be read, and it will recommend itself."—*Bap. Adv.*

"The collection of literary remains now published, in the language of the venerable President of Union College, will justly be considered "a treasure by those pupils of his who remain to reverence his memory," as well as "a valuable contribution to our American literature."—*Prot. Churchman.*

"He was unsurpassed in his day, for elegance and vigor as a writer, while, as an eloquent speaker, he was acknowledgedly pre-eminent. He may with propriety be denominated the American Robert Hall. No other denomination would have allowed such a star as Maxcy to have remained so long in obscurity."—*Bap. Memorial.*

Although it may be supposed that this volume will be sought and read with eagerness by American scholars and clergymen generally, yet, as he was a Baptist, and at one time presided over the principal Baptist University in this country, every Baptist clergyman and scholar should possess a copy of it. Price Two Dollars.—For Ten Dollars, forwarded by mail or otherwise, six copies of the work will be sent. For sale by

ALEXANDER V. BLAKE,
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There is still a large amount due from subscribers which is much needed and ought to be paid, in order to refund the sum expended for publishing the work.

☞ *A list of the names of those indebted for the Review, previous to Vol. 9, will soon be published by*

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Sept. 20.

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Teeth Cleansed, Extracted, &c. Terms moderate, and entire satisfaction warranted. Teeth examined free of expense. tf May 17.

HARDWARE AND HOUSEKEEPING GOODS WAREHOUSE,
336 Washington Street, Boston, Chickering's Building, a little South of Lamb Tavern.

HENRY E. LINCOLN, Importer of HARDWARE, CUTLERY and BRITANNIA WARE, and dealer at Wholesale or Retail in WOODEN, TIN and FANCY HOUSEKEEPING WARES *Carpenters' Tools and Building Materials.* Piano-Forte Screws, Pins, Wire, Castors, Stool Screws and Locks. Bakers, Furnaces, Stoves, Fancy and Feather Dusters; Brushes, Brooms, Baskets; Door, Coach and Table Mats; TRANSPARENT & OTHER WINDOW SHADES, with Cord and Tassels, &c. &c., embracing a largely assorted stock of Housekeeping Goods.

Agency for Pike's celebrated "Egyptian Cement," a superior article for mending Broken Ware.

H. E. L. has a printed Catalogue, for the use, especially, of those who are purchasing Housekeeping Wares, which will be found of great convenience.

Country Traders supplied on the most reasonable terms.

☞ All articles warranted as good as represented.

P. S. ENAMELLED KETTLES and PRESERVE PANS, TEA TRAYS, and the *latest styles* of DIXON'S TEA and COFFEE POTS recently received.

Sept. 13. 3m

STOVES—STOVES—STOVES.

THE subscriber would solicit the attention of individuals about to furnish themselves with either COOKING, PARLOR, OFFICE, SHOP or other STOVES, to his large stock at the CHEAP STOVE STORE, No. 45 Congress Street, a few doors north of Water Street.

This stock embraces a very large assortment of most of the best patterns of STOVES now in use, and will be sold at prices to satisfy the most economical.

Individuals having HOT AIR FURNACE PIPES which require cleaning out, repairing, or new ones substituted, will find workmen at this establishment, who are perfectly familiar with all such work.

L. STETSON BATES.
Sept. 6. 17w

LADIES

I HAVE now in store one of the most extensive stocks and the largest variety of FUR GOODS to be found in New England, for the WHOLESALE and RETAIL trade.

Any style of Muffs, Boas, Tippets, &c. made to order at short notice. Your attention is respectfully invited at the old stand 173 Washington street.

Sept. 13. W. M. SHUTE.

CHURCH MUSIC.

CARMINA SACRA, or Boston Collection of Church Music; by LOWELL MASON. Published under the sanction of the Boston Academy. The extensive use this work has enjoyed the past season, is deemed the strongest evidence of its worth. Wherever it has been introduced it is believed the music of the church has been improved. The beauty, vigor, and style of the music has a tendency to create new life and zeal in the choir, and to interest the congregation more and more in this important part of public worship.

For sale by J. H. WILKINS and R. B. CARTER.

☞ The BOSTON ACADEMY'S Collection, likewise for sale as above. 6w Sept. 20.

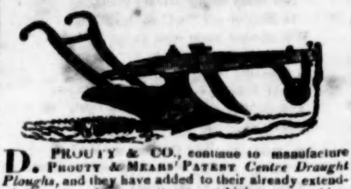
FARM FOR SALE OR EXCHANGED
FOR A GOOD HOUSE IN THE CITY.

SITUATED in the pleasant town of Pembroke, Mass., containing about 30 acres of prime Land, under a good state of cultivation, well walled, with a two story House well finished, Barn with cellar, and about 150 loads of manure in it, chaise house, shed and shop, a young orchard just beginning to bear. Meetings, schools, mills and stores are as handy as in any town in the State. Any one who wants a pleasant country seat will do well to call on I. R. PRUDEN, at No. 50 Long wharf, as it will be sold at a bargain.

☞ I. R. PRUDEN, at No. 50 Long wharf, will be happy to see all his old friends and customers, and accommodate them with Codfish, Mackerel, &c.

May 31. tf

PROUTY & MEARS
MASSACHUSETTS PREMIUM PLOUGH.



D. PROUTY & CO., continue to manufacture PROUTY & MEARS' PATENT *Centre Draught Ploughs*, and they have added to their already extended list, several new patterns, combining new and important improvements, adapting them to all the different qualities of soil, and the various systems of culture; especially to an approximation to the *spade labor system*, which is admitted to be the *perfection of good husbandry*—and why? For the reason, that at one operation it perfectly turns the mass, of whatever depth; covering all vegetable and other matter lying on the surface, leaving the furrow slice in a fine, lively, friable state, crushing its hard lumps and disarranging its particles, thereby elaborating its food for plants. Hence as but one ploughing is requisite, the proper moment may be taken for its performance, when the seed bed will be found to be in far better condition than after the protracted labor of two or three cross-ploughings and harrowings.

Their castings are of a superior quality, both in workmanship and materials. By using *pure iron* and an improved process of melting, they offer castings of *less weight*, possessing

SUPERIOR STRENGTH AND DURABILITY,

which with *chilling the points, wings,* and *landsides*, and the excellent quality and finish of the wood-work, renders their ploughs, in every respect, the very article which the wants and interest of the farmer demand.

The high character of the Centre Draught Plough, abundantly sustained by a continued and extended patronage, is in perfect accordance with the decision of an able and impartial committee of the Massachusetts Agricultural Society, in awarding to the inventors the sum of $100, the *highest* premium ever given in this country for doing the best work with the least draught, in a trial open to the whole Union, running its natural course, inclining to keep its true position without any effort of the ploughman, and turning a furrow one foot wide and six inches deep, *with a draught of only* 294 *pounds*, in compact and well swarded land, being much the easiest in draught of any plough of which we have any report.

Besides the great State premium of Massachusetts, the Centre Draught has taken the high premiums in New York, Pennsylvania, Delaware and Maryland.—Last fall, at four trials, where the Plough was the particular object for experiment, it took the highest premiums in four different States. At the County Ploughing Matches, their performance was the admiration of our best farmers, and premiums too numerous to mention were awarded for the excellent work done by them; but the trial in Northampton, last fall, is worthy of a notice, where "in accordance with a regulation of the society, adopted to prevent favoritism, or any suspicion of it, in the adjudging of premiums, the Committee were no present during the ploughing, and consequently could not know at the time of deciding by whom any one of the lands was ploughed." There were at this trial 17 Worcester ploughs, and only 5 of Prouty & Mears, and yet to ALL THESE FIVE, PREMIUMS WERE UNANIMOUSLY AWARDED, and those of the *highest class*, though only eight were offered.

While the Centre Draught Plough is taking the *highest prizes* and gaining more and more in favor with farmers, disappointed competitors are boasting "loud and long" of small premiums awarded for the skill of ploughmen and their well trained teams, or won by *extraordinary exertions*, on fields where there was *no competition;* and they have raised the frequent cry of "Centre Draught Humbug," by which it is evident that the busy hum of public opinion, expressing the real merits of these ploughs, is a kind of *mysterious Centre Draught*, continually buzzing in their ears, with a consciousness of its truth.

MISREPRESENTATIONS have also been made in regard to the trials in Essex County, by publishing statements and tables *manufactured* for the purpose, giving to their ploughs an advantage which the Report of the Committee did not exhibit, and which called forth from them the following severe rebuke, AS SHOWN BY THE REPORTS OF THAT COMMITTEE IN 1842 AND 1843—"We hope they will have the fairness to take all the facts into view, and not a garbled selection, as has sometimes been done, and thereby entirely misrepresenting the impressions intended to be made by the Committee."

The Centre Draught Plough still stands unrivalled, bidding defiance to all competitors, and so it will, as we have at our command the best practice, science, skill and ingenuity, necessary to effect any improvement of which it is susceptible, and we give constant attention to the subject.

Constantly on hand, Shares, Landsides, and Mouldboards of most Ploughs in use, and Farming Implements of all kinds.

Also Grass, Field, Garden, and Flower Seeds.—Dealers and others supplied on favorable terms.

FARMERS' WAREHOUSE,
Nos. 19 and 20 North Market & 20 Clinton Sts
June 14 tf

HIGHLY IMPORTANT.

ALL discoveries in dental science, whether mechanical or surgical, that tend to a practical improvement in that branch of surgery, should be made known by all proper means, that the public may avail themselves of the benefits derivable from them. The luxuries of life, connected with other causes, either local or constitutional, have made such sad inroads upon the number and health of our natural teeth, as to make it an important study with the dental profession, to substitute others in their stead, in a manner the least objectionable. Objections of much weight have been urged against artificial teeth on plate, from the well known fact, that large portions of brass and copper are contained in the solder, that is used, to connect the teeth with the plate. The impurity of this composition is seen after a short time wearing, in a change of its color to a dark, dirty appearance, attended with a brassy taste. But this is not the greatest evil. The connecting of not less than four different metals in the mouth, produces a galvanic action, which tends directly to impair the general health of the gums, and consequently, to affect unfavorably the remaining natural teeth. Dr. S. Stocking, surgeon dentist, has succeeded in making such improvements in the manner of setting artificial teeth on plate, as to entirely obviate every objection that can be urged against them; the solder used by him being of equal purity with the plate, and warranted to neither change its color, or produce the unpleasant taste of brass and copper while worn. An improvement of great importance has also been neatly made by Dr. S. in the manner of adapting the plate to the mouth, with such fastenings as will admit of the whole work being removed, and then replaced again at the pleasure of the wearer, with as much convenience, as a glove can be taken from the hand, or a ring from the finger, and then replaced again; and yet, when on, are firm, easy, and inoffensive. These are improvements of such practical value, as to commend themselves to the consideration of all who may wish or desire artificial teeth. During the two past years, not less than 15,000 teeth that had become painful by reason of the exposure of the dental nerve, have been successfully treated by Dr. S. by first destroying the nerve and living membrane of the tooth, with his celebrated anodyne, without pain, and then filling them. As there is a general disposition with people, to defer all necessary operations on their teeth, until compelled to it by severe pain, it is most respectfully urged, that all teeth be immediately filled, where decay has commenced, before the general health of the tooth becomes seriously affected; and if properly done, the tooth is safe for life. The proper filling for such cases, is unquestionably the purest gold. The usual method of setting teeth on wood pivots, is found by experience to be objectionable, as the pivot, from its nature, is too liable to become spongy, weak and offensive, and in a few months breaks entirely off. An improvement of great value, has been adopted by Dr. S. by substituting gold and silver pivots, which make them ten-fold more firm, lasting and inoffensive.

Dr. S. continues the use of his justly celebrated Parisian instruments for the extraction of ulcerated teeth, stumps, and roots; and can assure the public, that in the hands of one who understands their use, with the experience of twenty-five years; success must ever be the result.

TERMS.—For an entire upper and under set of artificial teeth on plate, from $50 to $100. For an entire upper set of fourteen teeth on plate, confined by atmospheric pressure, from $25 to $50. Fort wo or more teeth on plate, confined to the natural teeth by clasps, from $2 to $4. For setting on gold and silver pivots, from $1 50 to $2 50. For filling common sized cavities with gold $1. For filling with silver, platina, tin, and all other fillings, from 50 cts. to $1. For cleansing and polishing $1 to $2. Extracting 25 cents. All operations warranted. Examinations and advice gratis. Office, No. 266 Washington Street, corner of Avon Place, Boston. 1y May 24.

THE PROPRIETORS OF THE QUINCY HALL CLOTHING ESTABLISHMENT, over the new Market, Boston, respectfully invite the attention of the readers of this paper, to one of the largest assortments of *CLOTHS, CASSIMERES, VESTINGS, and READY-MADE CLOTHING*, ever offered for sale in this city—by the package, piece, or at retail. Hundreds of packages having been purchased before the rise, we shall endeavor to supply our friends and patrons at last year's prices.

Purchasers from the *South and West*, and the public generally, are requested to call and examine our stock.

Every article appertaining to a gentleman's wardrobe can be found at this establishment, at prices that cannot but please. Obliging salesmen, experienced and faithful cutters and workmen, are always employed. *Terms cash*, and no deduction from prices.

June 28. tf JOHN SIMMONS & CO.

PIANO FORTES.

THE Subscribers have formed a co-partnership under the firm of HALLET, DAVIS & CO., for the purpose of manufacturing Piano Fortes; and having taken the stock and stand of the late Brown & Hallet, 293 Washington street, Boston, would beg leave to say to our friends, and all others who may purchase instruments of us, we are not only determined to maintain the high reputation which has been bestowed upon this manufactory in past years, but by our united and personal attention to business, to make such improvements in point of tone, style of finish, and durability, that the public will be satisfied our instruments are equal in every respect, if not superior to any made in this or any other city; and we can, and will sell first rate instruments, upon as reasonable terms as any other makers; and every instrument made by us will be warranted, and if it does not prove as good as recommended, it will be made so at our expense, or the money refunded to the purchaser.

RUSSEL HALLET,
GEORGE H. DAVIS,
HENRY ALLEN.
July 19. 1y

CHURCH BELLS.—The subscribers continue to cast at their foundery in Boston, Church Bells of any weight required—having great facilities in the business are enabled to cast bells of perfect harmony and evenness of tone. Persons about purchasing will find it for their interest to call on us as we are selling them at an unusually low price. Orders by mail or otherwise will meet with prompt attention.

HENRY N. HOOPER & Co., Copper Dealers and Founders, No. 24 Commercial St.

1844. Improved Eagle Ploughs, 1844.

MANUFACTURED BY
Ruggles, Nourse & Mason,
And for sale at the Manufactory in Worcester, and at their
AGRICULTURAL WAREHOUSE
AND
SEED STORE,
QUINCY HALL, BOSTON.

RUGGLES, NOURSE & MASON, have added to their extensive assortment of plough patterns, several sizes with *new* and *important improvements*, and have by means of machinery, introduced such uniformity in the structure of their ploughs, that all those of the same class being exactly of the same form and dimensions, all parts of the *wood* as well as iron, may be replaced with a facility that could not otherwise be attained.

In 1843 the Trustees of the Essex County Agricultural Society considering the *plough* the most important implement in agriculture, offered premiums for the *best plough*, under the direction of a most able committee, consisting of *Moses Newell, J. W. Proctor, Wm. Sutton, Asa F. Newhall*, and *Andrew Dodge*, Esqrs., a most thorough and persevering trial was had at Salem in October last, occupying two days. The committee in their report say,—"In testing the quality of a plough, the power by which a plough is moved, the ease with which it is handled, and the manner in which it completes the work, are prominent points for consideration." And after giving a statement of the first day's trials, at which there were 17 ploughs presented for trial, and giving the names of those who held the ploughs they say,—"As so much depends on the skill of the person *holding* the plough, the committee were at a loss to know what proportion of the merits of the work was to be attributed to the plough and what to the ploughman; and as there appeared in some instances an effort to enlarge the work beyond the natural powers of the plough, the committee requested the competitors each of them to produce two ploughs, one of large and one of medium size, to be tried on a subsequent day; the smaller size to turn a furrow 12 inches wide and 7 inches deep; the larger size to turn a furrow 14 inches wide and 7 inches deep. The examination of these ploughs took place on the 24th of October. The ploughs were held by members of the committee." The following is a copy of their table [*for the authenticity of which we refer the public to the report of the Committee.*] showing the comparative amount of power in pounds required to operate the different ploughs:

MEDIUM SIZE PLOUGHS.

Winslow of Danvers,	462 lbs.
Prouty & Co. Boston,	425 lbs.
Ruggles & Co. Worcester,	412 lbs.
Howard, Hingham,	412 lbs.

LARGE SIZE PLOUGHS.

Winslow,	512 lbs.
Prouty & Co., Sod A.	487 lbs.
Ruggles & Co., Eagle No. 3,	425 lbs.
Howard,	450 lbs.

In speaking of the Improved Eagle plough, to which they unanimously awarded the highest premium, they say,—"As near as we can ascertain, this plough combines all the good qualities manifested in either of the others, with some peculiar to itself;" and "further, our attention was particularly called to the *quality* of the castings on the ploughs of Ruggles & Co., their *finish* and *durability*." "Their appearance certainly is more perfect than any thing we have elsewhere seen."—"The process of *chilling* the *points*, the entire *edge* of the *share*, and *flange* or *base* of the *landside*, gives a permanence and durability to the work that renders it of a decidedly superior character." "And we think there is no hazard in saying the value of the parts thus made, is more than doubled by the process."

At the same Society's Ploughing Match, *held at Andover Oct.* 3, 1843, where there were *forty-four* competitors, nine of the ten premiums were awarded to ploughman using ploughs made by Ruggles, Nourse & Mason.

At the Ploughing Matches held in Massachusetts the same year, forty-three premiums were awarded to ploughman using ploughs made by R. N. & M., twelve of which were the highest premiums awarded in the counties of Essex, Middlesex, Worcester, Plymouth, and Bristol.

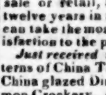
At our Warehouse may be found the most extensive and complete assortment of AGRICULTURAL and HORTICULTURAL IMPLEMENTS to be found in the United States, embracing every tool used in the cultivation of the farm and garden. Also a large and well selected assortment of Field, Grass, Garden and FLOWER SEEDS, all of which are offered at wholesale or retail, at prices which cannot fail to suit the purchaser.

Also, PLOUGH CASTINGS, for repairing most kinds of ploughs in use.

Dealers supplied on the most liberal terms.

July 3. tf.

CHINA HALL,



No. 24, Hanover Street, 2d door from the Shawmut House, near Court Street, Boston. E. B. McLaughlin, by authority of the Legislature, will take the name of E. B. MASON.

Having a store 82 feet deep, and the back hall 32 feet wide, with a large back store and packing room, he is enabled to keep one of the most extensive assortments of CROCKERY, GLASS, CHINA and BRITANNIA WARE, that can be found in this country. Having the advantage of importing his ware, he can sell at wholesale or retail, at the lowest prices. After a trial of twelve years in a cash business, he is satisfied that he can take the most comfort himself, and give the best satisfaction to the public, by continuing the same course.

Just received and on hand the newest and best patterns of China Tea setts, blue and brown printed, white China glazed Dinner and Tea setts; all kinds of common Crockery, cut and common Glass, Knives and Forks, Spoons, Casters, &c., &c. Cash purchasers are invited to examine this stock and judge for themselves.

July 22. tt

WATERMAN'S PATENT
PNEUMATIC SHOWER BATH, AND IMPROVED BATHING PAN.

THOSE about to adopt the healthy practice of daily ablution, will find the above the easiest, cheapest, and quickest method of performing the operation.

Those on the eve of house-keeping will find at this establishment every thing appertaining to the kitchen department, with catalogues to facilitate in making their selection, and are respectfully invited to call.

NATH'L. WATERMAN.
Nos. 85 Cornhill, 6 Brattle, & 73 Court Streets.
April 12. 1y

LUTHER HOSMER.

TEMPERANCE RESTORATOR, No. 51 NORTH MARKET STREET, Boston.

L. H. having taken the above Cellar, will keep a variety of Refreshments, Puddings, Pies, Cakes, Coffee, Tea, Fruit, &c., and provide HOT MEALS, at all hours of the day. All persons who may desire to procure meals or refreshments, will find this a neat and convenient place. tf Feb. 23.

ROBBINS & CO. Furniture Dealers, Upholsterers Mattress and Mahogany Chair Manufacturers, No 43 Blackstone Street, Boston.

C. L. ROBBINS.
C. CARLISLE. 1y May 10.

GEORGE COOLIDGE,
(Late Foreman of Mr. S. N. Dickinson's extensive Printing Office.)

HAVING established himself in business at No. 57 Washington Street, is prepared to execute every description of

BOOK AND JOB PRINTING.

Cards, Billets, etc. executed on the ROTARY PRESS, in a style of unsurpassed excellence.

All orders will be personally and promptly attended to. Terms low. 1y Boston, Aug. 5

FORD'S EATING HOUSE!
No. 2 Wilson's Lane.

MEALS are served up at this establishment at all hours, from 6 A. M. till 9 P. M. Sundays excepted.

Persons transiently visiting the city, will find this a convenient and economical place of resort, to procure, at a few moments notice, whatever refreshment may be desired that the market affords.

This establishment has no connection with any other in the city.

March 31. tf

HISTORY OF AMERICAN MISSIONS.

THE HISTORY OF AMERICAN MISSIONS TO THE HEATHEN, *from the Commencement to the Present Time.* Under the superintendence of the Rev. Messrs. JOSEPH TRACY and SOLOMON PECK. This valuable work, containing 726 octavo pages, is for sale at the Christian Watchman office, No. 5 Washington street, at the remarkably low price of $1,50 per copy, handsomely bound. There are on hand about two dozen copies. istf Feb. 2

CHRISTIAN WATCHMAN.

☞ Published weekly, by NICHOLS & CROWELL. Office, No. 5 Washington St., and 60 Brattle Street each entrance three doors from Dock Square.

☞ The price to single subscribers is $2,50 per annum, if payment be made within six weeks after the commencement of the year, or $3,00 at the close of the year.

☞ Companies in the country may receive five copies for $10,00, *provided* the whole business of supplying the company is done by one person, and no account is kept by us except with him, and provided the pay is *strictly in advance.*

☞ Local agents in the country, by becoming responsible for ten or more copies, and doing all the business of their companies, shall be entitled to ten per cent. of all the money which they collect and pay over to us.

☞ No paper can be discontinued without the payment of all arrearages, except at the discretion of the Publishers.

☞ All letters and communications should be addressed to the Publishers, *post paid.*

CHRISTIAN WATCHMAN.

NICHOLS & CROWELL, PUBLISHERS. OFFICE, 5 WASHINGTON STREET---3 DOORS FROM DOCK SQUARE. WILLIAM CROWELL, EDITOR.

VOL. XXV.---NO. 41. BOSTON, FRIDAY, OCTOBER 11, 1844. WHOLE NO. 1289.

THE WATCHMAN.

The Future Life.—No. 2.

DEATH SWALLOWED UP IN VICTORY.

The history of the contest with death—and the manner in which the victory over him has already in part been obtained, and will hereafter be completed, are as amazing as any of the preceding considerations. It was not long after he had extended his dominion over man that a declaration of war was made against him by the Supreme Government. For the most part, however, during many ages, he had a quiet possession of this province. It must have seemed to the men who lived in the twilight of our religion, that death would tyrannize over them forever. The peace of his empire, was, indeed, at long intervals seriously disturbed. Now and then some against whom he warred, were escorted in triumph through his realms. At those times his nature seemed wonderfully changed. The passengers imagined that his complexion was not quite so dusky as they had heard it represented, and that even his awful features did at times relax into a smile. Possibly he might have been afraid of the weapons of their Guide, for he carried with him on those occasions his rod and his staff. Some of this happy change may be ascribed to an optical illusion. The city of their God towards which they were approaching, filled the entire field of their vision with such light and glory as imparted to all objects, even the darkest, most deformed and awe-inspiring, a wonderful lustre, beauty and loveliness. Their souls, fanned with the life-giving breezes from the land of the blessed, clothed all things with their own joyousness.

Twice the army of light made a most successful sally. They rode in triumph through the kingdom of darkness, and conveyed beyond the boundaries, before the pitiless monarch had time to muster his host for pursuit, two individuals, who would have given to death had he been able to capture them, more solid fame, than all the rest of the men who then lived.

As time advanced, preparations for more active hostilities went on apace. The King of terrors, on his part, entered into closer alliance with his renowned brother, his Satanic majesty. The most strenuous efforts were made to level with the dust, all the strong holds, which the Prince Emanuel, in his progress, might convert into so many centres of operation. And well nigh did they succeed to blot out from the earth all that remained of goodness or virtue. The Prince, on his part, assumed the loftiest tones of defiance. By one of his trusty servants he sent the following message to his enemy's head quarters, "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction; repentance is hid from mine eyes." When this was read, the brow of his mighty highness was mantled with a darker shade, and all his terrible court in the most trembling dismay gazed on each other.

At length the Prince crossed the boundary of this revolted province. The proclamation which he immediately put forth could not have been more politic. "Peace on earth, good will to men," it went on to say. It might be supposed that all the wretched race of man would at once have rallied around his standard. Had they done so they would have the word of the proclamation literally fulfilled. But, alas, they continued to cringe before their tyrant and to hug their chain. His advent created the most painful sensations through the kingdom of darkness. His majesty commissioned his faithful Idumean servant, a most valiant supporter of his throne, to scour the region where the enemy had made his appearance. Faithfully did Herod perform his duty.

It was now fondly hoped, that by this vigorous and timely stroke, the evil had been crushed in the bud. For years, his majesty went on according to his custom, dooming his thousands and millions to his subterranean cells, dark and noisome.—Presently the danger re-appeared. A war of out-posts was commenced. Some of the most terrible marshals of the empire—"all manner of sickness and diseases among the people," were frequently under the necessity of raising their best concerted sieges, and relinquishing the prey, though almost within their grasp. Indeed, more than once when returning from a successful campaign, were they compelled to deliver up their captives. That his majesty trembled, shook on his throne, and felt as if the everlasting foundation rocked and heaved beneath him, is not to be wondered at.—He never saw it on this fashion before.—Never before had his power been so rudely insulted.

It was not long before affairs wore a more threatening aspect. The whole confederated powers of darkness, both human and angelic, were wrought up to the highest degree of fury. Their scattered forces were concentrated. The terrible hour was fast approaching. So deadly was their hate, that it was very evident, no devise would be left untried. To human appearance, the prospects of Emanuel were by no means flattering. Much as he had spoken to his few adherents of the day of war and of battle, they remained strangely ignorant of their circumstances. When the marshalled hosts were already in sight, when the notes of preparation were hourly falling on their ears in tones more distinct and appalling, they either were dreaming of peace, or laying plans of foolish ambition. On the evening before the strife commenced, it was abundantly manifest that on no one of his followers could the Prince place the least reliance. He was sorrowful even unto death. The beloved disciple heard his deep sighs, and perceived the fearful fluttering of his heart, yet so dim was his conception of the condition of his Master that he could not watch with him one hour.

The Prince passed over the brook Kedron. The night was already far advanced. The world was wrapt in sleep; and profound silence prevailed. The full moon shed her pale light through the gloomy branches of the sombre olive tree; and nature appeared in her beauty, like one that is lovely, but sad. The stillness invited to rest, after the exhausting activities of the day. But for Jesus there was no rest. His mind was too full of awful thoughts and of feelings unutterable. He left eight of his disciples at the entrance of the garden, and took with him three, who were most likely to enter into his feelings, that they might witness the commencement of the great battle. Soon he leaves them also, and in his bitter distress he goes alone to his great Father who had always heard him. But now in his extremity, he hid his face from him. He returned to pour his complaint into the bosom of his friends who, he had reason to expect, would be watching with him. But he found them asleep. Again he prayed, but found no relief. He returned to his best friends on earth to find some solace. Twice he had solemnly charged them to watch. But he found them fast asleep; and when roused, they were too confused to understand what he said. Still more dejected he went back with a quick and hurried step, and cast himself on the ground, and wrestled hard with despair. He cried for help as if his heart had sunk within him. But no one in heaven or earth heeded, as the rocks that skirted the valley of Jehosephat reverberated with his wailings. This was the tug of war. See how he sweats. The blood falls from him in clots. Without cessation the battle raged till noon the next day. The great power and skill with which Jesus had hitherto foiled his enemies, seemed to have entirely forsaken him. They swept down upon him from all quarters with terrible fury, like so many angry waves against a projecting rock. And like such a rock, our Lord only braved the storm, without lifting a hand to oppose it. All the elements also were in commotion. An unnatural night spread her pall over the scene. The earth trembled; and the rocks which had lately echoed to his cries of despair, were rent in pieces.

When the war cloud was lifted up, alas! for humanity! the black banner waved in triumph over the field. The Prince had bowed his head and died. Death added another noble captive to the thousands of his prisoners. He had nothing more apparently to fear. Yet some things had not taken place quite to his satisfaction. When his forces were bearing down upon their solitary foe, he heard him say with peculiar emphasis, "Now is *your* hour."—Whose hour will it be next? was the spontaneous reflection of his majesty. Besides his adversary yielded before he had time to strike, and gave himself up an unconditional prisoner, before it was absolutely necessary. He feared that there might be some plot. Yet his captive slept profoundly, and he saw no reason why he should apprehend any evil.

It was indeed the peaceful rest of a warrior who had done his duty. Early on the third day he awoke. The contest was now short but most decisive. The Prince had no need to smite the second time. He withdrew from the territory of his adversary leisurely and in perfect order. There was no foe to prowl along his march.—None dared to peep or to mutter. He returned in splendid triumph. At the sight of one of his body guard, the impious watch fell to the ground as dead men.—He held in his hand the keys of death and of hell. He dictated his own terms to his conquered enemy. And they were in part these, "that the fallen monarch should grant a free passage through his realm, to all the friends of the Prince who should be summoned home to his capital from this remote province; that to those who bore a special testimony of his heavenly regard, he should be as kind and gracious as his stern nature would admit; and that on some future day when the Prince should remodel his government, he should provide a place for his mighty vassal, worthy of his deeds.

On the last great day, the power of this fell enemy shall be utterly destroyed. Forever beyond his reach will Emanuel place all those whose names are written in his book of life. In the final settlement of the universe the lake burning with fire and brimstone will be assigned to death as a place of banishment. And with him shall be all those whose names are not written in the Lamb's book of life.

D.

License to Preach the Gospel.

[The subject embraced in the following communication is so important to the cause of religion and the prosperity of our churches, that we are willing it should be discussed in our columns. We therefore admit the article without remark at present, that the views of the writer may be left to make their own impression. The subject needs to be better understood by the churches. —*Ed. Ch. Watch.*]

God is a God of order, of order so perfect that nothing of all his infinite array of means to accomplish purposes as numberless as the sands on the sea-shore is for one moment disarranged. And this order should be imitated on earth, especially by those organizations, which recognize his will as their law. But there is a failure in this respect among all the branches of the Christian church. Heterodoxy in doctrine, or inconsistency in practice, have lain their withering hands upon every portion of Chrst's heritage on earth. As a denomination we have to lament our share of the evils which spring from negligence, prejudice, or misapprehension.

Among these evils, and far from being the least is our irregular and unauthorized method of licensing preachers of the gospel. We commit to the supervision and decision of single churches what they are manifestly, under present circumstances unqualified to act upon. The majority of many churches are unfitted both by their education, and general habits to discriminate accurately between the ability to teach, and its deficiency; nor, in ordinary cases do they possess sufficient theological knowledge to act righteously in granting, or withholding a ministerial license from the candidate. They are the legitimate, and proper judges of the requisite qualifications for membership; but they are not competent to decide upon the qualifications of their members for the sacred office.

Their disqualification appears from what has been the uniform result of their practice in this respect.

Individuals have been licensed who have scarcely gone over the rudiments of knowledge, and whose ignorance was so obvious as to expose them to the ridicule of those, whom they professed to enlighten. Their theological attainments were hardly a degree above those of the Sabbath school child, who knocked at the door of a vestry, and inquired if Paul lived there. "Why piety," says one, "is worth all the theology in the world." "Jesus Christ," says another, "chose his ministers from among the poor and illiterate fishermen of Galilee." But piety owes its origin to, and could not be perpetuated without the truths of theology, and in proportion as they are withheld, or superficially exhibited will be the downfall of true and undefiled religion. Piety though indispensable to, is by no means the only essential for a Christian minister. He is to be a teacher, an expounder of the mysteries of all holy things; and he must therefore be a student, thoroughly taught himself, and approved of by those, who have approved themselves wise teachers of their fellow men.

It is true, that Jesus Christ chose his apostles from among the poor fishermen of Galilee, but that they were illiterate, I am by no means disposed to believe. Point me to a more profound reasoner than Peter, to a more interesting historian than Matthew, to a more pathetic writer than John, or to more touching exhortations than those of James, and I will concede the ignorance of the apostles. There is no force in the objection, which would evade the argument, by alleging that these apostles were inspired by the Spirit of God, for this inspiration was in accordance with, not in opposition to their natural gifts, and attainments in knowledge. They were men of rare talent, and were trained for their responsible employment by Christ himself, the ablest teacher, and the most profound theologian the world has ever seen. He sent forth on his embassy of mercy, no ignorant, or unskilful messengers; but men well-grounded in the faith, thoroughly disciplined, and resolute to contend with, and surmount all opposing difficulties. The assertion therefore that the Saviour originated an ignorant, or an uneducated ministry, is contradicted by the most stubborn facts. Educated by him, who "spake as never man spake," the chosen few to whom he, when on earth entrusted the mission of divine love, furnish the noblest example on record of complete preparation for, and exclusive devotedness to their high calling.

Christ having ascended from earth to heaven, there can no longer exist an infallible decision respecting the qualifications of his ministers, but we owe to him the submitting of the selection to men most competent by their discipline of mind, their knowledge of human nature, their intellectual culture, and their religious integrity to arrive at a correct result. Such a combination of desirable qualities are not usually found among the majority of our church members. The fundamental doctrines of the Bible should be thoroughly understood, by each who undertakes to determine the sufficiency of another to teach them. The righteousness of God's sovereignty should be clear as the noon-day, his eternal decrees a doctrine insusceptible of doubt, and the belief in a mysterious Trinity clearly and accurately defined. But there are individuals in our churches, who have just commenced studying the alphabet of theology, and who would themselves unhesitatingly concede their entire incapacity to judge concerning the merits of a teacher of divine truth.

But say some, who contend for the present practice, "Men without much learning can preach the gospel, and that is all for which we license them." By preaching the gospel is here intended, a mere testimony, that Christ has died to forgive sin, and that his salvation is procurable by all, who will assent to the conditions upon which it is offered. If this is preaching, every consistent member of your church is a preacher; for each renders this testimony. Why not then license them all? Beside such a vindication is a mere quibble, for a license authorizes one to declare, whether he understand it or not, the whole counsel of God.

"An ignorant preacher," say others, "may do good among the ignorant,—those who can obtain no better." On the contrary, he will be far more likely to do harm. A well-taught audience might reject erroneous teaching, whereas an ignorant assembly might be essentially injured by it. "But some have preaching so seldom, that almost any is better than none." Why, the more seldom they hear it, the more important it is that it should be rich in that wisdom and knowledge which cometh from above. Especially should such be delivered from that teaching, which causeth to err.

Indeed, no reasonable argument can be produced to sustain the present practice of so promiscuously licensing individuals as ministers of the gospel. It ushers into the clerical profession men as unfit to perform its duties, and meet its exigencies, as Sir Isaac Newton would have been to superintend the concerns of a cotton manufactory. It sanctions erroneous and short-sighted views of divine truth. It sends forth ignorance in its worst form, that of pre-eminent self-conceit to go through the length and breadth of our land, as a teacher of the religion of the meek and lowly Jesus. It commits the most momentous interests to one, who has not yet begun to learn the first lesson in the school of preparation for his work—that of distrusting himself; and he is approved as an expounder of the oracles of the Most High, who has scarcely knowledge enough to compare intelligibly one passage of scripture with another.

The effect of this course upon our denomination is pernicious to an almost inconceivable degree. It cripples our intellectual energies, and fearfully augments our ignorance.—It blackens our character in the eyes of other religious sects, and causes alienation in our own. It amalgamates with our well disciplined and efficient clergy, men of feeble intellects and airy fancies, with our pertinent religious teachers, men who need themselves to be taught the first principles of the gospel. It sends false guides to the lost, and dim and fitful light to those who are groping in the darkness of error. It legalizes and sanctions both prejudice and intolerance, and lends a helping hand to [illegible] the superstition of the dark ages has for so long a time lain buried.

It is not indispensable, that a minister of the gospel should in all cases be what is indicated by the phrase, a literary man; or that he should have passed through the precise forms of an ordinary collegiate, or theological education. Some individuals have trained themselves for a sphere of action, second in usefulness to few who have gone before, or come after them, but such instances are rare, and although when they do occur, they are deserving of warm approval, they furnish no inducement for others to forego the advantages of what is commonly called a liberal education. Whether the minister of Christ be self-taught, or College-taught, or in whatsoever manner taught, it is indispensable that he be *well* taught—a workman, that needeth not to be ashamed.

> "A preacher such as Paul,
> Were he on earth would hear, approve, and own."

The practice which attempts to lower this proper standard of ministerial character has surely been long enough encouraged. It involves evils so many, and formidable, and so continually on the increase, that persistance in it will prove a most fearful experiment.

Y.

Missionary Intelligence.

The Magazine for this month contains the Journals of Dr. Macgowan, China, of Mr. Brown, Assam, of Mr. Barker, and Mr. Clarke, Africa, a Biographical Sketch of Rev. Wm. G Crocker, a statement of the financial condition of the Board, an article on the need of more missionaries, and the recent intelligence. This latter embraces only intelligence from the Cherokees. The death of Mr. Bushyhead has already been made known to our readers. "During his sickness he frequently spoke of God with confidence and great delight, full of hope through the blood of Jesus." The loss to the mission is very great, and to his countrymen irreparable. "But," says one of the missionaries, "God may have taken him away from the evil to come. He had been for some time Chief Justice of the nation, and being a man of undaunted courage, it had devolved on him to try and condemn men of the most abandoned character, when no other Judge in the nation would have dared to perform the duty. This trait in his character had raised him up many enemies among that portion of the nation who are opposed to law and civilization. A number of attempts had been made to take his life, but were set aside apparently by the hand of God. So that, perhaps, God has taken away bro. B., and permitted him to die peacefully in the bosom of his family, to save him from a more violent death."

Rev. E. Jones has written to the Board, and from his communication we make the following extract: "We have issued our first number of 'The Cherokee Messenger.' Bro. Upham has brought it out in a style which gives great satisfaction. He sent a few copies to the meeting of the brethren from the churches; they were received with delight, and read with the greatest eagerness. Many read them through the same night. I hope it will be greatly blest to them. The amount of matter in one of these numbers would be scarcely noticeable in English; but in Cherokee it makes an important addition to the stock of book knowledge. To them it is all new and all interesting; and by our brethren whom we are so anxious to build up in the faith, it is highly appreciated. Yesterday, Aug. 11, a native Methodist preacher, and twelve of his members, presented themselves as candidates for baptism, on a conscientious conviction of the truth, produced by reading the sacred word in their own language. This is altogether a spontaneous movement among themselves; as neither myself nor any of our members had any idea of it, till I received a note from the preacher on the subject last week. Twelve were received, and are expected to be baptized next Sabbath."

The Missionary Herald for October is chiefly occupied with the account of the annual meeting of the Board at Worcester. We abridge the following from the Recent Intelligence.

CONSTANTINOPLE.—Mr. Goodell, in a letter dated Aug. 7, says: "The apparent change, during the last six months, has been greater than we have witnessed during any other six months of our missionary life." And this change has taken place notwithstanding a very strong and violent opposition.

Under date of Aug. 5, Mr. Dwight says: "Our Armenian services are now so full that I am obliged to open my study to accommodate the hearers. Two vartabeds were present yesterday, and had been two or three times before. We need this moment a regular chapel of a good size; and how are we going to get it?" The new Armenian Patriarch is a man with whom the missionaries have had frequent intercourse in former years. He seems to be very much in favor of schools and general education; and it is hoped that he may endeavor to introduce a new system of instruction into the schools of the capital.

THE NESTORIANS.—Mr. Perkins writes from Tabreez,—whither he had gone on business for the mission,—July 8. "Our labors and intercourse among the Nestorians are, I hope, assuming a more and more spiritual tone; and a number of the natives are becoming able, active, and faithful preachers among their people. The papists will doubtless continue to trouble us; Lord will cause their wrath to praise him."

SANDWICH ISLANDS.—Mr. Lyons, who is stationed at Waimea, on the island of Hawaii, says, under date of Feb. 8, "A considerable number of fallen church members, having given evidence of their repentance, have been restored to the privileges of the church. A number also have been received on certificate from other churches. Fifty-five have been received on examination. Among these are some rather aged people. One man of grey hairs had resisted the Spirit through all the revivals, had lived in the midst of Romanists, and was surrounded by their influence. All at once he roused up, as out of deep sleep, forsook his sins, and turned to the Lord. He now appears to be an excellent man. Some young persons were brought into the church by this accession."

Mr. Rice, writing from Hana, East Maui, Dec. 12, says that the Romanists are increasing in that part of Maui. The cause of truth, however, appears to be steadily advancing at that station.

CHOCTAWS.—The past year has been one of distinguished mercy to this mission.—Additions have been made to the churches at almost every quarterly communion.—Among the converts are some of the best educated men in the nation. The present number of members in the Choctaw churches is 546; being an increase upon last year of 87. The number admitted by profession has been nearly 100.

CHEROKEES.—The present number of members in the churches is about 240. Sixteen have been added during the past year, one half by profession.

Immoral Agency.

Jonathan Dymond, in his valuable treatise on "Principles of Morality," Essay II. chap. 9, makes the following remarks upon the responsibilities of authors, publishers and booksellers. If his views are just—and we believe they are—then not a few of the present generation are treasuring up unto themselves a fearful amount of guilt. What will they do in the solemn day?

It is a very common thing to hear of the evils of pernicious reading, of how it enervates the mind, or how it depraves the principles. The complaints are doubtless just. These books could not be read, and these evils would be spared the world, if one did not write, and another did not print, and another did not sell, and another did not circulate them. Are those, then, without whose agency the mischief could not ensue, to be held innocent in affording this agency? Yet, loudly as we complain of the evil, and carefully as we warn our children to avoid it, how seldom do we hear public reprobation of the writers? As to printers, and booksellers, and library-keepers, we scarcely hear their offences mentioned at all. We speak not of those abandoned publications which all respectable men condemn, but of those which, pernicious as they are confessed to be, furnish reading-rooms and libraries, and are habitually sold in almost every bookseller's shop. Seneca says, "He that lends a man money to carry him to a bawdy-house, or a weapon for his revenge, makes himself a partner of his crime." He, too, who writes or sells a book which will, in all probability injure the reader, is accessory to the mischief which may be done; with this aggravation, when compared with the examples of Seneca, that while the money would probably do mischief but to one or two persons, the book may injure a hundred or a thousand. Of the writers of injurious books we need say no more. If the inferior agents are censurable, the primary agent must be more censurable. A printer or a bookseller should, however, reflect, that to be not so bad as another is a very different thing from being innocent. When we see that the owner of a press will print any work that is offered to him, with no other concern about its tendency than whether it will subject him to penalties from the law, we surely must perceive that he exercises but a very imperfect virtue. Is it obligatory upon us not to promote ill principles in other men? He does not fulfil the obligation. Is it obligatory upon us to promote rectitude by unimpeachable example? He does not exhibit that example. If it were right for my neighbor to furnish me with the means of moral injury, it would not be wrong for me to accept and to employ them.

I stand in a bookseller's shop, and observe his customers successively coming in. One orders a lexicon, and one a work of scurrilous infidelity; one Captain Cook's Voyages, and one a new licentious romance. If the bookseller takes and executes all these orders with the same willingness, I cannot but perceive that there is an inconsistency, an incompleteness, in his moral principles of action. Perhaps this person is so conscious of the mischievous effects of such books, that he would not allow them in the hands of his children, nor suffer them to be seen on his parlor table. But if he thus knows the evils which they inflict, can it be right for him to be the agent in diffusing them? Such a person does not exhibit that consistency, that completeness of virtuous conduct, without which the Christian character cannot be fully exhibited. Step into the shop of this bookseller's neighbor, a druggist, and there, if a person asks for some arsenic, the tradesman begins to be anxious. He considers whether it is probable the buyer wants it for a proper purpose. If he does sell it, he cautions the buyer to keep it where others cannot have access to it; and before he delivers the packet, legibly inscribes upon it, Poison. One of these men sells poison to the body, and the other poison to the mind. If the anxiety and caution of the druggist is right, the indifference of the bookseller must be wrong. Add to which, that the druggist would not sell arsenic at all if it were not sometimes useful; but to what readers can a vicious book be useful?

Suppose for a moment that no printer would commit such a book to his press, and that no bookseller would sell it, the consequences would be that nine-tenths of these manuscripts would be thrown into the fire, or rather that they would never have been written. The inference is obvious; and surely it is not needful again to enforce the consideration that although *your* refusing [illegible] vicious books from [illegible] empted from the obligation to refuse. A man must do his duty, whether the effects of his fidelity be such as he would desire or not. Such purity of conduct might no doubt circumscribe a man's business, and so does purity of conduct in some other professions; but if this be a sufficient excuse for contributing to demoralize the world, if profit be a justification of a departure from rectitude, it will be easy to defend the business of a pickpocket.

I know that the principles of conduct which these paragraphs recommend lead to grave practical consequences: I know that they lead to the conclusion that the business of a printer or bookseller, as it is ordinarily conducted, is not consistent with Christian uprightness. A man may carry on a business in select works; and this, by some conscientious persons, is really done. In the present state of the press, the difficulty of obtaining a considerable business as a bookseller without circulating injurious works may frequently be great, and it is in consequence of this difficulty that we see so few booksellers among the Quakers.—The few who do conduct the business generally reside in large towns, where the demand for all books is so great that a person can procure a competent income, though he excludes the bad.

He who is more studious to justify his conduct than to act aright may say that if a person may sell no book that can injure another, he can scarcely sell any book. The answer is, that although there must be some difficulty in discrimination, though a bookseller cannot always inform himself what the precise tendency of a book is—yet there can be no difficulty in judging, respecting numberless books, that their tendency is bad. If we cannot define the precise distinction between the good and the evil, we can nevertheless perceive the evil when it has attained to a certain extent. He who cannot distinguish day from evening can distinguish it from night.

The case of the proprietors of common circulating libraries is yet more palpable; because the *majority* of the books which they contain inflict injury upon their readers. How it happens that persons of respectable character, and who join with others in lamenting the frivolity, of the age, nevertheless daily and hourly contribute to the mischief without any apparent consciousness of inconsistency, it is difficult to explain.

A person establishes, perhaps, one of these libraries for the first time in a country town. He supplies the younger and less busy part of its inhabitants with a source of moral injury from which hitherto they had been exempt. The girl who till now possessed sober views of life, he teaches to dream of the extravagances of love; he familiarizes her ideas with intrigue and licentiousness; destroys her disposition for rational pursuits; and prepares her, it may be, for a victim of debauchery. These evils, or such as these, he inflicts, not upon one or two, but upon as many as he can; and yet this person lays his head upon his pillow as if, in all this, he was not offending against virtue or against man!

When God lifts a man up, his enemies cannot thrust him down; but when man attempts to raise himself to a height to which God has not called him, his friends cannot hold him up.

Revivals of Religion.

[From the Christian Review.]

This whole narrative brings so distinctly before us the subject of revivals of religion, and the mistakes to which they are liable to lead, that we feel bound to pursue this branch of the subject somewhat farther. It has become one of considerable practical importance, at the present time. What are called revivals, are certainly very different at different times and places. Their results are very dissimilar. At some times they are the cause of almost unmingled good; at others, of almost unmixed evil. Many good men look upon them with suspicion, while other good men suppose them the only hope of the perpetuity or prosperity of the church. It may be worth our while, therefore, to devote a few paragraphs to a consideration of the subject.

In the first place, we think that no candid man can deny that the term, revival of religion, does express a positive reality.

More than this, it expresses what the terms, at first blush, indicate. It is not merely a season in which men, and women, and children, go to church much oftener, and talk about religion much more than common, and afterwards become totally indifferent to the whole subject. We mean that there are times and seasons, in which, through the agency of the Holy Spirit, the moral or religious principle in man is called into unusual activity. The pious are more devout, more self-denying, more meek, more exemplary, more heavenly-minded, and are, of course, much more anxious for the extension of the kingdom of God among men. That part of the community who have heretofore remained thoughtless on the subject of religion, become, in numerous instances, deeply, and it may be suddenly impressed with a conviction of its permanent importance. There is a manifest change in the religious susceptibility. A sermon, a conversation, a passing remark, a page of a tract, a text of scripture, an idea that has passed through the mind a thousand times before, without effect, now is fixed like a barbed arrow in the soul. The great doctrines of repentance and faith in Christ now become the absorbing topic of thought, and are efficacious in a most remarkable manner, in transforming the moral character of man. Such seasons vary in extent and duration; sometimes being confined to a single town, or a single congregation in that town, and at others spreading over a large district, or a whole country; sometimes continuing with slight intermissions for many months or years; at others, passing away in a few months, or even weeks. Nor is this all. Their results are also dissimilar. Sometimes the converts, with scarcely an exception, remain to the end steadfast in the faith, and adorn their profession by a holy life; at others, the end in disappointment, [illegible] of the converts fall back into thoughtlessness more profound and more hopeless than before. The blossoms are abundant, but the fruit is rare. Like the stony-ground hearers, they "endure for a while, but in time of trial they fall away." We think that no one, at all acquainted with this subject, will deny that the above are substantially facts in the case.

On the other hand, it is to be remarked that this is not the common, certainly not the universal method, in which God is pleased to increase the number of his church. In Europe, such visitations of mercy are comparatively uncommon, though an hundred years since, one of the most remarkable ever known, occurred in the parish of Cambuslang, near Edinburg; and from this place it extended to many of the adjoining congregations. Yet, although revivals are not commonly known in Europe, it cannot be doubted that the cause of piety advances, souls are converted and sanctified, and religion exerts all its blessed influences, to say the least of it, in as remarkable a degree on the other, as on this side of the Atlantic. In what manner this difference is to be accounted for, it is perhaps not easy to determine. It may be owing to a difference in the style of preaching.—Among us it is more common than with them, when ministers and people are in earnest about religion, to urge sinners to immediate repentance. But the style of preaching would scarcely account for this difference. The late Dr. Payson, one of the best, most faithful, and most eloquent preachers of New England, was not blessed in a remarkable degree with revivals. Men incomparably his inferiors, have received to their churches vastly greater numbers than he. On this subject there is, doubtless, much to be learned.

Of one fact, however, the evidence is abundant. We may be satisfied by a very limited observation, that there may be religious excitements, terminating in numerous professions of conversion, in which the evidence is very small, that any good whatever has been done; while the evils which ensue are many and permanent. No one can have paid any attention to this subject in the United States, without being obliged to admit this painful fact. Is it possible to trace the difference between what are called revivals of religion, to any settled principles? We offer the following suggestions, in the hope that they may throw some light upon the subject.

There can be no doubt that in the mental exercises awakened in the act of conversion, there may be observed two classes of emotions. In the first place, there are those which are wholly spiritual or moral. Such are remorse for guilt, sorrow for sin, a turning of the soul from all moral evil, submission to God, faith in the Redeemer, and joy in the Holy Spirit. But, in the next place, it is evident that these are, of necessity, accompanied by others, which are in no manner moral, but only physical emotions. Such are simple fear, arising from a conviction of the certainty of punishment, despair of escape from wrath, joy at the hope of expected deliverance, and exultation at the prospect of immortal bliss.—Now it is manifest, that fear in view of danger, and joy at the belief of deliverance from it, have in them nothing moral.—They may be awakened by a thunder storm, a fit of alarming sickness, or an unexpected escape from death, as truly as by the revelations of another world. All this is a matter of common observation. President Edwards is very explicit on this subject. "Convictions of conscience, through the influences of God's Spirit, consist in conviction of sinfulness of heart and practice, and of the dreadfulness of sin as committed against a God of terrible majesty, infinite holiness, and hatred of sin, and strict justice in punishing it. But there are some persons that have frightful apprehensions of hell, a dreadful pit ready to swallow them up, and flames ready to lay hold of them, and devils around them ready to seize them, who at the same time seem to have very little proper enlightenings of conscience, really convincing them of their sinfulness of heart and life."—*Religious Affections*, p. 83.

It is only necessary to direct the attention of any reasonable man to these two classes of affections, to show that they are in their nature wholly unlike. One is merely physical, belonging to us as sensitive beings; the other is moral, belonging to us exclusively, as creatures under moral obligation. The one arises from the conviction that we have done wrong, the other from the fact that we are in danger of misery. The one derives joy from repentance, the consciousness of having done right, and of pleasing our Father in heaven; the other, from the hope that we have escaped danger, and are now no more liable to pain. The moral affection is accompanied in general, of course, by the physical; the physical may exist, and exist to any degree whatever, without the moral. It has so existed contemporaneously with religious affections, from the time of Simon Magus to the present day.

But let us now attend to another fact. The emotions of terror and joy, or those which, for the want of a better name, we have called physical, are exceedingly liable to become contagious. Every one knows how readily terror is propagated through large masses of men, in armies and in crowds. A single shriek will send a thrill of horror through a tumultuous assembly. The Roman armies were aware of this fact, and when they were seized with sudden fright, ascribed the calamity to the god Pan; hence, the word panic. The case is similar with the exciting as with the depressing emotions. Every one knows the contagious nature of laughter. We cannot go into a company deeply moved with grief, without being saddened. We cannot long remain with the gay, without becoming mirthful. The fact would be the same, even if we spoke a language different from theirs, and knew not the cause of their joy or their sorrow. If, however, we knew it, the power of sympathy would be added, and we should be more deeply and permanently affected.

But we may go a step farther. Not only are the emotions of joy and sorrow contagious in general; they are so in particular. That is to say, any particular form of sorrow or joy, or of sorrow and joy in succession, may very rapidly spread from individual to individual, through a whole community. All this may be observed at any time, in the changes produced by eloquence at political meetings, or in the theatre.—And it is manifest that the peculiar physical emotions connected with religion, are subjected to the same law. The dread of wrath, the subsequent joy of pardon, which are properly caused by a change in the moral state, may be awakened without any change of the moral state, and may be [illegible] character.

(To be continued.)

CHRISTIAN WATCHMAN

BOSTON, OCTOBER 11, 1844.

Keep thy Heart.

Why? Because no duty is so important to thine own well being. The man whose heart is not kept, is like a garden without walls. Why wilt thou lock thy doors so firmly, close the shutters so securely, deposit notes and bills in the safe so carefully, and leave thy heart open to every intruder? "Keep thy heart *with all diligence*," is the inspired command. Neglect business, neglect recreation neglect study, yea, neglect even domestic concerns and bodily comforts; but do not neglect to keep the heart. Let the thief invade the field, the cellar, the granary, the wardrobe, rather than suffer the heart to be led astray. What is the loss of silver, and gold, and bank stock, to the loss of the heart—of its peace, its purity, its contentment, its joy, its heavenly aspirations?

Reader, hadst thou kept thy heart diligently, and with all watchfulness, would that temptation have overcome thee? Would that fretful word have escaped thy lips? Had thy heart been stayed on God by morning prayer, would a slight disappointment or vexation have broken its peace? Why is it that so many keep all their possessions with so much care, and yet neglect to keep the heart?

If any one has thus far made the keeping of the heart a secondary object—if the care of the body—if attention to the most necessary domestic duties, even to brothers, sisters, husband, wife, or children, have prevented the right keeping of the heart, let this most important of all duties have its first, its appropriate place. Keep the heart—first, last, in sickness, in health, in prosperity, in adversity, at home and abroad—keep the heart with all diligence, for out of it are the issues of life!

Unpaid Service.

The receipt of a sum of money a few days since for services which were hardly of a negotiable nature, and in a manner which would neither admit of denial nor of direct acknowledgment, suggested some thoughts like the following.

How many services are rendered, especially by professional men, without fee or reward, and generally without even thanks, which neither self-respect nor charity nor friendship require. The minister, it is true, being paid a stipulated salary, is expected therefore to give his time in attending to the spiritual, and indeed, many of the temporal concerns, of any and all who choose to avail themselves of it. And while ministers doubtless receive more numerous acknowledgments, in the way of presents, than other professional men, yet how many services do they perform, in sickness and in trouble, which should command unending gratitude, manifested too in some more substantial way than mere professions, but which go unrequited by either deed, word or thought.

The lawyer is assailed in the street, in the cars, at the dinner-table, at the social party or, in short, wherever either business, appetite or amusement call him, by men who have doubts about the management or legality of some of their troublesome customers or their business transactions; and they will continue to elicit from him information which just serves their turn, and which enables them to proceed without hesitation.

Now this information is as honestly entitled to pay as if it were obtained by special application at the lawyer's office. It has cost him days and months of study and experience, to be able thus, in a few moments social conversation, to relieve the business man from serious perplexity and perhaps from serious pecuniary loss. The lawyer would be regarded as grasping and churlish should he refuse to converse on professional topics, and perhaps he would be discarded in other cases where paying fees could not be avoided. Few reflect that they are thus appropriating the profits of the lawyer's business capital, unrequited.

The physician, according to the custom of society, must ask every body he speaks to, "how they do." And it is rare that any one has not some complaint to broach, either respecting himself or his family. He too must express an opinion and suggest what is best to be done, or be thought churlish or indifferent to the well being of his friend. If he enters the reading room, anxious to know the news by the steamer, or the result of an election, he is immediately assailed on this side and on that for advice, and must stand with the paper in hand, for half an hour perhaps, before he can satisfy his own eager curiosity. So too, it is, at all times and in all places; and it has been truly said of him that he alone can never throw off his profession;—he is always the doctor wherever he may be found. A physician in large practice once remarked that the only reason he had for riding was to avoid being thus stopped and catechised by every one he knew. Yet who thinks of *paying* for all this trouble and expenditure of professional knowledge?

Physicians, above all other men, should be paid, liberally and cheerfully paid, by all who are able to pay; and for this reason. The physician, when called upon, is not at liberty to stop and ask whether he is likely to be paid or not. He cannot, like the merchant, stop and ascertain whether he has a profitable customer or not, before he decides to trade. The sick must be attended, the destitute as well as the wealthy; and as, in cities especially, the former class always exceeds the latter, he is obliged to spend much time without expectation of recompense. There are others whom it is customary to exempt from medical charges for different reasons.

But in how many instances do we find those persons in far better circumstances, than the physician they employ; and it is also very likely to be the case, that that which costs little is valued at little, and calls forth but a corresponding modicum of gratitude.

Thus it is with every craft, whether professional or mechanical; the communication of knowledge which is profitable to us is worthy of recompense and should be paid for, under whatever circumstances obtained. It is true that there are demands due to friendship, and those should be met in the spirit of friendship. In money matters, the demands of friendship are well understood. [illegible] Let a man ask of his friend to impart of *the art by which he lives* only under the same circumstances as he would ask money of his friend the capitalist, and he will then be just.

Only one word more. When a man is conscious of being indebted to another, he ought to discharge the debt as soon as he is able *without waiting to be asked.* It is always hard enough to earn money; but such has become the lax fashion of the times in regard to payments, that it is more work to collect than it is to earn—certainly it is the source of more vexation. It is certainly unjust to oblige a man, after he has made honest charges, to deduct five or ten per cent for the expense of collecting. Let every man, who would be just, pay up immediately when asked, if he can; and if he would make his payments doubly welcome let him pay *before he is asked.* *

Extemporaneous Preaching.

Ever and anon, Mr. Editor, I observe in the Watchman as elsewhere, urgent pleas for extemporaneous preaching. Much fault is sometimes found with us, prosy New Englanders, on this score. One might be almost ready to infer the inferiority, at least in interest and efficiency of our ministry to that certainly of the South and West.

Now I am at a loss to account for so much solicitude as I see expressed. With other less favored portions of our country, it may be, than ours, we have, I trust, no disposition largely to find fault because another style of preaching is demanded from us. We are content that it should be thus, since, to a certain degree, we suppose, it must be. We have no idea of immediately changing Virginia into Massachusetts, certainly we should not wish the "Old Bay State," changed into a Southern or Western meridian except it be in the matter of *soil*. What is it then, in us that strikes our remote friends as being so very objectionable, and as making the balance in their favor? Considering the peculiar difficulties through which they have struggled to hold their present position—where is there a more effective ministry in the land than the Baptist ministers of New England, and of Massachusetts in particular? What is it that brethren require at our hand? Is the age becoming too formal and precise, too instructive and mighty? Really is it not sufficiently *extemporaneous!*

Excuse me, Mr. Editor, in sayng that for one I am heartily sick of what I will call *twaddle* or nonsense whichever you please, about extemporaneous preaching. Deterioration will mark our ministry the moment this becomes more general than now. Analogies drawn from other things fail here in a just application. Ministers are, or ought to be, *religious teachers*, and I have yet to learn that a man can instruct, and genuinely impress, a congregation fifty Sabbaths in a year by any inspiration apart from study and most careful preparation.

The ministry of New England are wrongly estimated if it is for a moment supposed that they are dull and spiritless. In no congregations in our land will you find the year round, a more fixed attention to truth than in ours. The most inert and sleepy that I have ever seen have been without our bounds, and that too, under the potent spell of extemporaneous genius. W.

Portsmouth Association.

SOUTH BERWICK, ME., Oct. 5, 1844.

To the Editor of the Christian Watchman—

DEAR SIR,—Having attended the meeting of the Portsmouth Baptist Association at Hampton Falls, N. H., which has just closed, I have concluded to give your readers a short account of its doings.

The introductory sermon was preached by Bro. Ilsley of Portsmouth, from Rev. 3: 15 and 16. The theme of the discourse was, the "Sinfulness and disasterous Consequences of Lukewarmness in Religion." It was a timely and excellent sermon. Bro. Wheeler was chosen Moderator, and Bro. Ilsley, Clerk. After reading the letters from the churches, all of which complained of inaction, lifelessness, and in some cases, the want of love and harmony among the members. In the afternoon, Bro. Sawyer, from Amesbury, preached from Isa. 52: 1, first clause, in which his object was to show "wherein the strength of the church consisted," &c. At night, Bro. Flanders, from Beverly, preached to the ministry principally from 1 Cor. 15: 19.

The object of the sermon was to exhibit the "trials the faithful minister has to encounter, in this world *irrespective* of his hope of heaven." The whole meeting was characterized by kind feeling and brotherly love. The various benevolent objects of the day received due attention, though not very liberal support. Among the rest, the American S. S. Union was kindly noticed. The business committee recommended "Bro. Welch, agent of the American S. S. Union to the favorable notice of this Association, and that he be invited to present the claims of that institution to the body."

Upon the acceptance of this report, Bro. W. addessed the Association about twenty minutes, upon the principles and plans—the condition and success of that noble institution, after which the following preamble and resolution, offered by Bro. Hooper, of Exeter, were unanimously adopted.

"Whereas, so large a portion of the dear children, especially in the new and rising States and Territories of the West are without suitable moral culture from their own parents, or any one else, and whereas Sunday Schools are their only hope, and the American S. S. Union the only Society in the United States, whose grand object it is to establish a Sunday School wherever there is a youthful population sufficient, therefore

Resolved, That the American S. S. Union, as a benevolent and catholic institution, deserves the confidence, and should receive the kind support of all our churches, and of the denomination at large."

After a pleasant meeting the session was closed, according to the advice of the business Committee by a sermon from Bro. Welch, in which he presented, more in detail, the principles and policy of the Union.

Yours, &c. J.

Bowdoinham Association.

On Wednesday and Thursday, of this week, the Bowdoinham Association, the oldest in Maine, held its 58th anniversary with the Baptist church in Bowdoinham Village. It was organized by the choice of Rev. D. Hutchinson, Moderator, and Rev. W. O. Grant, Scribe. The introductory sermon was preached by Rev. P. Bond, from 2 Cor. 5: 14—"For the love of Christ constraineth us." He spoke I. of the love of Christ. II. of its effects.—Those noticed were, 1. A full, unreserved surrender of ourselves to him. 2. A public pro[illegible] an individual to such a course of life, would be considered as no evidence of piety. 3. To lead a self-sacrificing life. 4. Secures permanent prosperity to the church. 5. Union and love among its members. 6. Dependence on God, and earnest prayer.

The sermon contained many excellencies, and some blemishes If a few things concerning agencies, the manner of raising funds for benevolent purposes, and the course which some of our brethren feel it duty to take touching slavery, had been omitted, its influence would have been much more extensive and salutary. As it was, a vote was passed, requesting a copy for publication.

The letters from the churches represent them to be in a very low state. The additions by baptism were small—only one church has enjoyed anything like a revival during the year. Such a state has not been known before for more than twenty years. But this Association is not alone in so low state.—From nearly all the Associations in the State the same report is borne to our ears. It is presumed that the aggregate of members has increased in few if any of them during the year. Political and other questions than that of the conversion of souls, seem to absorb the minds of professed Christians, to an alarming extent. Some, however, begin to feel alarmed at the state of things, and seasons of fasting, humiliation and prayer are appointed in several Associations. May the fast which the Lord requires, now be kept throughout the State.

In the afternoon of Wednesday, brother C. K. Colver, of Newton Theological Institution, preached to a large congregation from John 14: 27—"My peace I leave with you." He spoke of the peace noticed in the text, and considered it a remedy for all the commotions which the Christian is called to encounter. He was heard by many with pleasure.

After a discourse by Rev. Mr. Haynes in the evening, a Bible Society, auxiliary to the American and Foreign Bible Society, was formed. Br. Pennington, of Bowdoinham, was chosen President, brother Scribner, of Topsham, Vice President, brother F. Merriam, of East Winthrop, Secretary, and Deacon W. R. Prescott, of Hallowell, Treasurer. The S. S. Union also held its anniversary, but the statistics I am unable to report. The most of the churches seem to be rather faithfully engaged in instructing the rising generation, though no special interest seems to have been felt, other than that which increases the libraries, and secures a commendable attendance. A few conversions were reported.

In the morning of Thursday, Rev. J. Ricker, of New Gloucester, preached an excellent sermon from Rom. 1: 16—"I am not ashamed of the gospel of Christ." Rev. J. Wilson, agent of the Board, gave a most stirring address on Foreign Missions. Many shed tears, and a large collection (for us) was taken up for that object. A resolution was passed to raise $500 this year for the support of a missionary and native preacher. Some of the churches will do their part, others will not, and there is doubt about its being raised. We have many things upon us. The college draws annually, the destitute portions of the State call loudly, and we struggle to aid them. None of our churches support their pastors without considerable effort; many of our riches members do but little, comparatively, and the poor struggle in the breach manfully. Many of them I could not ask to do more.

The churches generally enjoy peace, except some may be troubled a little by a difference in opinion about the measures that ought to be taken for the destruction of slavery. By all, or nearly all, it is considered the greatest sin of the country—an outrage against humanity and the laws of God. It is a pity that the object should be lost in differences of opinion about measures. Our only hope is in God. May he guide, and so guide that the oppressed may go free, and there be great rejoicing throughout our whole country.

Aug. 27. F. M.

For the Watchman.

Rev. Messrs. Peck and Kincaid.

MR. EDITOR,—The subjoined report, this day submitted to the Acting Board of Foreign Missions, was unanimously accepted, and ordered to be published. The Rev. Dr. Wayland, originally appointed a member of the Committee, was unable to attend to the duty.

BARON STOW, *Rec. Sec.*

Baptist Miss. Rooms,
Boston, Oct. 7, 1844.

The undersigned were appointed a Committee by the Baptist Board of Foreign Missions, to examine the grounds of certain impressions against the Foreign Secretary of that Board, which were stated by brother Kincaid at the late Triennial Convention in Philadelphia, to have been made on the minds of the missionaries in its employ.

Pursuant to that appointment, they met at the Mission Rooms in Boston, on the 18th of September, 1844, and, with brother Kincaid and the Foreign Secretary present, went into an examination of the correspondence of the missionaries and Secretary, and the records of the Board.

Brother Kincaid stated to us, as he had done in Philadelphia, that an impression existed amongst the missionaries in Burmah, that their communications to the Board were not, *in all instances*, laid before them; and that the Foreign Secretary had exercised discretionary powers interfering with the faithful transmission of communications from the one to the other. To ascertain the correctness or incorrectness of this impression, the Committee called for those communications particularly which brother Kincaid stated the missionaries supposed had not received proper attention. On reference to the records of the meetings of the Board, and to the correspondence of the Foreign Secretary, in pursuance of the orders of the Board, they found that *all the communications* had received due attention; although it appeared from the date of the action of the Board upon the last communication referred to by brother Kincaid, that the reply could not have reached Burmah until he had left for America. It did not appear, however, to the Committee, that there had been any delay; and brother Kincaid stated to the Committee that the examination had satisfied him that there was no ground for suspicion of undue assumption of responsibilities on the part of the Secretary.

The Committee also ascertained that the call upon brother Kincaid in Philadelphia before the Convention, in reference to remarks which it was said he had made in private, was not understood by him at the time to be in pursuance of an arrangement which had been made between him and the Foreign Secretary, in a previous conversation. An incidental remark which he had made in the freedom of social intercourse, had been circulated in the Convention, with such additions and exaggerations as the Foreign Secretary deemed not only unjust, but deeply injurious to [illegible] of brother Kincaid whether he had made such representations; and on learning that he had not, requested that he would disavow them before the Convention; which brother Kincaid expressed his readiness to do. This was before the commencement of the afternoon session. His absence from the Convention in the afternoon until the moment at which the body was about going into an election, rendered it necessary, in order to prevent injury which it was seen would be inflicted on the Secretary, to call upon brother Kincaid at that time, for that disavowal. In the agitation and embarrassment of the moment, the object of the call, made as it was by the *Home* Secretary, was not understood by brother Kincaid; neither had he expected to be called out before *the Convention*, but understood that his explanations were to be made before *the Board.*

Thus it appears that neither brother Kincaid nor the Secretaries were in fault in what passed in the Convention; and the Committee are happy to say that the examination has resulted in the perfect satisfaction of all parties.

In conclusion, the Committee beg leave to say, that, although the occurrence which gave rise to their appointment was attended with unpleasant consequences for a time, they believe the God of missions will overrule it for good. It has been the occasion of a strict investigation of the manner in which the Secretaries have discharged their onerous and important duties; and this investigation has resulted in the firm belief that they are justly entitled to the entire confidence of the denomination.

All which is respectfully submitted.

SPENCER H. CONE,
DANIEL SHARP,
G. S. WEBB,
BARNAS SEARS,
R. W. CUSHMAN.

From our Baltimore Correspondent.

Baptists in Baltimore and the laying of the Corner Stone of the High Street Baptist Church.

BALTIMORE, Sept. 30, 1844.

The Baptist denomination in this city seems fated to experience reverses as well as seasons of prosperity. Since the organization of the First Church in 1785, there have been at different periods, unpleasant dissentions, which have occasionally resulted in the withdrawal of a portion of the church who have either gone to other denominations, or united in a church capacity to continue a public existence for a season and then disband, or experience a more favorable issue. Some forty years since, our denomination was in advance of the Methodist denomination; and, so far as could be seen, had a fairer prospect of permanent and extensive prosperity. But what are the facts in the case? It is well known that Baltimore is now the strong hold of Methodism, and that they are rapidly increasing. They have manifested a laudable spirit of enterprise; have seized upon favorable openings; erected school rooms, established Sabbath schools and stationed preachers in them; and, when filled, they have built houses of worship. With these enterprises the entire Methodist community have felt themselves identified and lent their hearty concurrence. Men and money have not been wanting to carry into effect the desired object. Now this is as it should be. I commend their enterprise and zeal, and wish I could say as much of our own denomination in this city. But our friends, though nearer right in some things, have not acted on so wise and liberal a policy. The result is, that while we have as yet only five churches, they number between thirty and forty, including the Methodist Episcopal and Methodist Protestant churches. Within a few years, most of the other denominations have also manifested much zeal in erecting houses of worship, and thus securing their enlargement. Nor have our friends been wholly in active, though they might have accomplished more. About one year since, another was added to the list of our churches, and two houses of worship are in the course of erection. And the period is not distant, it is believed, when two other churches will be constituted. These last named will be the result of difficulties which have existed in two other churches; and thus God we hope will bring good out of evil and enlargement to our Zion from what seemed to threaten her interests.

The first church have become two bands, the one retaining the Round church, and the other worshipping in a commodious Hall in the vicinity. Both are strong in men and means; and when their affairs are adjusted, they will be, we trust, two efficient bodies. The Calvert Street Church now High Street, has also had trials, which resulted in their leaving their former place of worship and establishing themselves in another and far more important section of the city, where a Baptist church has long been needed, and where a large portion of the church resided. Here, where there is a population of 50,000, there was but one Baptist church, and that on the extreme point or near it. Our meetings are attended by many strangers and are full, and so far crowded and solemn. We are continually receiving accessions to our number by baptism and by letter, and feel every way encouraged.

On the 10th inst., the corner stone of our house of worship was laid with appropriate ceremonies. Rev. J. L. Burrows, of Philadelphia, delivered the principal address, and was followed by our venerable father Healy and by the pastor, who performed the ceremony of placing the box in the corner stone. Other brethren performed the devotional exercises of the occasion. The box contains a copy of the Bible, the Psalmist, Almanac and Baptist Register, several Annual Reports of our denominational institutions, several of our weekly religious journals, daily papers of the city, name of the church and names of its officers, superintendents of the three Sabbath schools sustained by the church, &c. The walls of the church are now rapidly going up, and we expect the house will be covered before the commencement of severe weather. God has smiled on our enterprise thus far, and we will trust him for the future. The house formerly occupied by this church is now being fitted up, and it is expected that a church will soon be organized there. Thus ere long we hope to have seven Baptist churches instead of five; and may a gracious and forgiving God afford them all great prosperity. J. A.

From our New-York Correspondent.

The soil of Fanaticism—Travelling West—Isms of New York—Robert Owen—Socialism—Mormonism—Dissentient Mormon Elders—Millerism—Its Founder—His present Position—A new time set.

NEW-YORK, Oct. 1, 1844.

I have long since learned that fanaticism is indigenous to no particular soil. If it had been, I should have been ready to conclude during a [illegible] and after listening to the furious harangues of fierce non-resistants, Bible and church-hating philanthropists, and minister-hating world-burners, that your famed city with all its literary cultivation, commercial enterprise, and polished refinement, if not the native soil of fanaticism, was at least favorable for its growth. Yet I find that here as well as there may be found peace-men willing to fight like tigers in defence of their favorite principle that men ought not to fight at all; social reformers aiming to remodel society and unite all into a band of brotherhood, by severing all the bands civil, political, social or religious, by which society is held together, and by which men are withholden from preying, like the human wild beasts of the French Revolution, upon their fellow-men, and thus turning the world into a scene of carnage and desolation; and in a word all the various forms of fanaticism, Socialism, Millerism, Mormonism, Come-outism, and the various other *isms* which distinguish the age and corner of the world in which we live.

I suppose it ought not to be a cause of wonder that where "masses of men do congregate," some should be found ready to swallow any absurdity however gross, and to ride any hobby however ridiculous. There are always a small portion in large cities, who are ever sitting with their heads leaning back, and their mouths stretched open to their utmost capacity ready to swallow whatever may be administered by the ignorant or designing empiric, and enjoying the banquet in proportion to the hugeness of the dose; and if the character of the population in general is to be estimated by the gullibility of these few, alas for the reputation of old Gotham, and young Athens.

There is one consolation, however, which we at the East may enjoy, that these strange fires cannot last long; in an intelligent community they will soon burn out and *go West*, to New Harmony, Skeneateles, Nauvoo, or somewhere else.

"Westward the *march of folly* strides her way."

Excuse my parody of a truthful and oft quoted line. It is as true in its amended, as it is in its original form. The natural march of anti-Bible and anti-common-sense *isms* is westward. They may spring up in the East, but they soon have their day, march toward the setting sun, keep ahead of the schoolmaster, (as they must do,) and when they have crossed the great valley, passed from the shores of the Mississippi to the Columbia, I suppose they must be swallowed up in the waters of the Pacific.

According to this doctrine, the farther East, and the more education the better, and as Boston is a little nearer the rising sun, than New York, and a good deal in advance of her in point of education, we must expect the various humbugs of the day, if they ever reach you at all, to come a little later and stay a little longer with us than with you. But my intention was to say a few words to the readers of the Watchman, in relation to the present aspect of some of these isms in this city.

Robert Owen, the notorious founder of modern Socialism, as it is called, arrived from England a short time ago, and took lodgings at the Astor House. From thence he issued a manifesto, endeavoring to place in the least exceptionable light his abominably infidel and licentious doctrines, and setting forth the object of his mission to America, at the age of 74 years, and boasting of his former acquaintance with Jefferson, Madison, Jackson, Adams and other names illustrious in the annals of this country. The only effect of his manifesto appears to be, to have convinced the New Yorkers, that the infatuated old man has with the increase of years lost none of his folly and vanity, and that he probably attaches a vastly higher importance to his "mission," than any one else does. For my part, while looking over this address of *Robert Owen* to THE AMERICAN PEOPLE, I could not help thinking of the reply of the ox in the fable to the speech of the fly who had settled on his horn, "Don't mention it, I pray you, for I did not know when you settled on my horn, and I should not have known when you left it, if it had not been for your noise."

The *Mormons*, too, have recently been striving to make a stir here, and if possible to manufacture capital out of the violent death of their "martyred patriarch and prophet."—They have recently held what they call a Mormon conference, in a room in Canal street. It is amusing to read their advertisements in the daily papers. One reads as follows: ☞ "*No rest for the wicked—Hell howling*—priests growling—honest men believing and Mormonism triumphant! Elder Adams, (the Mormon lion,) and Elder Wm. Smith, (brother of the martyred prophet and patriarch) will lecture to-morrow morning," &c. Notwithstanding all this vain boasting, however, they are quarrelling among themselves, and crumbling to pieces as fast as they can. They have a paper in this city called "The Prophet," which I occasionally see. I extract from a recent number the following caution against certain dissentient stripling elders, which it appears are troubling the camp, from the pen of Wm. Smith, the brother of the arch impostor.

"A CAUTION TO SAINTS.—Mark that man who speaks against the authorities of the church of the Latter Day Saints, for unless he repent he must fall. Let the saints remember the suffering of our martyred Prophet and Patriarch, that by false brethren they were butchered in cold blood. The first elders of this church, viz. the Smith family, have suffered too much to be slandered by stripling elders, who have derived the very being or existence of all they possess in priesthood and doctrine from those whom God has called to be special witnesses, and the first in setting up the kingdom of God in the last days. The day has gone by when *true hearted saints* will place confidence in Presiding Elders, ——— ———, or any one else, who speak of "25 feet elders in high standing" disrespectfully, and the church can mark them in their course, and if God does not curse them, he never spake by my mouth.

WM. SMITH.

I have space in my sheet only to say a few words about one more *ism* of the day, which seems to be making a convulsive gasp for life, before giving up the ghost, I allude to Millerism. A few evenings ago I had the curiosity to listen to a lecture by the founder of this modern sect, who for several days past has been lecturing here. The meeting was held in a small room and that not full, in Chatham Square. What a falling off thought I from a year and a half ago when this same man was holding forth in the Broadway Tabernacle to excited crowds, proclaiming the end of the world in two or three months time, and dealing out the most bitter anathemas against all the ministers and others who would not take his word that the world would be burned up in the year 1843.

There was a great difference [illegible] his remarks now and then. Occasionally he would fall into his old strain of fierce denunciation against his opponents, but upon the whole he was far more moderate. He tried to define his present position, but appeared not himself to know what it was. One moment he would confess that he was mistaken, and the next say that he could discover no possible mistake, and go over his old calculations about the seven times, &c. &c., coming in 1843. One moment he would say that henceforth he could set no time, and the next he would say in words which I copied as they fell from his lips—"I don't believe that we can possibly even imagine that it can be off a year," and again, "I believe it is as near, perhaps, as the spring is to the summer, or the summer to the harvest," and again, "I'm glad I put it in '43, possibly it may not come till '47—barely possible." Then he would refer to his promise to confess himself wrong, if his prediction did not come true, and would say, "well what must I confess? I'm willing to confess that Christ did not come in '43—but I can't see where I'm wrong." The pertinacity with which he clung to this idea, that he could see nothing wrong in his calculations reminded me of two countrymen looking upon a heap of large stones at a distance; one of them asserted they were young pigs, the other denied it; they agreed after disputing some time to go and see. When they reached the heap of stones, the one who was right, looked on in triumph; the other after looking on for a little while, cried out, "*Well, they be pigs, that they be*, and then walked away.

After all, I could not help pitying the poor, weak, deluded old man, especially when he told us that he had just heard from his companion, that the Baptist church had cast him out. He is evidently a broken down old man, his mind, never strong, by being directed so long to one exciting topic, and by the vexation of having been proved in the wrong by the lapse of time, has lost what little strength it once had. He is in the hands of designing men, whose interest it is to keep up the excitement as long as they can, but unless prevented by them, I should not be surprised, if, before long, he should make a full acknowledgement of his errors in doctrine and in spirit, and strive to undo at least a portion of the incalculable mischief he has produced by "being wise above what is written." At least if he does not, he has planted many thorns in his dying pillow. Unhappy old man! he is a monument to all of the baneful consequences resulting from attempting to penetrate into that which God has wisely and purposely concealed, instead of sitting as a new-born babe at the feet of Jesus desiring the sincere milk of the word. Whatever may be the opinions of Mr. Miller himself about fixing any future time, it would seem that some of his disciples are not so cautious. In to-day's Sun, a camp-meeting is advertised near the city, where "the evidences that the Lord will come *before this month ends*," will be exhibited by several lecturers. Yours, as ever, IOTA.

REV. BENJAMIN HARVEY—to whom allusions have been before made in the Watchman—preached, as we learn from the Utica Baptist Register, in the Broad Street Baptist Chapel in that city on the afternoon of the last Sabbath in September. Mr. H. has attained to the remarkable age of *one hundred and ten years.*

From our Washington Correspondent.

COMMENCEMENT AT COLUMBIAN COLLEGE.

WASHINGTON, D. C., Oct. 5, 1844.

You know, Mr. Editor, the interest with which College students always look for the Commencement record about this season of the year. If it be your own Alma Mater whose Commencement exercises are recorded you want to compare the present with days gone by; and if it be another than your own College you have a little spirit of rivalry. The old College feeling sticks by; you never can forget "Auld Lang Syne" and College days.

Commencement at *Columbian* College has an interest (if it be but a *mournful* interest,) in the minds of many of your *older* readers.—*They* remember days gone by—the days of Luther Rice and his magnificent denominational project. His scheme for centralizing the interests of our denomination, failed so far as ministerial education is concerned; and even the more successful Foreign Missionary organization has well nigh been broken up yet Columbian College has stood and will stand a long memorial of the untiring zeal but unwise policy of that good man.

Last Wednesday, Oct. 2, was the day of its annual Commencement. It was cloudy; but the day had one recommendation which your ill-chosen, roasting midsummer Commencement days at the North can never boast; it was cool enough to make a crowded house comfortable as well as inspiring. The procession moved as usual from the City Hall to the meeting-house of the First Baptist Church; but by the word "*moved*," you must not imagine that the illustrious train crept along at the funeral pace you Brown and Newton folks go; for here marshals and musicians see too much of dignity to respect it much; and it would make you ten years younger to see how they trot off the reverend clergy and dignified aldermen, at the speed of "Yankee Doodle," or the "Rogue's Quick Step."

President Tyler did not honor the occasion with his presence; (as has been usual with him and other Presidents of the United States;) but there was quite a fair representation of dignity and learning. There was besides no trifling quota of bright eyed beauty—"*formosissimæ puellæ*," as your Latin salutatorians have it. But every thing is in the mother tongue here; there is no disguised flattery in Latin and no barefaced flattery in English; the Salutatory and Valedictory addresses being dispensed with. The *part system* is not adopted, though its advantages are secured by announcing each term the standing of each student; the candidates for the first degree, as you will see by the Order of Exercises, speak their orations in alphabetical order. Here is the programme, music interspersed.

Orations by Candidates for the First Degree.

1. The Imagination. An Oration.
   J. P. BALDWIN, Phil. Pa.
2. The Literature of the Bible. Oration.
   S. CORNELIUS, JR., Mount Holly, N. J.
3. The Poet Comocus. Oration.
   W. J. DARDEN, Washington, D. C.
4. The Progress of Free Institutions. Oration.
   E. T. INGRAHAM, Augusta, Me.
5. European Opinions of America. Oration.
   W. W. JACKSON, Clarke Co., Va.
6. Physical Science. Oration.
   J. W. H. LOVEJOY, Washington, D. C.
7. The Progress of Mind. Oration.
   OSCAR G. MIX, Fairfax Co., Va.
8. Connection between Intellectual and Moral Excellence. Oration.
   L. R. SMOOT, Washington, D. C.
9. Influence of Natural Scenery upon the Cultivated Mind. Oration.
   J. L. SANDERS, De Kalb, Miss.
10. German Literature. Oration.
    T. W. TOBEY, Providence, R. I.
11. The Cultivation of the Fine Arts.
    W. B. WEBB, Washington, D. C.

Oration by Candidate for the Second Degree.

12. The Study of Man.
    J. A. WROE, Washington, D. C.

The degree of A. B. was conferred upon the following graduates of Hamilton Literary and Theological Institution, New York: G. W. Anderson, B. F. Bronson, S. J. Bronson, J. S. Beecher, M. H. Calkins, S. Graves, E. C. Lord, J. Munroe, Jr., L. Peck, O. L. Sprague, S. S. Ainsworth, P. C. Dayfoot, J. A. Dixon, J. W. Fish, A. S. Devinelle, O. W. Gibbs, S. B. Grant, E. L. Haynes, E. T. Hiscox, W. F. Purrington, W. Roney, D. F. Twiss, W. S. Nickels, O. Hacket, N. Harris, J. A. Nash, O. B. Judd, R. R. Prentice, G. B. Tenbrook, S. Wilder, N. M. Perkins, Z. Smith.

The degree of A. M. in course was conferred upon C. L. Cocke, Va.; S. C. Clopton, Va. H. W. Dodge, Va.; J. B. French, D. C.; J. J. James, Va.; J. H. C. Jones, Md.; T. J. Pearce, S. C.; J. C. Welch, N. J.; J. A. Wroe, D. C.

The honorary degree of A. M. was conferred on P. B. Speare, N. Y.; J. H. Eaton, Tenn., Rev. S. Cornelius, N. J.; Rev. T. Stringfellow, Va.; T. C. Teasdale, Conn.

The honorary degree of M. D. was conferred upon Dr. Calvin Howard, N. Y. The honorary degree of D. D. was conferred on Rev. R. Fuller, S. C.; and Rev. J. W. Massie, Manchester, England.

President Bacon presided on the occasion; for the first time since he has held his office. The orations were chiefly characterized by solidity and maturity of thought and manliness of gesture. There was less of the schoolboy than is to be seen at some of our other Colleges; the Commencement is made more of a *real occasion.* There are peculiar causes here to produce this result. No tuition or room-rent is required of those students who have the ministry in view; and this has had a tendency to bring in a large proportion of those who are mature in mind and established in character. The opportunity of listening to the ablest speakers of the country has undoubtedly its effect also; whatever some may hesitatingly or sneeringly say to the contrary. For, though it is not strictly correct to say we are creatures of imitation, yet our character receives its hue from our associates; and if it be not well to *copy* it is well to *incorporate* the excellencies of others.

Columbian College is now again on a firm footing. Its faculty are tried men. The students expenses are no higher than at our Northern Colleges; and to students for the ministry, they are less. The facilities of its location both as to climate and literary advantages are unsurpassed. More than all, placed as it is in this 10 miles square of public land, it belongs to our denomination in no State or section of the country; but it belongs to the Baptists of the United States. North and South united to found and to foster it in days gone by; and they have equal interest in it now. Some eminent men in your city and throughout New England are its graduates, and some northern young men are still among its students. How many northern boys are you intending to send on this year? Tell them all that the term commences the first Wednesday in November.

Joel W. White, of Connecticut, is elected Consul at the port of Liverpool, Eng.; a much coveted post. President Tyler is in the city, and will not it is said leave again before Congress meets.

The election for Governor in the State of Maryland, has just passed. The value of the Telegraph has been tested in reporting the election returns at Washington the very moment they were known at Baltimore. The Whigs have triumphed. So goes the world. We are in the very peak of the whirlpool of political excitement here. Yours, W.

VARIETY.

Anecdote of Bishop Griswold.—We extract the following characteristic anecdote from the "Life of Bishop Griswold," just published.

"During his residence in Bristol, a minister, with more zeal than discretion, became impressed with the conviction that the Bishop was a mere formalist in religion, and that it was his duty to go and warn him of his danger, and exhort him to "*flee from the wrath to come.*" Accordingly, he called upon the Bishop, very solemnly made known his errand, and forthwith entered on his harangue. The Bishop listened in silence, till his self-constituted instructer had closed a severely denunciatory exhortation, and then in substance replied as follows:—'My dear friend, I do not wonder that they who witness the inconsistency of my daily walk, and see how poorly I adorn the doctrine of God my Saviour, should think that I have no religion. I often fear for myself that such is the case, and feel very grateful to you for giving me this warning.' The reply was made with such an evidently unaffected humility, and such a depth of feeling and sincerity, that if an audible voice from heaven had attested the genuineness of his Christian character, it could not more effectually have silenced his kindly intending, but misjudging censor, or more completely have disabused him of his false impression. He immediately acknowledged his error, begged the Bishop's pardon, and ever afterwards looked upon him as one of the distinguished lights of the Christian world.

Another noble Example of Honesty.—In March, 1842, Messrs. James Read & Co., of this city, failed, as will be seen, for a large amount, and subsequently took the benefit of the bankrupt law, and Mr. Read commenced business again. The following paragraph from the Courier of Saturday, shows the result of his two and a half years' labors, and honesty of purpose.

The assignee in bankruptcy of the estate of the late firm of James Read & Company, having completed the liquidation of said estate, has notified the creditors that he shall this day pay a final dividend. The amount which this firm owed at the time of its failure, in the spring of 1842, was about $850,000. The sales and collections made by Mr. Morey, the assignee, have produced in cash nearly $800-000, by which he is enabled to pay the debts proved, within an amount somewhat over $50,000. Such a result as this has rarely happened in the settlement of a bankrupt estate. Both partners received, sometime since, a full and honorable discharge, and we now learn that the active partner, Mr. James Read, has added to what has thus been realized from the assets of the concern, a sum exceeding FIFTY THOUSAND DOLLARS, being the earnings of a prosperous commission business during the past two and a half years, by means whereof every creditor of said firm will receive a hundred cents on a dollar of the amount of his debt, as proved by him against said estate, and allowed by the court.

To this may be added the example of Cummings, Hildreth & Co. of this city, who set a similar example of integrity in paying dollar for dollar of all their liabilities, after a similar unfortunate failure. Such acts mark the man of true honesty, and men who will act thus deserve prosperity.

The End of the World.—On Thursday of this week, (we are writing on Tuesday) according to Millerites, the seventh trumpet is to sound, and the end is to come. The "Advent Herald" of this week, says, "We shall make no provision for issuing a paper for the week following;" and copies of this number have been distributed freely to all who would take them, leaving "the brethren" to pay for them or not, as they chose. In an address to the readers of the paper, they say, "We feel that we are now addressing you through these columns for the last time." The evening meetings at the Tabernacle are, we learn, attended by large numbers, and are of the most exciting character.

The Advent Leader.—Some idea may be formed of the temper and breeding of this individual, from the following extract of a letter occasioned by some remark in the "Gospel Publisher," while he was lecturing on his favorite theme at Harrisburg.

"The organ of the 'church of God,' so called, in this place, has spit his venom out, and I hope his poison will not taint his own body; but if it does, and should he reap the fruits, I hope he will remember his false assertions only go to show the bird was hit, and all his gall falls harmless at the feet of those he meant to wound. I will write you again when I get home.

I remain as ever 'looking for the blessed hope,' &c. William Miller.

Harrisburg, Sept. 11, 1844."

We suggest that now *forty-three* is past, Mr. Miller, instead of expounding the prophecies further, should attend school awhile, for the purpose of attending to the study of English grammar, and the rules of good manners.

Lectures.—A course of lectures is to be delivered before the Mercantile Library Association, by several gentlemen of eminence in the literary and scientific world. The first was by the Hon. John Davis, of Worcester, on Wednesday evening, followed with a poem by Park Benjamin, Esq., of New York. The Boston Lyceum has also a very attractive list of lecturers engaged for the season, the first to be on Wednesday evening, Oct. 17. The Lowell Institute has a programme of four courses of lectures for the ensuing season.

☞ It is said that the Millerites are not agreed in respect to the exact day on which the end is to come, they are positive only in saying that it will be on the *tenth* day of the *seventh* month of the Jewish year, and the seventh month is about our October, but the tenth day they are unable to determine with certainty.

Langdon Cheves declines being a candidate for the U. S. Senate from South Carolina.

THE OLD SHIP ZION.

[The following is the hymn referred to by our Washington correspondent last week. We have been trying to imagine the effect when sung by some hundreds of powerful and melodious voices, in a grove, in the evening, at a Southern camp meeting, and we have so far succeeded as to be nearly convinced that the very best performance of neighbor Putnam's "Revival Melodies" to which we have ever listened must have been thrown quite into the shade by it. At any rate we intend to put the question to test when we go South.]

The Old Ship Zion, is a great man of war,
Oh glory, Hallelujah!
The Old Ship Zion, is a great man of war,
Oh glory, Hallelujah!
She is always on the ocean, Hallelujah!
She is always on the ocean, Hallelujah!

Do you know what is her Captain's name?
Oh glory, Hallelujah!
None in this holy war are slain,
Oh glory, Hallelujah!
His name is great Jehovah, Hallelujah!
His name is great Jehovah, Hallelujah!

Do you know what hands he's waiting for?
Oh glory, Hallelujah!
Hir servants all are chosen peers,
Oh glory, Hallelujah!
He is calling all the nations, Hallelujah!
He is calling all the nations, Hallelujah!

By waves and winds I'm tost and driven,
Oh glory, Hallelujah!
Freighted with grace and bound to Heaven,
Oh glory, Hallelujah!
We soon shall reach the harbor, Hallelujah!
We soon shall reach the harbor, Hallelujah!

But still my little bark outbraves,
Oh glory, Hallelujah!
The blustering winds and surging waves,
Oh glory, Hallelujah!
We'll cross the river Jordan, Hallelujah!
We'll cross the river Jordan, Hallelujah!

Is there any body here that's going my way,
Oh glory, Hallelujah!
Thro' storms and calms for many a day,
Oh glory, Hallelujah!
My way is over Jordan, Hallelujah!
My way is over Jordan, Hallelujah!

Do you think you'll be able to stand the storm?
Oh glory, Hallelujah!
Come stand the flames till all is won,
Oh glory, Hallelujah!
We'll shout and give him glory, Hallelujah!
We'll shout and give him glory, Hallelujah!

I'm sometimes up and sometimes down,
Oh glory, Hallelujah!
But bless the Lord I'm heaven bound,
Oh glory, Hallelujah!
I'm on my way to glory, Hallelujah!
I'm on my way to glory, Hallelujah!

I'm happy when his face I see,
Oh glory, Hallelujah!
I know then whereabouts I be,
Oh glory, Hallelujah!
I'll run and not be weary, Hallelujah!
I'll run and not be weary, Hallelujah!

My theme through all eternity,
Oh glory, Hallelujah!
Shall Glory, Glory, Glory be,
Oh glory, Hallelujah!
We'll shout among the angels, Hallelujah!
We'll shout among the angels, Hallelujah!

Do you think she will be able to carry us safe o'er?
Oh glory, Hallelujah!
Yes: she's landed many thousands, and will land as many more,
Oh glory Hallelujah!
Yes, she'll carry us safe over, Hallelujah!
Yes, she'll carry us safe over, Hallelujah!

What will the Christian do when the lamp of life burns through?
Oh glory, Hallelujah!
What will the Christian do when the lamp of life burns through?
Oh glory, Hallelujah!
He'll go shouting home to glory, Hallelujah!
He'll go shouting home to glory, Hallelujah!

☞ We understand that the Baptist Church and Society in Framingham, have subscribed liberally to the Worcester High School. Dea. Jacobs, of Worcester, having visited Framingham, has succeeded in receiving subscriptions not far from three hundred dollars from the church in behalf of that institution. If but a few of the churches acted in this manner towards Worcester High School, it would be soon released from all its difficulties and be placed upon an ample foundation for all coming time.

Foreign News.—Just after our last paper was committed to the press the Royal Mail Steamship Caledonia, arrived from Liverpool, making a passage in thirteen and a half days, and bringing 92 passengers to Halifax and 94 to this port. By this arrival the news is but of little consequence, save, perhaps, the reversal of the judgment against O'Connell by the House of Lords, which gives him his liberty again. This act has caused great joy throughout Ireland. The minute particulars of his liberation are not worth copying.

☞ The Report of a Committee of the Baptist Board of Foreign Missions will be found in another column. Our remarks on the subjects embraced in the report we defer to a future occasion.

Episcopal Convention.—This body is now in session, and several important questions are to be agitated, which will go far to determine its future course, character and destiny.—Much anxiety is felt by different classes of Episcopalians, respecting the result.

North American Review.—This valuable journal is always welcome. The October number has eight articles, and several critical notices. Among others is an important article on the instruction of the deaf and dumb.

☞ The Minutes of the Salem Association are printed, and ready for distribution.

☞ We learn that the Rev. O. Ayer, has received and accepted a call from the Baptist church and Society in Dover, N. H., to become their pastor, and wishes to be addressed by correspondents accordingly.

Editor's Table.

Christian Retirement: *or Spiritual Exercises of the Heart. Third American, from the eighth London Edition. New York: John S. Taylor. Boston: Gould, Kendall & Lincoln.*

The list of topics is large and very appropriate, and they appear to be treated in a very serious and instructive manner. The articles are brief, so that the book will be well adapted for leisure moments of retirement.

Awake thou Sleeper! *A series of Awakening Discourses. By the late Rev. J. A. Clark, D. D. New York: Robert Carter.*

In this series of discourses the author shows first, that unconverted men are asleep; that they must be awakened immediately; that procrastination is ruinous; that sin can be taken away by Christ, without whom there is no salvation. They are addressed to the reason and consciences of men, and are well adapted to do good.

American Biblical Repository.—The October number of this valuable quarterly is received, and presents a very attractive table of contents. The first article is from the pen of Professor Stowe, on "The Principles of Presbyterianism, and Reasons for upholding them," which is written with ability, and in a catholic spirit. The third article is a "Review of Carlyle's Past and Present," credited to "*Professor* J. T. Smith, of Newton Theological Institution." Mr. Smith is not a *professor*, but a *student*, the products of whose pen have often added interest and value to our columns. We are glad to see this evidence of his talent and industry. Professor Shepard, of Bangor, has also a review of South's sermons, and there are some twenty-seven critical notices.

The Course of Time. *By Robert Pollok, with a Memoir of the Author, and an ample Index, compiled expressly for this Edition. New York: D. Appleton & Co.*

This is a very neat miniature edition of the Scottish poet, prefaced by a memoir compiled from "The Life of Robert Pollok," written by his brother David, and published last year. The index is also superior to those of previous editions, and the edition as a whole is decidedly preferable to any of its predecessors which we have seen.

Early Piety: *its Progress and Results as exhibited in the lives of eminent Christians. Boston: Oliver L. Perkins.*

This is a small volume of short chapters, on "conversations," as they are entitled, between a teacher and a company of pupils in which the history of men eminent for piety is traced out from childhood to eminent usefulness. It contains much useful instruction for the young.

Lights and Shadows of Domestic Life: *or Home the centre of the Affections. Boston: Oliver L. Perkins.*

A very beautiful collection of articles from various authors relating to domestic life. It is also very beautifully printed, reflecting much credit on the taste and good judgment of Mr. Perkins in entering on the publishing line.

☞ Harper's Pictorial Bible, No. 16, is received by Saxton, Pierce & Co. Also McCullock's Gazetteer, Part 18, and Nebuchadnezzar's Dream of the Great Image, No. 2, by Professor Bush, from the same publishers.

☞ The Eclectic Magazine of Foreign Literature for October, edited by Professor J. H. Agnew, is received by Jordan & Co., and presents a very attractive variety.

SECULAR INTELLIGENCE.

DOMESTIC.

Old Colony Railroad.—We learn that the location of the road has finally been made from Plymouth to Boston line, and that the contracts for grading it will probably be made in the course of ten days. Ample accommodations have been secured for depot and other buildings in this town, on the easterly side of the road leading to Kingston, opposite Wood's lane. The tract purchased contains five or six acres, having a good front on the street, and extending back to the shore. General satisfaction is expressed in the location of the depot, and the landholders on the line of the road generally have shown themselves friendly to the enterprise, by giving the corporation the right of way at reasonable prices. The work will now be prosecuted with vigor, and we look forward to its completion with deep interest. Although some impatience has been felt at the delay in commencing the work, yet we believe that all will be satisfied that the interest of the stockholders and the public has been well consulted, in a thorough examination of the different routes, and a constant endeavor to accommodate and conciliate the various conflicting interests.—*Plymouth Memorial.*

Plymouth Co. Dividends.—The banks in this county will pay the following dividends on Monday next:—Plymouth, 3 per cent.; Old Colony, 3 do.; Wareham, 3 do.; Hingham, 3 do. We believe it is expected that the Duxbury bank will pay to its shareholders another dividend of 2 per cent. of its capital on the same day. The Old Colony Insurance Company will also pay a dividend of 6 per cent. at the same time.—*Ib.*

A good Appointment.—The President has appointed Mr. Raynor Smith, of Hempstead, L. I., Coast Inspector for that District. Mr. Smith is a farmer, fisherman and philanthropist. His courage saved so many as were saved from the melancholy wreck of the Mexico, and in several other instances, he has, with great hazard to himself, saved his fellow men from death. This disinterested courage in the matter of the Mexico, filled the community with enthusiasm. The managers of the Bowery Theatre gave him a benefit,—the house was crowded, and Mr. Smith persuaded to come up and tell the story on the stage. But it proved a farce to him. The next morning there was no treasurer, and no money to be found, and Mr. Smith was left by the heartless Thespians, minus the expenses of the journey.—*N. Y. Jour. of Com.*

Arrival Extraordinary.—The Cleveland (Ohio) Herald of Thursday last, announces the arrival at that port on the previous day, of the sloop St. Albans, of St. Albans, Vt., Mortimer Blin, master, from Whitehall, Lake Champlain, on her way to New Orleans. The editor of the Herald says that Capt. Blin, who is a regular Vermonter, with go-ahead stamped on his every feature, informed him that he "took a notion to run his vessel through from Champlain to Orleans to see if the *booty* and *buty* he had hearn tell on, was what it was cracked up to be. If so, perhaps he might do a pretty good business down there, a 'lighting' cotton and sugar for some of them rich, liberal fellers, and perhaps lay up a little change agin another hard winter in old Varmount." The vessel sailed for New Orleans the same evening, via Ohio canal and the big rivers.

Fires in Pensacola.—A destructive fire occurred in Pensacola on Wednesday morning last, consuming a large number of buildings occupied as stores, shops and dwellings. The fire originated in the store of Messrs. Sierra and La Rua, at the corner of Palafox and Government streets, and is suspected of having been the work of incendiaries. Very little, if any of the property destroyed, we learn, was covered by insurance. On the night following, a large warehouse, the property of Mr. J. M. Stannard, containing about $500 worth of hay, was burned, supposed also to be the work of design. On Thursday night, as the steamer Creole was leaving the Navy Yard, six miles below the city, the bark Binney, just arrived from Boston, with a cargo of hay and stores for the Navy, was on fire. The engine of the Navy Yard was playing into her, and with the assistance rendering, it was believed the vessel would be saved.—*Mobile Adv., 28th ult.*

Mormon War.—New Troubles.—We find the following in the St. Louis Republican of September 28:—

We learn by the officers and passengers of the steamer Osprey, that Governor Ford and his troops have reached Carthage. The purpose of the Governor in ordering out the troops seems to be a determination to bring the murderers of Joe and Hiram Smith to trial. The troops are under the command of Gen. J. J. Hardin, subject, of course, to the direction of the Governor. The reason assigned by the Governor's friends for ordering out the troops in the first instance was "a wolf hunt," advertised by a portion of the people of Hancock county, to come off on the 26th and 27th inst. This hunt, it was believed by the Governor, was a pretext to get the people assembled, aroused, and then to make an attack upon the Mormons at Nauvoo, or some other Mormon settlement. From all that we can learn, we suppose the *wolf hunt* was abandoned after the orders of the Governor were issued.

The Governor was at Carthage. Writs were issued and placed in the hands of the sheriff for the arrest of Thomas C. Sharp, editor of the Warsaw Signal, and for Col. Williams, of the same place, both charged with participating in the murder of the Smiths. The sheriff came to Warsaw and attempted to arrest Sharp, but he refused to surrender himself, and in this resolution was sustained by the people of Warsaw. The sheriff returned and reported his inability to arrest him, when three hundred of the troops were ordered to march to Warsaw. The troops had not arrived at Warsaw before the Osprey left, but Sharp and Williams had escaped to the Missouri side of the river, and, we presume, will not be taken.

Tragical Event.—Our correspondent at Edgartown gives us the following information:—Mr. Moses Crosby, of West Tisbury, left home yesterdry morning, (2d inst.) and with his horse and cart proceeded to the South Beach of that town to get a load of sea weed, taking with him his gun for the purpose of fowling. As he did not return at noon, much anxiety was felt respecting him by his family. Mr. S. Vincent, one of his neighbors, having at 3 P. M. repaired to the beach, found him dead, shot with his own gun. It is supposed that in taking his gun from the cart it was accidentally discharged, the contents entering his left side, killing him instantly. His clothes were very badly burned, and his body in such a situation that it has been found necessary to inter him this day, 3d. Mr. C. was an honest and industrious man, and universally esteemed by all who knew him. He was about 60 years of age, and has for many years been considered the most expert gunner in Dukes County.—*Advertiser.*

Fire in New York.—Abont 4 o'clock on Sunday morning, a fire broke out in the large iron railing manufactory of S. B. Althause & Co., in Mercer street, which was entirely destroyed with its contents. The building was valued at $6000—insured for $2500. The loss in stock, tools, steam engine, &c., $20,000, insurance $10,000. The building was considered perfectly fire-proof, as every precaution had been taken to make it so. The fire, it is supposed, originated from the forges, and must have been burning some time prior to its being discovered. The store No. 443 Broadway, occupied by Messrs. Ludlam & Co., as a hard ware establishment, with the stock and dwelling was more or less injured by water. The stock was insured for $6000. The adjoining buildings on Broadway and Mercer street were considerably injured; also insured. The property belonged to N. Ludlam, Esq.

Fire at Columbia, S. C.—There was a destructive fire in Columbia, S. C., on the 29th ult., by which buildings and goods supposed to be worth $40,000, were consumed; insurance from 15 to $20,000. Nearly the whole square called Ewart's buildings, was destroyed. The Court House was on fire several times, but was saved.

Domestics exported during the week ending Oct. 5th:—

To West Indies	85	bales.
East Indies	25	"
South America	160	"
	270	

Earthquake in the West Indies.— A violent shock of an earthquake was experienced at Demarara, on the 30th of August. It was more severe than any one ever before known there. The water tanks, cisterns, &c., lost their contents; many of the chronometers on board the vessels in the river, were stopped. The shock was also felt the same day at the Islands of Grenada, St. Vincent and St. Lucia.

The barque Binney, from Boston, which was mentioned yesterday as having been on fire, on the 26th, the day of her arrival, was burnt to the water's edge, and is of course a total loss. She was aground, and could not be scuttled. By assistance from the Navy Yard, the rigging and sails were saved. It was supposed she was on fire before she arrived, as it was discovered as soon as the hatches were taken off. The hull and boats were to be sold on the 3d inst. The Binney was insured at one office in this city for $10-000. The cargo, which consisted of Government stores, was not insured.—*Transcript.*

A Mutiny on board a canal boat is chronicled by the Pittsburg Gazette. The Banner proceeding from Beaver to Cleveland was passing through the twenty-one locks near Akron, Ohio, when the Captain finding the crew drunk, desired to tie up, as they were knocking the boat about badly. The crew swore they would go on, and finally fell upon the Captain and beat him severely. His wife, who was in the cabin, hearing the shuffle, rushed out, and seeing her husband down and the crew beating him, threw herself upon him —and which the ruffians did not intermit, 'till attracted by the screams of other ladies in the cabin, they rushed down there and threatened them with violence. A gentleman who, with his wife, was a passenger, sprang from his berth with a pistol and menaced the first who should commit any act of violence with instant death. This cowed the drunken crew, who sneaked on deck, and shortly after the whole of them were taken into custody.

Destructive Fire.—The village of Yonkers, N. Y., was visited by a very destructive fire on Sunday morning, which destroyed two factories, and a large flouring or grist mill—one a hat-body factory, owned by William C. Warning & Co., no insurance; the other a book cloth manufactory, owned by J. & S. Dykes. Loss $5,000—insured for $1,500.—The grist mill was the property of Mr. Paddock. Loss not known—no insurance.

SUMMARY.

Amongst the passengers in the Hibernia, says the Boston Pilot, we notice Mr. Shaw, son of Robert G. Shaw, Esq., one of the most eminent of Boston's merchant princes. Mr. S. has been a convert to our church, and goes to Rome—leaving wealth, friends, society, every thing which could attract a young mind, to study for the priesthood in the eternal city.

A respectable young carpenter named Robert Chamberlain, while engaged on Monday in setting a window frame in the third story of a house in Front street, was precipitated to the ground by the fall of the staging, and so badly injured that his physician says he cannot survive.

Hon. Charles Hudson of the fifth Congressional District, and Hon. Julius Rockwell, of the seventh, have been unanimously nominated for re-election, by conventions of their respective districts.

A gentleman who passed through Manchester, in this State, yesterday, reports that Bailey's Steam Saw Mills, in that town, were entirely consumed by fire, on Tuesday evening, about 11 o'clock.

The National Insurance Company have declared a semiannual dividend of ten per cent, payable on demand.

The Norfolk Beacon of Saturday, announces the arrival in that city of Commodore Ballard and Captains Salter and Page of the Navy.

The Bunker Hill Bank has declared a semi-annual dividend of three per cent. payable this day.

Mr. Devorce, a minister of the gospel, was murdered in the Choctaw nation on the 6th ult. He had been on a visit to Texas, and was returning to his home in Missouri. He had with him $250 dollars in money, which was all taken from him with the exception of $60, supposed to have been overlooked by the assassins.

The President of the United States has recognized Albert Schumaker, of Baltimore, as consul of Hamburg for the United States.

In the U. S. District Court at Philadelphia, on Monday, judgment was given against Mr. Hale for $2000—forty penalties of $50 each, for carrying letters out of the mail. The case is to go up to the Supreme Court of the United States.

The barque Binney, which arrived at Pensacola, from Boston, on the 26th ult, with naval stores, was discovered to be on fire in the hold about sunset of the same day. She was immediately drawn as near the shore as possible and scuttled, but at the last accounts, no hopes were entertained of saving either vessel or cargo.

Receipts on the Western Railroad for week ending Oct. 5th.	1844	1843
Passengers,	$9047	$6839
Freight, &c.	7987	7915
Total,	$17,034	$14,754

The new iron steamboat Mount Vernon, arrived at the Petersburg, Va., depot, 3d inst., having been safely transported from the Appomottox on the railroad. Four cars were employed for the purpose. She is armed with two Ericsson propellers near the stern, and draws about three feet of water. On the canal it is estimated she will easily make six miles an hour.

Green and ripe strawberries were picked in a field at East Windsor, Conn., on the 27th ult.

On Thursday, 3d inst., as the merchandise train on the Boston and Maine Railroad was proceeding to Portland, when near Andover, Mr. Daniel V. Hoit, conductor, fell from the cars, injuring him in a shocking manner. He was taken up alive, but no hopes are entertained of his recovery. His death will be a severe affliction to his wife and five young children. P. S. Mr. Hoit died on Sunday.

Mr. Jabez L. White, of Connecticut, has been appointed to the lucrative office of Consul to Liverpool.

Gov. Steele of New Hampshire, has appointed Thursday, the 14th day of November, to be set apart as a day of Thanksgiving throughout that State.

Mr. Pratt, the Whig candidate for Governor of Maryland, has been elected by a majority of 532 votes over his competitor, Mr. Carroll.

There is a genius in one of the New-York hat stores disguised as a journeyman. He has published two books, reputed by those who have read them to be works of value. The public think otherwise; so the author, instead of turning misanthropist, and railing at the ingratitude of mankind, takes to making hats; and thus avenges himself upon the multitude, who pay more for a covering to the outside of their heads, than for a *lining* to the inside.

The Suffolk Insurance Company has declared a semi-annual dividend of five per cent.

The downward train of cars from Concord for Boston, at five o'clock, A. M., on Thursday, came in contact with a cow, in Bow, throwing the engine entirely from the track, and injuring, though not dangerously, Mr. Richardson, the engineer.

A man named Robert Hamilton, a dry goods dealer, committed suicide at his store in St. Louis, on the 23d ult., by shooting himself. Mr. Hamilton is said to have been in a morbid state of mind for some years, arising as is supposed, from pecuniary reverses, although he is believed never to have been in a condition by any means destitute.

Another fire took place in Northampton on Thursday night. A barn belonging to Josiah Parsons was entirely consumed. It is feared incendiaries are at work there.

Our correspondent at Castine writes that a young man named Brooks Gale was recently instantly killed at Brooksville, by being run over by an ox team.

Paradin F. D. Menges, the young German suspected of the murder of one of his countrymen, at Hoboken, about two months since, was brought up for trial at Jersey city, on Friday last, but their being no evidence that he was at Hoboken on the day of the murder, the jury found him not guilty, and he was discharged.

On Saturday evening, about six o'clock, a camphene lamp was upset among the cotton goods in the store of Mr. William Heckle, in Hanover street, in the new Gothic building just above Union street, and immediately set fire to the goods. They were very quickly, thrown into the street, and the fire extinguished without creating an alarm.

The Hon. Joseph Lyman has resigned the office of Sheriff of Hampshire County; Benjamin F. Thomas, Esq., has been appointed Judge of Probate for the county of Worcester.

Five persons were arrested in Baltimore on Friday, and committed to answer for illegal voting at the late election, one of them very coolly remarked that he had "only voted three times."

The watch and jewelry store of Edwin Newbury, Brookline Corner, was entered and robbed of its contents, consisting of gold and silver watches, silver spoons, &c., on the night of the 2d inst.

A man apparently 60 or 70 years of age, fell down dead on Monday morning near the corner of Union and Ann streets. We understand his name is Proctor, and that he lodged in Union street opposite where he fell. An attack of Asthma is supposed to have caused his death.

Joseph B. Collis, of Brimfield, has been arrested in Northampton for forging his father's name to a note, with which he obtained five hundred dollars at the Northampton Bank. It is said that he also obtained a short time before $300 at the Ware Bank, on a forged note.

BRIGHTON MARKET—Monday, Oct. 7, 1844.
[Reported for the Daily Advertiser and Patriot.]

At Market 800 Beef Cattle, 225 Stores, 3500 Sheep, and 2225 Swine.

Prices—Beef Cattle—We quote a few extra 4 75 a $5; first quality 4 50; second quality, 4 25; third quality, 2 75 a 3 75.

Stores—Two year old from $10 a $13; three year old from $15 to $19.

Sheep—Sales from 1 25 to 2 25.

Swine—A lot from Indiana, and one from Ohio, 3 3-8c.; New York Shoats 3 3-4 to 4c, half Barrows. At retail from 4 to 5 1-2c.

MARRIED,

In this city, G. G. Hubbard, Esq., to Miss Charlotte C., daughter of the late Joshua Blake, Esq.

In this city, by Rev. Mr. Stow, Mr. John M. Clark, of the house of Manning, Glover & Clark, to Miss Caroline L. Loud, youngest daughter of the late Solomon Loud, Esq.

In this city, 6th inst., by Rev. Mr. Colver, Mr. William Miles to Miss Lucretia Wing, both of Boston; Mr. Nicholas Wies to Miss Maria P. Brigham, both of Boston.

In this city, by Rev. Mr. Hague, Mr. L. T. Stoddard to Miss Sarah H. Lathrop.

In Newburyport, 18th ult., in the Baptist Church, by Rev. N. Medbery, Mr. Samuel P. Crocker, of Boston, to Miss Harriet F. Chadbourne, youngest daughter of Edward Tappan, Esq., of N.; Mr. George Rowe, of Pittsfield, to Miss Elizabeth M. Chase, of N.

In Framingham, 3d inst., by Rev. Mr. Johnston, Mr. Alpheus Ballard to Miss Sarah E. Belknap.

In Newburyport, Samuel Greele, Esq., to Miss Sarah F. Emerson.

In Winchendon, by Rev. Andrew Dunn, Mr. William Smith to Miss Pherona Johnson, all of W.

In Royalston, by Rev. Andrew Dunn, Mr. Charles M. Flagg, of Templeton, to Miss Maria E. Hill, of Royalston.

In Roxbury, by Rev. T. F. Caldicott, Dr. T. M. Harvey, of Perry, N. Y., to Miss Dorcas Case, of Gerard, Pa.; Mr. Horace M. Hall to Miss Elizabeth H. Parker.

In Sterling, by Rev. Mr. Cunningham, Mr. Charles H. Loring to Miss Malissa Reed, both of S.

In Elbridge, N. Y., Mr. A. B. Ridgway, of Boston, to Miss Julia A. Powell.

In Portsmouth, N. H. 31st ult. Mr. Lewis H. Priest to Miss Mary L. Crandall, both of Marlboro', Ms.

DIED,

In this city, Mrs. Susan C. Richardson, 27, widow of the late John A. Richardson, and daughter of Otis Everett, Esq.; Mrs. Sarah Homer, widow of the late George Homer, 80; George Walter Clapp, son of Charles C. and Mary A. Clapp, 10 mos.; Elizabeth Ann, daughter of the late Henry Johnson, 18.

In Charlestown, Mrs. Hannah, widow of the late William Wiley, 87.

In Malden, 5th inst., James Arthur, infant son of James Eaton, Esq., 16 months.

"That infant is a seraph now!
That son now kneels before the throne!
That beauteous boy with harp and crown,
Exulting spreads his silver wings.
We almost hear those perfect strings
Whose music is to us unknown—
Sound where the glad immortals bow,
Where children cast their honors down;
Where elders and apostles meet
At Jesus' feet." [Comm.

In Watertown, Miss Eliza Ann Stratton, 34; 8th inst., Miss Ellen L. Stone, 25. [*Printers in Maine and Vermont will please copy.*]

In Easton, Mr. James Lathrop, 55.

In Boston, 1st inst., Capt. Job Howard, 86. He was a member of the Baptist church in Harvard, with which he united about the time it was formed. He was also a revolutionary soldier and pensioner. [*Printers in the city are requested to copy.*]

In Littleton, 22d ult., widow Mary W. Wheeler, 48, a worthy and beloved member of the Baptist Church.

In Boxboro', 5th inst., Myron D., son of Mr. and Mrs. John Blanchard, 5 years.

In Haverhill, 28th ult., George Pearson, eldest child of George C. and Jane P. Goodwin, of Charlestown, 3 years and 9 months.

In Ashfield, 29th ult., Mrs. Emeline, wife of Samuel W. Hall, 40.

In Bath, Me., James M. infant son of Rev. John B. Husted, 19 months and 15 days.

In Stratham, N. H., Thomas Wiggin, Esq., 75.

In Fairhaven, Vt., Hon. Alden Spooner, 95.

In New London, Ct., 25th ult., of typhus fever, Rev. Artemas Boies, pastor of the Congregational Church in that city. Mr. B. was formerly pastor of the Pine Street Church, Boston.

In Albany, Mr. Samuel Gale, formerly of Waltham, Mass.

In Philadelphia, Dr. John Fenwick Eustis.

In Salubria, Iowa, Aug. 27, Abner Kneeland, 71—for a long time editor of the infidel Investigator, published in Boston.

In New Orleans, Capt. Wm. Paine, master of ship Huron, of Portsmouth, N. H.

Number of deaths in Boston for the week ending Oct. 5, 45. Males, 19; Females, 26. Stillborn, 3.

Of consumption, 3—old age, 3—scarlet fever, 5—disease of the heart, 1—dropsy in the brain, 4—cholera infantum, 2—convulsions, 1—infantile, 4—suffocation, 1—dropsy, 1—synovitis, 1—palsy, 1—canker in the bowels, 1—typhus fever, 4—marasmus, 1—teething, 3—hooping cough, 2—child-bed, 2—croup, 1—inflammation of the bowels, 1—inflammation of the lungs, 1—rupture of blood vessel, 1—tic doloureux, 1.

Under 5 years, 26—between 5 and 20 years, 2—between 20 and 60 years, 12—over 60 years, 5.

Died, at Chicopee Falls, on Sabbath morning, Sept. 8, Mr. Lewis Bartlett, a valued member of the Baptist Church of that village. Bro. Bartlett, a few years ago, became a member of the Bowdoin Square Church, in Boston, with which church he remained in connexion till a few weeks before his death, though for the year past he had been a resident of this place.

Bro. Bartlett was in the morning of his days, being but about 26 years of age at his decease, yet his pastor had discovered qualities of mind and heart which made him very dear to him, and which gave premise of making him a pillar in the church. He was amiable, conscientious, consistent, generous, and always in his place in the prayer meeting, the Sabbath school, and in the services of the sanctuary. In saying this, which is but simple justice without a tinge of flattery, the writer would present him as a model to the young men of the church of which he was a member. He loved the church, its pastor, and its covenanted obligations, not in word only, but in deed and in truth.

As might be expected bro. Bartlett died in peace.—His state of mind in his sickness and in the near prospect of death was very similar to that which he manifested in health—not rapturous, but calm, trustful, hopeful, and submissive to the Divine will.

When our friend died, the writer could not refrain from uttering the language of the King of Israel, at the death of Jonathan, "I am distressed for thee, my brother, very pleasant hast thou been unto me." But God has removed him, and we have been called to

"Bury the dead, and weep
In silence o'er the lost;
Bury the dead, in Christ they sleep,
Who bore on earth, his cross." E.

NOTICES.

☞ The ministers of the Wendell Baptist Association will hold their next ministers meeting at Br. Kenney's in Royalston, West Part, on the first Wednesday in November, at 1, P. M. Andrew Dunn, Sec'ry.

☞ The annual meeting of the Fragment Society, will be held at the house of Mrs. Daniel P. Parker, No. 40 Beacon Street, on Monday afternoon Oct. 14, at 3 o'clock. Ladies who cannot attend, are requested *to send* their subscriptions to the house between the hours of 2 and 5.
per order
M. B. Simpson, Secr'y.

Mr. Crowell, Dear Sir,—please give the following a place in your paper:

Whereas, The Church of Christ, being set as the light of the world, is required to forsake all sin and bear testimony against the same, and whereas we believe that American Slavery under all circumstances, is a most aggravated sin. Therefore,

Resolved, That we view with abhorrence the entire system of Slavery as practiced in these United States.

Resolved, That we cannot invite to our pulpit, or receive to our church or communion any who hold Slaves or are advocates for Slavery.

Signed by order and in behalf of the Baptist Church in Hanson, Ms.

Flavel Shurtleff, Church, Clerk and Pastor.
Done in Church Meeting, August 31, 1844.

☞ The Council called by the Monument Square Baptist Church, Charlestown, will meet on Monday, Oct. 21st, at 2 P. M. in the Hall where it held its former sessions. The members of the Council, especially the pastors of the city churches, are earnestly entreated to attend.

By the request of the Committee appointed at the last session of the Council.
John Cookson,
T. F. Caldicott,
N. Colver,
Wm. Leverett,
Wm. Shailer.

☞ The Ministers' Meeting in the vicinity of Worcester, will convene at the house of Rev. J. B. Boomer, East Brookfield, Wednesday, Oct. 30, at 10 o'clock, A. M. A. S. Lyon, *Sec'ry.*

☞ Rev. H. Seaver, Agent of the American and Foreign Bible Society, has removed his residence from Neponsett Village to Chelsea, Mass. He wishes all communications intended for him directed accordingly. Any letters or other communications sent by private conveyance may be left at 79 Cornhill, Boston, with Mr. H. S. Washburn, who is duly authorized to receive money for the American and Foreign Bible Society.
Boston, July 19, 1844. 3m

JOHN SPENCE, JR., M. D.,
PHYSICIAN.
Office No. 2, Baldwin Place,
BOSTON,

Respectfully tenders his medical services to his friends and the public, and solicits their patronage.
Aug. 2. 1y

☞ The anniversary sermon on behalf of the Boston Fatherless and Widows' Society will be preached by President Wayland, in the Central Congregational church, Winter street, on Sabbath evening next, October 13th. Services to commence at 7 o'clock.
The centre pews will be reserved for gentlemen.

HAT, CAP AND FUR STORE.

N. P. KEMP would inform his customers and the public that he will keep constantly on hand, Fur and Moleskin HATS, of superior quality and manufactured expressly for *Retail Custom trade* Cloth, Leather, Velvet and Fur CAPS, in great variety. Gloves, Cravats, Collars, Brushes and Umbrellas.

Also, a complete assortment of Ladies' FURS, which will be sold as low as at any other Store in the United States. is3m Sept. 13.

THE CLAY CODE, or Text Book of Eloquence, a collection of axioms, sentiments and remarkable passages on liberty, government, political morality, and national honor, gathered from the public speeches of Henry Clay, edited by G. Vandenhoff, Professor of Rhetoric.

CHRISTIAN BALLADS. The Illustrated Book of Christian Ballads and other Poems, a superb volume, beautifully published for the holydays, with an illuminated title in gold and colors.

THE ECHO, or Borrowed Notes for Home Circulation, by Charles Fenno Hoffman, author of Greyslaer, &c. &c., price 37 1-2 cents.

BOOK FOR LADIES. My Crochet Sampler, by Miss Lambert, authoress of Hand-book of Needlework, &c., with numerous illustrations.

This day published and for sale by WM. D. TICKNOR & CO., corner of Washington and School Sts.
Oct. 11.

RHEUMATISM AND GOUT, SPRAINS, Swelled Joints, Contraction of the Chords. The only remedy that should be used is Hews & Kitridge's Nerve and Bone Liniment—it has been known for many years to be the most popular remedy.—Call for Hews & Kitridge's Nerve and Bone Liniment, this being the genuine article. It is put up in oval vials, the name is stamped in the glass. For sale by WM. BROWN, 481 Washington street; Jos. Kidder, corner of Court and Hanover streets; also retailed by all Druggists.
Oct. 11.

FALL AND WINTER GOODS.
DANIELL & CO.
No. 201 Washington Street,

HAVING enlarged our establishment the past season, we have made extensive arrangements to receive the most valuable stock that we have ever before offered, and feel sure that we can offer inducements to purchasers equal to any in the city, as it respects new styles of Goods, and at as low prices. In our

SHAWL ROOM

We have all the new, rich and desirable styles of LONG AND SQUARE CASHMERE SHAWLS, and a full supply of every other kind of new and fashionable SHAWLS.

SILK DEPARTMENT.

NEW DRESS SILKS of all kinds, qualities and prices to be found.

EMBOSSED CENTRE TABLE AND PIANO COVERS.

The best AA THIBET CLOTHS imported, and all other kinds of CLOAK GOODS.

Black and blue black ALEPINES, of the most approved manufacture.

LINEN DEPARTMENT.

We have our usual large supply of all the best styles of LINENS, and as we have for many years paid particular attention to this article, we feel sure the kinds we offer will not fail of giving entire satisfaction. We have every width from 1 yard to 3 yards wide.

LINEN CAMBRIC HDKFS., HOSIERY AND GLOVES.

Mouseline de Laines, Cashmere Repts, Alpaccas, Gala Plaids, French and American Prints, and a great variety of other GOODS FOR DRESSES.

Rose and Whitney BLANKETS, QUILTS, and every other article of

Housekeeping Goods.

CASSIMERES, FLANNELS, COTTONS.

We have always on hand every article usually wanted for MOURNING, viz: Black Bombazines, Silks, Crapes, veils, &c.

As our facilities are equal to any in the Trade, we are enabled to sell our Goods at the lowest price, *AND WE PLEDGE OURSELVES TO SELL AS GOOD A SHAWL, SILK, OR ANY OTHER ARTICLE, AT AS LOW A PRICE AS IT CAN BE OBTAINED AT ANY OTHER STORE IN THE CITY. PURCHASERS MAY FEEL SURE OF BUYING CHEAP, AS WE ALWAYS MARK OUR GOODS AT THE LOWEST PRICE THEY CAN BE SOLD FOR.*

ONE PRICE AND SMALL PROFIT,
is still our Motto. DANIELL & CO.,
Oct. 11. 3m 201 Washington St.

RICH FALL AND WINTER GOODS.
307 Washington, North corner of West St.
GEORGE HILL & CO.
IMPORTERS, JOBBERS, AND RETAILERS,

HAVE received by late arrivals one of the largest and most extensive assortment of RICH FALL GOODS to be found in the city—such as

SHAWLS.

Super Black Silk Shawls,	Rich Printed Cashmere Shawls,
" " Ottoman do	" Terker's do do
" Col'd. ch'gl. do	Embr'd & Plain Thibet do
" White & Green French Cashmere do	" " M de Laine do
" Drab & Blue do	Norwegian Woolen do
" Red & Black do	Stripe and Plaid do do

4-4 Black Silk Velvet for Shawls, together with a great variety of other low priced seasonable Shawls.
Oct. 11.

EXTENSIVE DRY GOODS
ESTABLISHMENT
AND
CARPET WAREHOUSE.
HENRY PETTES & CO.,
224 Washington Street,
Boston.

SELECTION OF
SILKS AND SHAWLS
FROM THE
GRAND NATIONAL EXHIBITION
OF THE
Manufactures of France
AT
PARIS.

NEW AND SPLENDID STYLES OF
CARPETING,
At very low Prices.
Superfine all wool Carpets at 75 cts. 200 P's Elegant
BRUSSELS CARPETS,
of the Latest London Patterns, selected expressly for our own sales.
Painted Carpets of all sizes.

H. PETTES & CO., having made very extensive arrangements for the *FALL TRADE*, are now prepared to offer their large and valuable stock of goods on very favorable terms, viz.—

RICH SILKS,

Of the latest styles and most rare and beautiful description,—in every VARIETY OF COLOR AND QUALITY—a large portion of them full yard wide. Especially designed for

Fashionable Walking Dresses, Evening Dresses, Rich Cloaks and Pelisses, Cardinals, and Misses'

DRESSES.

45 Packages of rich goods for

DRESSES AND CLOAKS,

of every fashionable style.

IN SPLENDID SHAWLS,

H. P. & CO. are able to offer the most complete and perfect selection ever exhibited in this country,—consisting in part of

SUPERB LONG SHAWLS,

At Prices from $25 to $150 and $500. Colors, scarlet, white, blue, drab, green and black.

CASHMERE SHAWLS,

At Prices from $10 to $40, in ENTIRE NEW STYLES OF BORDERS AND COLORS. And also a complete assortment of

USEFUL AND COMFORTABLE SHAWLS,

At Prices from $1 to $25.—And 100 of the NEW STYLE of

PARIS MEDALION SHAWLS.

Since the extensive enlargement of our establishment the past winter, it has been, by universal acknowledgment, the leading DRY GOODS AND CARPET WAREHOUSE in the city. And our arrangements for the Autumn Trade are such as will fully sustain this reputation. Our goods are sold at

ONE FIXED PRICE,

And we pledge ourselves to sell a better and handsomer Silk, Shawl or Carpet, for the same money, than any other house.

HENRY PETTES & CO.,
224 Washington Street,
BOSTON.

GENUINE BUFFALO OIL, to promote the growth and beautify the hair. See that you get the genuine. This preparation gives a lustre to the hair, causes it to curl beautifully, prevents its falling off, removes the dandruff. It has been proved to be far better than any vegetable preparation—creates a moisture which is desirable to a beautiful head of hair. For genuine see that "Buffalo Oil" is stamped on the glass bottle; also the wrapper is signed by the Proprietor, WM. BROWN. Price 25 cents a vial. For sale at 481 Washington street; also retailed by all the Druggists and perfumers in Boston, Providence, Lowell, Salem and New Bedford.
Oct. 11.

RAY'S Medical Jurisprudence, new edition, with additions, just published, and for sale by WM. D. TICKNOR & CO. Oct. 11.

POETRY.

[Original.]

RURAL INSPIRATION.

"Looking through Nature up to Nature's God."

A lady in her bower sat;
A tear was in her eye:
And near her lay her rustic hat
Which she threw careless by.
Her head upon her hand reclined;
Her tresses loosely hung;
Her look was pensive but resigned;
And thus she sweetly sang.

"I know, this earth is fading;
It passes quickly by.
Decay and Death invading
Alas! are ever nigh.
These flowers that bloom so sweetly
To deck the verdant earth,
Shall perish just as fleetly
As Nature gave them birth.

"These opening buds and leaflets;
These wreaths of graceful form—
The trees which here for ages
Defy the raging storm—
And every living object
Which charms the gladdened eye;
Shall sink in utter ruin;
For all are doomed to die.

"And even this beauteous grotto,
Where I am sitting now—
Where oft the playful zephyrs
Have fanned my throbbing brow—
Where oft in meditation
Deep thoughts my heart inspire—
In final conflagration,
These rocks shall melt with fire.

"But there's a land eternal,
Where flowers forever bloom;
And skies, forever vernal,
Dispense a rich perfume.
That land, no change can enter:
It never knows decay:
There hope and joy shall brighten,
In everlasting day.

"Ah! yes, this earth is fading!
Its joys—they quickly fly;
I will not stoop to love it,
But upward raise mine eye.
Heaven, kindly beaming o'er me,
Invites me to ascend;
And sets this prize before me,
A life that ne'er shall end.

"Kind is the voice that greets me,
In heaven's own notes of love.
From every flower it meets me;
From every star above.
It comes in gentle whispers
From every tree and sod.
The murmuring winds repeat it;
'Tis, 'tis the voice of God!"

Thus sang the lady in her bower:
No earthly one was nigh;
Yet, conscious of unseen power,
On heaven she fixed her eye.
Then sprang she quickly to her feet,
And earnestly did say;
Dear Saviour, may I come? O, haste
I long to soar away

T. M.

For the Watchman.

LINES

On the death of Miss Susan H. Spear, late of Randolph, Mass.

She, like a rose in vernal bloom,
Before its petals scarce appear
Has droop'd and faded in the tomb,
To blossom in celestial air.

Death came when youthful hopes were fair,
That age when youth feel most secure—
O! why did not the monster spare
That precious youth till more mature?

A dear and lovely daughter's gone!
A much-beloved sister too!
The grave yard bears another stone,
And friends but vacant places view.

The *Sabbath school*, the *Church below*,
And *youthful mates* her absence mourn;
Our tears of sympathy shall flow,
With those, from whom she has been torn.

No more from sickness and from death
Will we presume to feel secure;
Who next may yield their vital breath?
Alas, that summons may be *near*.

Those blooming cheeks, now pale and cold!
And where,—O where's that well-known form!
O, could that grave be filled with gold,
'T would soon be given for her return.

May this afflictive, solemn call,
To many youthful sou's be blest;
O! then surviving friends, would all
REJOICE that she has found her "rest."

Let mourning cease, and tears be dry—
We trust she found the Saviour's love;—
"*Weep not for me*," O, hear her cry,
"MY FRIENDS *prepare to meet above*."

IOTA.

YOUTH'S DEPARTMENT.

The Shepherd and the Philosopher.

Far from cities and academies, lived an old shepherd. The desire for riches never came to trouble his happiness; envy or ambition never entered his peaceful soul.—Age has whitened his head, and long experience had made him wise. In summer's heat or winter's cold he took care of his flock and field; and contented with himself and others, he blessed heaven for his comforts, while his heart was filled with a calm enjoyment.

The prudence and uprightness of this old man had acquired for him a renown which had extended to the neighboring places, and even to a great distance from the village where he dwelt.

A profound philosopher, one of those who consume their days and nights in *seeking* for a pure moral by which to act, came one day to the sage, and with a gentle voice, said to him:

"Shepherd, whence hast thou obtained thy wisdom? hast thou grown pale over books, and spent thy nights in study? Hast thou visited Rome and ancient Greece? Hast thou followed, in their vast researches, the geniuses of great men? Hast thou, toiling with adverse fate, wandered in distant countries, ploughed unknown seas, whose borders are unexplored, and culled healthful fruits from thorny trees? Hast thou been exiled, and employed thy leisure in instructing thyself in the laws, manners, and virtues of the people thou wert thrown amongst? Speak, shepherd, where hast thou obtained the wisdom, so much admired in thee?" The villager replied in a modest tone:

"Humbler and happier was my destiny. I have not walked in the glorious but arduous path of science; I have not consumed my days and nights in study; I have seen niether Rome nor Greece; I am ignorant of the languages; I know not the works, or even the names of those men whose geniuses have illuminated past ages; and I have not sought out unexplored regions. The little that I know, I have learned of the humble creatures by whom I am surrounded; nature has taught me through them.

"The industrious bee, whom I see every day collecting sweet nectar from the flower cups, makes me love work, and following her example, I finish properly my daily task.

"Can I neglect the care of the future, in the presence of the prudent ant? My dog, my faithful Azar, the most devoted friend of all his race, teaches me implicit submission and gratitude. Can one find a more touching model of maternal affection, than this hen who with her wings protects her trembling little ones?

"See the bird of the forest! eagerly he seeks in the bushes for the grain to nourish his family; joyous he carries to his children the food for which they are waiting in their aerial couch, in the nest constructed with so much care to hold his tender young ones. Can he not serve as an example to the father of a family? The same nature, which has shown to me the virtues I ought to practice, has made known the vices from which I ought to fly. I take care in conversation, to shun a haughty or important tone; for, say I to myself—We detest the owl with his awkward cross pomposity; I have learned to keep my mouth closed and my tongue chained; the noisy prattle of the magpie, has given me a horror of loud and frivolous conversation.

"I see that people fly with fear from the serpent with the poisonous sting, and I say to myself—Beware of calumny, whose venom is more murderous still."

The philosopher replied:—

"Shepherd, thy renown is not undeserved. Without consuming thy life in long and useless studies, without leaving thy beloved country, without even losing sight of thy father's roof, thou hast acquired true wisdom.

"Nature is prodigal of useful lessons; but happy, oh, old man! happy are they who know how to profit by them like thee." —*Miss Colman.*

MISCELLANY.

For the Watchman.

Rev. Cyrus Smith, late of Shelburne Falls.

The subject of this notice deserves a deep place in the memory of those who love the friends of Zion. His career, when measured by a human standard would be pronounced short, but far otherwise would no doubt be the decision of one who could (if it were possible) look at the results of his labors as they will be developed in a future world. Though he died at the early age of 28 years, he had performed the labors—the arduous labors—of many years.

Br. Smith was a native of Wilmington, Vt., where his father, Mr. Azor Smith now resides. At the age of 15 he was hopefully converted, and was immediately impressed with a conviction that it was his duty to preach the gospel, and commenced on the work of preparation. He graduated at Union College at about the age of 24, and during his whole course he performed a large amount of labor, besides pursuing his college studies. For a considerable part of his course, he was engaged in teaching, from three to five hours each day, besides preaching on the Sabbath; still he held a high rank in his class for his literary attainments. The Baptist church in Schenectady were anxious to secure him as their pastor at the close of his collegiate course, but an appointment to a professorship in a college which then was supposed to be about to go into operation in Murfreesborough, Tennessee, with the consideration that a Southern climate might be favorable to his health, led him to go South.

During his stay at the South, of about three years, though his duties as a teacher were laborious, he frequently engaged in the work, which seemed truly his delightful work,—preaching the gospel, and many Christian hearts can testify to the great delight they felt in hearing the gospel from his lips, and his *warm heart*.

His medical advisers admonished him of the necessity of leaving the southern climate, and he returned to Shelburne Falls, about one year since, reduced to a most feeble condition of body. Under a successful medical treatment he apparently regained his health in the early part of the present year, and then felt it to be his duty to devote himself exclusively to the work of the ministry, as his strength should allow.

Besides a few discourses preached to the neighboring churches, he preached during the Spring, to the church at Shelburne Falls, several Sabbaths, and received from them a unanimous and cordial invitation to become their pastor; but at the time this request was made, he had closed his public labors on earth. From that time his bodily vigor wasted, and for several months he lay apparently at the very gate of the grave;—now hope, and now fear predominating with his friends. In this condition he was, the third time, attacked with *influenza*, which, to his physician, was no doubtful indication of approaching dissolution. His symptoms soon assumed a marked and alarming character, and when his physician announced to him that the Lord was about to take him, he received the announcement with the utmost composure, and replied—"The will of the Lord be done." He then conversed freely upon the subject, and also conversed faithfully with his friends and relatives endeavoring to impart consolation to his wife, and commending her and a little son, now eighteen months old, to God. His physician remarked to him that in death the direction of his spirit's course was to be first downward and then upward, and he wished, if it were possible, that he would give a signal to his friends, as he began to catch a glimpse of the heavenly vision; to which he assented.

He requested his friends to sing the verse commencing,

"O land of rest, for thee I sigh,"

and at its close responded to the sentiment. After this he commenced singing, himself, the verse

"Oh! when shall I see Jesus, and reign with him above,
And from that flowing fountain drink everlasting love."

Before pronouncing the word "love," he hesitated, then, having spoken it, he gave (as was supposed) the signal agreed upon, and closed his intercourse with mortals.

The heavenly temper of his mind, in his last moments, with his unshaken reliance on Jesus Christ for strength and salvation, the conversation in which he engaged, and the fervent prayers he offered, all conspired to make a deep impression on the minds of those who were with him, and to give additional proof to the genuineness of the Christian religion. In his death, the cause of literature, the Christian church, a large circle of dear friends, and relatives, and especially a wife to whom he had been married about three years, and who has a son less than two years old; all are called to mourn over *a heavy bereavement*.

The character of Br. Smith was briefly summed up in the following language, in the funeral discourse preached by Br. Gray, pastor of the Baptist Church at Shelburne Falls. "As a man he was mild, affable, and amiable; as a Christian, tender and affectionate; as a minister, winning and attractive;—a minister everywhere respected, a pastor every where beloved. To describe his character in a sentence, I would say, he was a man whose hand was on the Bible, whose eye was on the cross, whose heart was in heaven!

W. C——N.

For the Watchman.

Want of Ministers in Iowa.

From Rev. Ezra Fisher, late of Davenport, I. T.

"I have been requested by the Iowa Convention to give you a brief outline of the situation and wants of the Baptist denomination in this growing Territory. While attempting this, allow me to request you to cast your eye over your latest map of the Territory, and note the situation of the counties and principal places as I name them.

Allow me to remind you, in this place, that the first regular settlement of white men in this Territory took place in 1833; and that now the population is but a fraction less than 90,000 souls—occupying a region of country about 120 miles from east to west, and from the mouth of the Des Moins river to Prairie du Chien. The following statistical view of the population, Baptist churches, ministers, &c., of the counties, I believe to be correct.

Lee co., population 9,900, several flourishing villages, two churches, four preachers, who also work their farms. Des Moins co., population 9,109, five or six openings for Baptist preaching. Burlington, the principal village of this county, has 2,000 inhabitants, several of whom are Baptists. Here a church could easily be collected. Louisa co., population 3,238, one church, one minister. Van Buren co., population 9,019. Facilities for agriculture and manufacturing very great. Two ministers, who are obliged to spend a portion of their time in other counties. Keosauqua, an important place, has a church and greatly needs a minister. Henry co., population 6,917, one church at the county seat, supplied half the time. But little other Baptist preaching in the county. Jefferson co., population 5,694, two small churches recently formed, but destitute; and preaching any where in the county by our ministers only rarely enjoyed. Washington co., population 3,120, one church at the county seat, destitute and needing a pastor immediately. Muscatine co., population 2,882, one church at Bloomington—about to settle a pastor. In this church are two licensed preachers who are obliged to engage in secular pursuits; otherwise they might be quite useful. In this county are several openings for Baptist preaching. Scott co., population 2,750, two churches, one minister. Davenport, having 1,000 inhabitants, is now destitute. Johnson and Cedar counties, population 5,166, and Linn co., population 2,643, have many important settlements, with but four churches and [illegible] ordained minister. Clinton and Jackson counties, population about 3,000—two churches; a third ready to be organized, but no ordained minister. Du Buque co., population 4,052, one church at the county seat with a pastor. There are five other counties, and a large tract called the New Purchase, with a population of at least 22,000. The New Purchase is 50 miles wide, and extending the entire length of the Territory from north to south. The southern portion of this tract is becoming thickly settled for a new country, having farms of from 10 to 100 acres already under cultivation. Here are but two small churches and one minister.—There are, however, many members scattered about like sheep without a shepherd, anxiously praying that God would send some devoted missionary to collect them into churches and administer to them the ordinances of the gospel.

Thus in Iowa there are 7 churches and five counties entirely destitute of Baptist ministers. Two counties enjoy their labors but a part of the time, one has none but preachers who are farmers also, one has no ordained minister, and only 2 licentiates who labor to a limited extent, and 8 counties and a tract sufficiently large for 20 more, already considerably settled, have but 2 ministers!!

LAST MOMENTS OF COL. STONE.

The Commercial Advertiser recently published a letter from the pen of the lady of the late Col. Stone, in reply to some resolutions of sympathy and condolence which had been sent to her by the Board of Education in this city, which gives an affecting account of the last exercises of that estimable and lamented man. It will be read with deep interest by his many admirers. After acknowledging the resolutions, the letter proceeds:

"He suffered greatly during his illness, physically and mentally. His mental depression was doubtless the result of his disease. But the sense which he had of his unworthiness, and the depth of his humility, were most touching. He was constantly praying that he might not be deceived—that there should be no mistake—that his repentance might be genuine. 'Oh,' he would say in the midst of all his mental distress, 'if it be my heavenly Father's discipline to fit me for heaven, and I may have the very lowest place at his footstool, I shall rejoice in it all.' Although, as you know, he never allowed himself leisure or recreation, and was constantly endeavoring to help forward every good cause, he seemed to feel as if he had done nothing. He judged himself and his motives so severely.

"One day he said 'I may go suddenly, and not be able to say anything to bear testimony to my belief.' He then repeated in a very audible and impressive manner, the creed as it is in the book of Common Prayer—adding, 'should my impression be realized, remember this my dying testimony—this I solemnly believe.' He had his reason till the last, though he dropped away very suddenly and unexpectedly to us all. But at the closing struggle, a beam of heavenly light overspread all his features, and the expression upon his face was that of unalterable, unutterable happiness.—There was also an expression of holy triumph, which seemed to say, 'I have escaped the tempter forever.'

"It was my privilege to attend upon him till the last. Of course, my nervous system is much affected for want of rest, and I have been obliged to refrain from writing, and keep as quiet as possible. This is my apology for not obeying the dictates of my bleeding heart, and responding immediately to your valued communication. For although I am entirely crushed by this blow, and all the world is dead to me ever since, still I am keenly alive to every mark of respect shown to the dear departed, and shall ever prize those who appreciated his worth and excellence."

On manuring in the hill.

It is a deplorable fact that there are many who think they must manage their farms just as their fathers, or even, perhaps, as their grandfathers did; and who believe that to derive the greatest profit from manure, they must "dung in the hill." I propose in this brief article to show, in my feeble manner, that this is not the better way to experience the greatest pecuniary advantage, from the following considerations:

1st. It has been proved by trial, that the first crop is invariably smaller where the land is manured in the hill, and if the first is poorer, I suppose there is not the least doubt that the succeeding ones will be.—Two years ago last spring, we planted a small field, containing about three acres, with corn and potatoes, manuring the principal part by spreading on; we, however, manured about half an acre in the hill, which even had a better soil than much of the other. This was planted and hoed at the same time with the other, and in the early part of the season any one would have supposed from the appearance of the potatoes, that there would have been as great a crop where manured in the hill, as of those that were manured the other way. But this was not the case. No; in digging them the difference was very clearly perceived: I should judge that there was not more than two-thirds as great a crop on the part manured in the hill, as on the other part of the piece. Nor is this all. Last year the same field was sowed with oats, and there was as great a contrast in them as in the potatoes of the previous year. This year we have cut two crops of grass on the same piece of ground, which go to prove none the less, the truth of the above assertion. So far as my knowledge extends, I think this to be a correct criterion in all instances.

2d. Potatoes manured in the hill, are, in nine cases out of ten, eaten badly by the worms. I know the worms are a great trouble, even if the manure is spread on, but much more so where it is put in the hill.

3d. Also, where the manure is put in the hill, the potatoes grow too rank in the earlier part of the season, too much of the essential part of the manure is expended in promoting the growth of the tops.

If the manure expends the principal part of its strength in the earlier part of the season, it will not be sufficiently felt in the latter part to cause the potatoes themselves to grow to a good size; but spread on the manure, and it does not relax its agency, but continues to exert itself the whole season.

4th. Corn and potatoes, as well as everything else that is planted where the manure is spread on, will endure a drought much better than if manured the other way.—Where the manure is put in the hill, the hill must of necessity be made higher than if it was spread on, and being increased every time of hoeing, it becomes of such a shape that the rain runs off as freely as from a stack of hay, irrigating the ground *between* the hills, and leaving the hills themselves almost entirely dry.

Another reason is, the seed being planted upon the manure, the roots grow too near the top of the ground, so that when there are a few days of dry weather, the ground becomes dry down to the roots, which, as a natural consequence, will greatly injure the growth of the plants. But as I am growing somewhat prolix, I will close this meagre communication by requesting those who have heretofore been accustomed to manure their land in the hill, to try the other way, and I am fully persuaded that they will be richly compensated for the experiment.—*Boston Cultivator.*

FATTENING HOGS.—Fatting hogs must now have as much as they can eat: they should be urged forward as fast as possible before cold weather comes. They will gain more in one week now, than in two weeks three months hence. There is much in the garden now that may be added to the mush for hogs. Pumpkins, refuse squashes, cabbages, apples, potatoes, &c., may be boiled up, or occasionally fed out raw, just for variety—for pig is a gentleman that prefers a variety of dishes, and a good dessert.

Give him, also, your greenest corn, cutting up cob, and corn, and stalk, an inch or two long. He will eat up all clean while they are novelties in his pen. After all, your main stay for fatting him up, is grain of some kind. Indian corn ground, is best. Buckwheat comes next; rye is good, mixed with Indian; and oats always make the breakfast relish well.

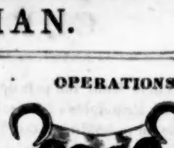
You should bear in mind to let your hogs have charcoal *every year;* therefore we name it that you need not suppose what was said and done about it last year, will answer for this. A little brimstone, too is good—and brimstone need alarm no one, since we keep it to whiten straw with.—*Mass. Ploughman.*

APPLES FOR COWS.—A peck or more to a cow, of mellow, ripe apples, will increase her milk, and will not diminish her meat. Pumpkins, too, improve the milk and make good beef.—*Ib.*

GLORIOUS FOR THE GIRLS.—By an ancient act of the good old Scottish Parliament, passed in the reign of Margaret, about 1288, it was "ordinit that during ye reign of hir maist blissit Magestie, ilk maiden ldye of baith high and lowe estait, shall hae liberty to bespeak ye man she likes; albeit, gif he refuses to take hir to be his wif he shall be mulcit in the sume of an hundrity pundis or less, as his estate may be, except and always gif he can make it appear that he is betrothit to ane ither woman, then he shall be free."

The North Alabama papers complain of bad crops to the extent of a reduction of one third or one fourth the usual crop.

OPERATIONS ON TEETH.



DR. FLETCHER Dentist, No. 6, Hanover Street, three doors from Court Street, Boston, continues to perform all operations, necessary for the health and beauty of the teeth, in the best possible manner.

TEETH FILLED with the best of Gold and made permanently good, if not too much decayed. Also, Teeth filled with any other substance in use, that the patient may wish, or the case require.

MINERAL TEETH INSERTED on Gold Plates or Pivots, from a single tooth, to a whole set. Upper sets inserted on the principle of Atmospheric Pressure.

Teeth Cleansed, Extracted, &c. Terms moderate, and entire satisfaction warranted. Teeth examined free of expense. tf May 17.

HARDWARE AND HOUSEKEEPING GOODS WAREHOUSE,

336 Washington Street, Boston, Chickering's Building, a little South of Lamb Tavern.

HENRY E. LINCOLN, Importer of HARDWARE, CUTLERY and BRITANNIA WARE, and dealer at Wholesale or Retail in WOODEN, TIN and FANCY HOUSEKEEPING WARES *Carpenters' Tools and Building Materials.* Piano-Forte Screws, Pins, Wire, Castors, Stool Screws and Locks, Bakers, Furnaces, Stoves, Fancy and Feather Dusters; Brushes, Brooms, Baskets; Door, Coach and Table Mats; TRANSPARENT & OTHER WINDOW SHADES, with Cord and Tassels, &c. &c., embracing a largely assorted stock of Housekeeping Goods.

Agency for Pike's celebrated "Egyptian Cement," a superior article for mending Broken Ware.

H. E. L. has a printed Catalogue, for the use, especially, of those who are purchasing Housekeeping Wares, which will be found of great convenience.

Country Traders supplied on the most reasonable terms.

☞ All articles warranted as good as represented.

P. S. ENAMELLED KETTLES and PRESERVE PANS, TEA TRAYS, and the *latest styles* of DIXON'S TEA and COFFEE POTS recently received.

Sept. 13. 3m

STOVES—STOVES—STOVES.

THE subscriber would solicit the attention of individuals about to furnish themselves with either COOKING, PARLOR, OFFICE, SHOP or other STOVES, to his large stock at the CHEAP STOVE STORE, No. 44 Congress Street, a few doors north of Water Street.

This stock embraces a very large assortment of most of the best patterns of STOVES now in use, and will be sold at prices to satisfy the most economical.

Individuals having HOT AIR FURNACE PIPES which require cleaning out, repairing, or new ones substituted, will find workmen at this establishment, who are perfectly familiar with all such work.

L. STETSON BATES.

Sept. 6. 17w

LADIES

I HAVE now in store one of the most extensive stocks and the largest variety of FUR GOODS to be found in New England, for the WHOLESALE and RETAIL trade.

Any style of Muffs, Boas, Tippets, &c. made to order at short notice. Your attention is respectfully invited at the old stand 173 Washington street.

Sept. 13. W. M. SHUTE.

CHURCH MUSIC.

CARMINA SACRA, or Boston Collection of Church Music; by LOWELL MASON, Published under the sanction of the Boston Academy. The extensive use this work has enjoyed the past season, is deemed the strongest evidence of its worth. Wherever it has been introduced it is believed the music of the church has been improved. The beauty, vigor, and style of the music has a tendency to create new life and zeal in the choir, and to interest the congregation more and more in this important part of public worship.

For sale by J. H. WILKINS and R. B. CARTER.

☞ The BOSTON ACADEMY'S Collection, likewise for sale as above. 6w Sept. 20.

FARM FOR SALE OR EXCHANGED

FOR A GOOD HOUSE IN THE CITY.

SITUATED in the pleasant town of Pembroke, Mass., containing about 30 acres of prime Land, under a good state of cultivation, well walled, with a two story House well finished, Barn with cellar, and about 150 loads of manure in it, chaise house, shed and shop, a young orchard just beginning to bear. Meetings, schools, mills and stores are as handy as in any town in the State. Any one who wants a pleasant country seat will do well to call on I. R. PRUDEN, at No. 50 Long wharf, as it will be sold at a bargain.

☞ I. R. PRUDEN, at No. 50 Long wharf, will be happy to see all his old friends and customers, and accommodate them with Codfish, Mackerel, &c.

May 31. tf

COPARTNERSHIP NOTICE.

THE subscribers have this day formed a connection in business under the firm of *Smith, Rogers & Davis*, for the purpose of conducting the Wholesale Dry Goods business, and have located themselves at No. 30 Milk Street, where they will be happy to see purchasers by the piece or package.

THOMAS P. SMITH.
DANIEL H. ROGERS.
DANIEL C. DAVIS.

Boston, Sept. 27, 1844.

N. B. T. P. Smith would inform his friends and customers, that he has removed from his old stand at the corner of West and Washington Streets, to No. 30 Milk Street, where he will be glad to see them and introduce them to the above firm. Those of his old customers who purchase by the piece, he would respectfully solicit to continue their trade with the firm.

Sept. 27. 8w

WOOD, BARK, COAL, AND HAY.

500 Cords Nova Scotia Wood.
200 do do do Rock Maple Wood for Air-tight Stoves.
100 Cords South Shore and Portland Oak.
100 do Pine Wood.
50 do Hemlock Bark.
1000 Tons Red and White Ash Coal for Furnaces, Grates, Stoves and Ranges.
200 Chaldrons Newcastle, Sydney, and Scotch Coal.
100 do fine Sydney and Pictou Coal, for smiths, and Steam Engines.
50 Tons Hay, for retail or shipping.

For sale by MOSES FRENCH, Jr., Maine Wharf, Broad Street, near the bottom of Summer St.

Oct. 4. 2m

WARREN LADIES' SEMINARY.

THE Fall Term of this Institution will commence on Wednesday, the 16th day of October.

Applications for admission may be addressed to

A. M. GAMMELL, *Principal.*

Warren, R. I., Oct. 4.

PRESIDENT MAXCY'S REMAINS.

JUST published by the subscriber, in one beautiful octavo volume, the Literary Remains of the late Rev. Jonathan Maxcy, D. D., the second President of Brown University, Providence, R. I., and subsequently of Union College, Schenectady, N. Y., and for the last sixteen years of his life, of South Carolina College.

Dr. Maxcy was one of the most distinguished pulpit orators this country has produced. Although a Baptist, such was his reputation as a scholar and a divine, that, in 1802, he was called to succeed, in the presidency of Union College, the Rev. Jonathan Edwards, D. D. an Institution always under the control of another denomination. To show the estimation in which he was held, by others, as well as his own denomination, the following testimonials are annexed.

"I am happy to learn that Dr. Maxcy's works are about to be republished; for though I have seen but little from his pen, that little bore the impress of taste, and genius, and philanthropy. That he was an erudite scholar, an accomplished gentleman, and a successful teacher, was admitted by all who had the happiness to know him."—*Dr. Nott.*

"He was a most amiable man in private life, and equally interesting and conciliating in his public station. Possessing a rare genius, an exquisite taste, and a correct judgment."—*Bishop Brownell.*

"The very high reputation which he had as an eloquent preacher, renders it a matter of astonishment that some memorial of him had not long since appeared.—His accomplishments as a scholar seem sufficiently vouched for by the fact that he held, I believe, the presidency of no less, than three of our colleges."—*Rev. W. R. Williams.*

"His productions evince a mind of pellucid clearness, of vigorous thought, and of pure evangelical sentiment. Need more be said to recommend this book? If more be needed, let any part of it be read, and it will recommend itself."—*Bap. Adv.*

"The collection of literary remains now published, in the language of the venerable President of Union College, will justly be considered "a treasure by those pupils of his who remain to reverence his memory," as well as "a valuable contribution to our American literature."—*Prot. Churchman.*

"He was unsurpassed in his day, for elegance and vigor as a writer, while, as an eloquent speaker, he was acknowledgedly pre-eminent. He may with propriety be denominated the American Robert Hall. No other denomination would have allowed such a star as Maxcy to have remained so long in obscurity."—*Bap. Memorial.*

Although it may be supposed that this volume will be sought and read with eagerness by American scholars and clergymen generally, yet, as he was a Baptist, and at one time presided over the principal Baptist University in this country, every Baptist clergyman and scholar should possess a copy of it. Price Two Dollars.—For Ten Dollars, forwarded by mail or otherwise, six copies of the work will be sent. For sale by

ALEXANDER V. BLAKE,

New-York, Sept. 20, '44. 77 Fulton St.

NEW BOOKS.

THE Bird Book, with beautiful embellishments. The Habits and Manners of Birds are illustrated, in prose and poetry.

The Boy's Token, with *eight* lithographic prints, in tint, with ornamental borders.

The Girl's Token. Illustrated like the above.

Just published and for sale by the Am. S. S. Union, at their Depository, No. 5, Cornhill.

Oct. 4. WM. B. TAPPAN, A'gt.

PROUTY & MEARS MASSACHUSETTS PREMIUM PLOUGH.

D. PROUTY & CO., continue to manufacture PROUTY & MEARS' PATENT *Centre Draught Ploughs*, and they have added to their already extended list, several new patterns, combining new and important improvements, adapting them to all the different qualities of soil, and the various systems of culture; especially to an approximation to the *spade labor system*, which is admitted to be the *perfection of good husbandry*—and why? For the reason, that at one operation it perfectly turns the mass, of whatever depth; covering all vegetable and other matter lying on the surface, leaving the furrow slice in a fine, lively, friable state, crushing its hard lumps and disarranging its particles, thereby elaborating its food for plants. Hence as but one ploughing is requisite, the proper moment may be taken for its performance, when the seed bed will be found to be in far better condition than after the protracted labor of two or three cross-ploughings and harrowings.

Their castings are of a superior quality, both in workmanship and materials. By using *pure iron* and an improved process of melting, they offer castings of *less weight*, possessing SUPERIOR STRENGTH AND DURABILITY, which with *chilling* the *points, wings*, and *landsides*, and the excellent quality and finish of the wood-work, renders their ploughs, in every respect, the very article which the wants and interest of the farmer demand.

The high character of the Centre Draught Plough, abundantly sustained by a continued and extended patronage, is in perfect accordance with the decision of an able and impartial committee of the Massachusetts Agricultural Society, in awarding to the inventors the sum of $100, the *highest* premium ever given in this country for doing the best work with the least draught, in a trial open to the whole Union, running its natural course, inclining to keep its true position without any effort of the ploughman, and turning a furrow one foot wide and six inches deep, *with a draught of only 294 pounds*, in compact and well swarded land, being much the easiest in draught of any plough of which we have any report.

Besides the great State premium of Massachusetts, the Centre Draught has taken the high premiums in New York, Pennsylvania, Delaware and Maryland.—Last fall, at four trials, where the Plough was the particular object for experiment, it took the highest premiums in four different States. At the County Ploughing Matches, their performance was the admiration of our best farmers, and premiums too numerous to mention were awarded for the excellent work done by them; but the trial in Northampton, last fall, is worthy of a notice, where "in accordance with a regulation of the society, adopted to prevent favoritism, or any suspicion of it, in the adjudging of premiums, the Committee were no present during the ploughing, and consequently could not know at the time of deciding by whom any one of the lands was ploughed." There were at this trial 17 Worcester ploughs, and only 5 of Prouty & Mears, and yet to ALL THESE FIVE, PREMIUMS WERE UNANIMOUSLY AWARDED, and those of the *highest class*, though only eight were offered.

While the Centre Draught Plough is taking the *highest prizes* and gaining more and more in favor with farmers, disappointed competitors are boasting "loud and long" of small premiums awarded for the skill of ploughmen and their well trained teams, or won by *extraordinary exertions*, on fields where there was *no competition*, and they have raised the frequent cry of "Centre Draught Humbug," by which it is evident that the busy hum of public opinion, expressing the real merits of these ploughs, is a kind of *mysterious Centre Draught*, continually buzzing in their ears, with a consciousness of its truth.

MISREPRESENTATIONS have also been made in regard to the trials in Essex County, by publishing statements and tables *manufactured* for the purpose, giving to their ploughs an advantage which the Report of the Committee did not exhibit, and which called forth from them the following severe rebuke, AS SHOWN BY THE REPORTS OF THAT COMMITTEE IN 1842 AND 1843—"We hope they will have the fairness to take all the facts into view, and not a garbled selection, as has sometimes been done, and thereby entirely misrepresenting the impressions intended to be made by the Committee."

The Centre Draught Plough still stands unrivailed, bidding defiance to all competitors, and so it will, as we have at our command the best practice, science, skill and ingenuity, necessary to effect any improvement of which it is susceptible, and we give constant attention to the subject.

Constantly on hand, Shares, Landsides, and Mouldboards of most Ploughs in use, and Farming Implements of all kinds.

Also Grass, Field, Garden, and Flower Seeds.—Dealers and others supplied on favorable terms.

FARMERS' WAREHOUSE,

Nos. 19 and 20 North Market & 20 Clinton Sts

June 14 tf

HIGHLY IMPORTANT.

ALL discoveries in dental science, whether mechanical or surgical, that tend to a practical improvement in that branch of surgery, should be made known by all proper means, that the public may avail themselves of the benefits derivable from them. The luxuries of life, connected with other causes, either local or constitutional, have made such sad inroads upon the number and health of our natural teeth, as to make it an important study with the dental profession, to substitute others in their stead, in a manner the least objectionable. Objections of much weight have been urged against artificial teeth on plate, from the well known fact, that large portions of brass and copper are contained in the solder, that is used, to connect the teeth with the plate. The impurity of this composition is seen after a short time wearing, in a change of its color to a dark, dirty appearance, attended with a brassy taste. But this is not the greatest evil. The connecting of not less than four different metals in the mouth, produces a galvanic action, which tends directly to impair the general health of the gums, and consequently, to affect unfavorably the remaining natural teeth. Dr. S. Stocking, surgeon dentist, has succeeded in making such improvements in the manner of setting artificial teeth on plate, as to entirely obviate every objection that can be urged against them; the solder used by him being of equal purity with the plate, and warranted to neither change its color, or produce the unpleasant taste of brass and copper while worn. An improvement of great importance has also been neatly made by Dr. S. in the manner of adapting the plate to the mouth, with such fastenings as will admit of the whole work being removed, and then replaced again at the pleasure of the wearer, with as much convenience, as a glove can be taken from the hand, or a ring from the finger, and then replaced again; and yet, when on, are firm, easy, and inoffensive. These are improvements of such practical value, as to commend themselves to the consideration of all who may wish or desire artificial teeth. During the two past years, not less than 15,000 teeth that had become painful by reason of the exposure of the dental nerve, have been successfully treated by Dr. S. by first destroying the nerve and living membrane of the tooth, with his celebrated anodyne, without pain, and then filling them. As there is a general disposition with people, to defer all necessary operations on their teeth, until compelled to it by severe pain, it is most respectfully urged, that all teeth be immediately filled, where decay has commenced, before the general health of the tooth becomes seriously affected; and if properly done, the tooth is safe for life. The proper filling for such cases, is unquestionably the purest gold. The usual method of setting teeth on wood pivots, is found by experience to be objectionable, as the pivot, from its nature, is too liable to become spongy, weak and offensive, and in a few months breaks entirely off. An improvement of great value, has been adopted by Dr. S. by substituting gold and silver pivots, which make them ten-fold more firm, lasting and inoffensive.

Dr. S. continues the use of his justly celebrated Parisian instruments for the extraction of ulcerated teeth, stumps, and roots; and can assure the public, that in the hands of one who understands their use, with the experience of twenty-five years; success must ever be the result.

TERMS.—For an entire upper and under set of artificial teeth on plate, from $50 to $100. For an entire upper set of fourteen teeth on plate, confined by atmospheric pressure, from $25 to $50. For two or more teeth on plate, confined to the natural teeth by clasps, from $2 to $4. For setting on gold and silver pivots, from $1 50 to $2 50. For filling common sized cavities with gold $1. For filling with silver, platina, tin, and all other fillings, from 50 cts. to $1. For cleansing and polishing $1 to $2. Extracting 25 cents. All operations warranted. Examinations and advice gratis. Office, No. 266 Washington Street, corner of Avon Place, Boston. 1y May 24.

THE PROPRIETORS OF THE QUINCY HALL CLOTHING ESTABLISHMENT,

over the new Market, Boston, respectfully invite the attention of the readers of this paper, to one of the largest assortments of *CLOTHS, CASSIMERES, VESTINGS, and READY-MADE CLOTHING*, ever offered for sale in this city—by the package, piece, or at retail. Hundreds of packages having been purchased before the rise, we shall endeavor to supply our friends and patrons at last year's prices.

Purchasers from the *South and West*, and the public generally, are requested to call and examine our stock.

Every article appertaining to a gentleman's wardrobe can be found at this establishment, at prices that cannot but please. Obliging salesmen, experienced and faithful cutters and workmen, are always employed. *Terms cash*, and no deduction from prices.

June 23. tf JOHN SIMMONS & CO.

PIANO FORTES.

THE Subscribers have formed a co-partnership under the firm of HALLET, DAVIS & CO., for the purpose of manufacturing Piano Fortes; and having taken the stock and stand of the late Brown & Hallet, 293 Washington street, Boston, would beg leave to say to our friends, and all others who may purchase instruments of us, we are not only determined to maintain the high reputation which has been bestowed upon this manufactory in past years, but by our united and personal attention to business, to make such improvements in point of tone, style of finish, and durability, that the public will be satisfied our instruments are equal in every respect, if not superior to any made in this or any other city; and we can, and will sell first rate instruments, upon as reasonable terms as any other makers, and every instrument made by us will be warranted, and if it does not prove as good as recommended, it will be made so at our expense, or the money refunded to the purchaser.

RUSSEL HALLET,
GEORGE H. DAVIS,
HENRY ALLEN.

July 19. 1y

CHURCH BELLS.—The subscribers continue to cast at their foundery in Boston, Church Bells of any weight required—having great facilities in the business are enabled to cast bells of perfect harmony and evenness of tone. Persons about purchasing will find it for their interest to call on us as we are selling them at an unusually low price. Orders by mail or otherwise will meet with prompt attention.

HENRY N. HOOPER & Co., Copper Dealers and Founders, No. 24 Commercial St.

1844. Improved Eagle Ploughs, 1844.

MANUFACTURED BY

Ruggles, Nourse & Mason,

And for sale at the Manufactory in Worcester, and at their

AGRICULTURAL WAREHOUSE
AND
SEED STORE,

QUINCY HALL, BOSTON.

RUGGLES, NOURSE & MASON, have added to their extensive assortment of plough patterns, several sizes with *new* and *important improvements*, and have by means of machinery, introduced such uniformity in the structure of their ploughs, that all those of the same class being exactly of the same form and dimensions, all parts of the *wood* as well as iron, may be replaced with a facility that could not otherwise be attained.

In 1843 the Trustees of the Essex County Agricultural Society considering the *plough* the most important implement in agriculture, offered premiums for the *best plough*, under the direction of a most able committee, consisting of *Moses Newell, J. W. Proctor, Wm. Sutton, Asa F. Newhall*, and *Andrew Dodge*, Esqrs., a most thorough and persevering trial was had at Salem in October last, occupying two days. The committee in their report say,—"In testing the quality of a plough, the power by which a plough is moved, the ease with which it is handled, and the manner in which it completes the work, are prominent points for consideration." And after giving a statement of the first day's trials, at which there were 17 ploughs presented for trial, and giving the names of those who held the ploughs they say,—"As so much depends on the skill of the person *holding* the plough, the committee were at a loss to know what proportion of the merits of the work was to be attributed to the plough and what to the ploughman; and as there appeared in some instances an effort to enlarge the work beyond the natural powers of the plough, the committee requested the competitors each of them to produce two ploughs, one of large and one of medium size, to be tried on a subsequent day; the smaller size to turn a furrow 12 inches wide and 7 inches deep; the larger size to turn a furrow 14 inches wide and 7 inches deep. The examination of these ploughs took place on the 24th of October. The ploughs were held by members of the committee." The following is a copy of their table (*for the authenticity of which we refer the public to the report of the Committee*) showing the comparative amount of power in pounds required to operate the different ploughs:

MEDIUM SIZE PLOUGHS.	
Winslow of Danvers,	462 lbs.
Prouty & Co. Boston,	425 lbs.
Ruggles & Co. Worcester,	412 lbs.
Howard, Hingham,	412 lbs.
LARGE SIZE PLOUGHS.	
Winslow,	512 lbs.
Prouty & Co., Sod A.	487 lbs.
Ruggles & Co., Eagle No. 3,	425 lbs.
Howard,	450 lbs.

In speaking of the Improved Eagle plough, to which they unanimously awarded the highest premium, they say,—"As near as we can ascertain, this plough combines all the good qualities manifested in either of the others, with some peculiar to itself;" and "further, our attention was particularly called to the *quality* of the castings on the ploughs of Ruggles & Co., their *finish* and *durability*." "Their appearance certainly is more perfect than any thing we have elsewhere seen."—"The process of *chilling* the *points*, the entire edge of the *share*, and *flange* or *base* of the *landside*, gives a permanence and durability to the work that renders it of a decidedly superior character." "And we think there is no hazard in saying the value of the parts thus made, is more than doubled by the process."

At the same Society's Ploughing Match, held at Andover Oct. 3, 1843, where there were forty-four competitors, nine of the ten premiums were awarded to ploughman using ploughs made by Ruggles, Nourse & Mason.

At the Ploughing Matches held in Massachusetts the same year, forty-three premiums were awarded to ploughman using ploughs made by R. N. & M., twelve of which were the highest premiums awarded in the counties of Essex, Middlesex, Worcester, Plymouth, and Bristol.

At our Warehouse may be found the most extensive and complete assortment of AGRICULTURAL and HORTICULTURAL IMPLEMENTS to be found in the United States, embracing every tool used in the cultivation of the farm and garden. Also a large and well selected assortment of Field, Grass, Garden and FLOWER SEEDS, all of which are offered at wholesale or retail, at prices which cannot fail to suit the purchaser.

Also, PLOUGH CASTINGS, for repairing most kinds of ploughs in use.

☞ Dealers supplied on the most liberal terms.

July 3. tf.

CHINA HALL,

No. 24, Hanover Street, 2d door from the Shawmut House, near Court Street, Boston. E. B. McLaughlin, by authority of the Legislature, will take the name of E. B. MASON. Having a store 82 feet deep, and the back hall 32 feet wide, with a large back store and packing room, he is enabled to keep one of the most extensive assortments of CROCKERY, GLASS, CHINA and BRITANNIA WARE, that can be found in this country. Having the advantage of importing his ware, he can sell at wholesale or retail, at the lowest prices. After a trial of twelve years in a cash business, he is satisfied that he can take the most comfort himself, and give the best satisfaction to the public, by continuing the same course.

Just received and on hand the newest and best patterns of China Tea setts, blue and brown printed, white China glazed Dinner and Tea setts; all kinds of common Crockery, cut and common Glass, Knives and Forks, Spoons, Casters, &c., &c. Cash purchasers are invited to examine this stock and judge for themselves.

July 22. tf

WATERMAN'S PATENT PNEUMATIC SHOWER BATH, AND IMPROVED BATHING PAN.

THOSE about to adopt the healthy practice of daily ablution, will find the above the easiest, cheapest, and quickest method of performing the operation.

Those on the eve of house-keeping will find at this establishment every thing appertaining to the kitchen department, with catalogues to facilitate in making their selection, and are respectfully invited to call.

NATH'L. WATERMAN.

Nos. 85 Cornhill, 6 Brattle, & 73 Court Streets.

April 12. 1y

LUTHER HOSMER.

TEMPERANCE RESTORATOR, No. 51 NORTH MARKET STREET, Boston.

L. H. having taken the above Cellar, will keep a variety of Refreshments, Puddings, Pies, Cakes, Coffee, Tea, Fruit, &c., and provide HOT MEALS, at all hours of the day. All persons who may desire to procure meals or refreshments, will find this a neat and convenient place. tf Feb. 23.

ROBBINS & CO. Furniture Dealers, Upholsterers Mattress and Mahogany Chair Manufacturers, No 43 Blackstone Street, Boston.

C. L. ROBBINS,
C. CARLISLE. 1y May 10.

GEORGE COOLIDGE,

(Late Foreman of Mr. S. N. Dickinson's extensive Printing Office,)

HAVING established himself in business at No. 57 Washington Street, is prepared to execute every description of

BOOK AND JOB PRINTING.

Cards, Billets, etc. executed on the ROTARY PRESS, in a style of unsurpassed excellence.

All orders will be personally and promptly attended to. Terms low. 1y Boston, Aug. 9.

FORD'S EATING HOUSE!

No. 2 Wilson's Lane.

MEALS are served up at this establishment at all hours, from 6 A. M. till 9 P. M. Sundays excepted. Persons transiently visiting the city, will find this a convenient and economical place of resort, to procure, at a few moments notice, whatever refreshment may be desired that the market affords.

This establishment has no connection with any other in the city.

March 31. tf

HISTORY OF AMERICAN MISSIONS.

THE HISTORY OF AMERICAN MISSIONS TO THE HEATHEN, *from the Commencement to the Present Time.* Under the superintendence of the Rev. Messrs. JOSEPH TRACY and SOLOMON PECK. This valuable work, containing 726 octavo pages, is for sale at the Christian Watchman office, No. 5 Washington street, at the remarkably low price of $1,50 per copy, handsomely bound. There are on hand about two dozen copies. istf Feb. 2

CHRISTIAN WATCHMAN.

☞ Published weekly, by NICHOLS & CROWELL Office, No. 5 Washington St., and 60 Brattle Street each entrance three doors from Dock Square.

☞ The price to single subscribers is $2,50 per annum, if payment be made within *six weeks* after the commencement of the year, or $3,00 at the close of the year.

☞ Companies in the country may receive five copies for $10,00, *provided* the whole business of supplying the company is done by one person, and no account is kept by us except with him, and provided the pay is *strictly in advance*.

☞ Local agents in the country, by becoming responsible for ten or more copies, and doing all the business of their companies, shall be entitled to ten per cent. of all the money which they collect and pay over to us.

☞ No paper can be discontinued without the payment of all arrearages, except at the discretion of the Publishers.

☞ All letters and communications should be addressed to the Publishers, *post paid*.

CHRISTIAN WATCHMAN.

NICHOLS & CROWELL, PUBLISHERS. OFFICE, 5 WASHINGTON STREET---3 DOORS FROM DOCK SQUARE. WILLIAM CROWELL, EDITOR.

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THE WATCHMAN.

The Future Life.---No. 3.

THE INTERMEDIATE STATE.

"Thou art an imperishable leaf on the ever green bay-tree of Existence;
A word from Wisdom's mouth, that cannot be unspoken;
A ray of Love's own light; a drop in Mercy's sea;
A creature, marvellous and fearful, begotten by the fiat of Omnipotence.
I that speak in weakness, and ye, that hear in charity,
Shall not cease to live and feel, though flesh must see corruption;
For the prison-gates of matter shall be broken, and the shackled soul go free,
Free, for good or ill, to satisfy its appetence for ever:
For ever,—dreadful doom, to be hurried on eternally to evil,—
For ever,—happy fate, to ripen into perfectness—for ever!" [*Prov. Phil.*

By "intermediate state," is to be understood, the condition of the spirit between death and the resurrection. Our object is to inquire, whether consciousness will survive the dissolution of this earthy tenement, and the soul at death be raised to a higher life, and under more favorable circumstances be more rapidly unfolded, and enter partially upon the state of its final reward; or whether it is then to be extinguished when the body perishes, or is at death to fall into a state of stupor, and is to remain so till the resurrection day.—Both of these views have been advocated with great ability. I shall have but very little to do with the controversy. My object will be to paint the subject as it presents itself to my own mind.

This subject is in the highest degree deserving our attention. What can be more sottish, than to be indifferent as to what is to become of us? If we are not disposed to inquire what is to be after this life, is it not almost certain that we have no suitable care to spend the present time as we ought? If we know and care nothing about the future, is there the least probability that we shall strive assiduously to subordinate the concerns of the present life to the interests of that which is to come? How can we spend our probation successfully, unless we bring the momentous realities of the spiritual and everlasting world, to counteract the gross and degrading influences of the present? I do not intend to say, that to array one world against the other is all that is required. We need the most efficient Divine aid in order that we may overcome. But how shall we adequately feel our necessity of this help—how shall we earnestly and perseveringly ask for it, unless we are profoundly sensible of the inconceivably important consequences that will flow from our present conduct?

1. As the strength of our convictions, and the clearness of our ideas respecting the great future, depend essentially on the expansiveness, elevation and purity of our present attainments, it may not be out of place to compare the religious and intellectual characters of the combatants on each side of this great question. Truth, indeed, is not to be ascertained by the number, or learning of its adherents.—Good men are erring. But we may certainly think, that those who are most like God, other things being equal, can enter the deepest into his designs. It is not my purpose to parade human authority. Yet something may be learned, if we find it generally to hold good, that in proportion as the life of godliness is developed in the soul, as the contemplations become more lofty, and the enjoyments most highly prized, become more purely spiritual, then a certain class of views respecting the future become more prevalent, and exert over the individuals entertaining them, a more potent and salutary influence. If I am not greatly mistaken, such an approximation in sentiment respecting the coming world, is very observable in those who are fast ripening for its highest joys. I leave it to every one to make for himself the comparison between these two opposite parties. As to myself I am fully persuaded that the advantage is greatly in favor of those who maintain the continued consciousness of the soul. Those who have lived nearest to God, and who entertain the most worthy conceptions of the justice and goodness of the Supreme Being, believe that immediately after death the spirit begins to reap the consequences of its actions in the flesh.

2. The present and future states sustain to each other the relation of cause and effect. The first is that of probation, the second is that of reward. The one is the most exact counterpart of the other. The consequences of our present conduct, which we shall receive in the future world, are such as a Being of infinite wisdom, goodness and purity, has thought most fit to affix to our actions. Were we as wise, as good and holy as He, we should anticipate precisely such results to follow our present life as we shall in fact find, when we shall enter upon a state of reward. Even now, though we come infinitely short of what he is, when our minds are under a right influence, his ordinations, respecting human conduct, commend themselves perfectly to our sense of right. In these appointed consequences of a life of probation can we clearly discern what are the intrinsic merit of obedience, and demerit of disobedience. They are the expressions of the judgment of Him, who cannot err in counsel, respecting the true character of moral good and evil. Something, indeed, we may learn from the teachings of our own nature. But so deranged and fallen is our moral character, that it is not safe for us to trust much to ourselves. The divinely appointed and eternal consequences of our conduct, are the only infallible commentary on the real value to be attached to the relations, purposes and actions of the present life.

To know what God has ordained, is to know the true state of the case. Truth, in its influence over accountable beings, is ever superior to error. Indeed, the effect of error is never in any case, better than *seemingly* good. In the end it is always evil only. A knowledge as correct and as extensive as is possible for us now to acquire, of the future life which is to be the reward of the present, must be most salutary. The more free from error, and the more comprehensive our conception of that state is, the more beneficial will be the effect. No theory that man can form of the future, if it differ from the truth of God, can bear any comparison, in the healthfulness of its influence, with the actual revelation given us. Every wrong interpretation of that revelation, in the proportion that it is wrong, must fail of accomplishing the good that the true interpretation is adapted to secure. We may, therefore, suppose, that of the two views entertained of the immediate consequences of death, that is to be regarded as the true one, which is most encouraging to virtue and most hostile to vice.

Which, then, of the two views will more effectually answer the condition? 1. Suppose death has rent from our embrace a fond object of our affections. Suppose the departed friend had long before, by repentance and faith been reconciled to God through the blood of his Son. His zeal in the service of his Master had been very commendable, and his enjoyment, great. Now as we weep over his cold remains, which thought enlarges the more our conception of the Divine benignity, and brings the more peace and quietness into our own anxious mind; the one that teaches, that his zeal is now frozen, that his enjoyment is blotted out, and that he knows absolutely nothing, and is to remain so for an unknown period; or the one that teaches that the spirit has survived the wreck of nature, that it has received an enlargement, that transplanted into a more congenial clime, the blushing buds of virtue are now unfolding with exceeding beauty and exhaling the sweetest fragrance, and being now far removed from all chilling and poisonous vapors, these will go on forever assuming brighter hues, and emitting more ravishing odors? The question, I think, cannot be difficult.

But the superiority of one over the other may at first sight be neutralized by another consideration. Of an ungodly friend, it would be more comforting to think that he had sunk into a dreamless sleep, than that he were tormented in unquenchable flames. Suffice it here simply to say—that it is a well established fact, that the Divine Providence is ever administered in such a way as to be most decidedly friendly to virtue, and most decidedly hostile to vice.—We should not expect, therefore, that any provision should be made to alleviate the pangs consequent on the death of an ungodly man.

2. Suppose we are yet impenitent. The disposition of such a class ever has been, to put the evil day afar off. It is this that has been the ruin of millions, and will be of millions more. Whatever in any manner encourages this inveterate and fatal propensity, cannot be of God. To proclaim an indefinitely long respite after death has certainly such a tendency. It sunders widely sin from its consequences. To the sinner, stupified by transgression, the mere probability of a few years of impunity enables him to live in peace. How much more would the prospect of thousands of years yet to elapse, before the wrath of God should be poured out upon him, encourage him to procrastinate? Let it not be supposed that such would not be the tendency, since there is no change after death. It is not as the end of probation that death is so much dreaded, but as the introduction into endless punishment. The sinner's destiny may be fixed long before death may come. The offers of salvation now made, the sinner does not esteem. How can he esteem what he neglects? Fear alone will not make one a Christian. But who is most likely to flee to the city of refuge—he who believes that the avenger of blood is close behind him—or he who thinks that he is many a weary league in the rear?

3. Which view is most cheering to the dying Christian? D.

Damariscotta Association.

Mr. Editor,—Last week the Damariscotta Association held its second anniversary at Alva. Rev. Mr. Trask preached the introductory sermon from 1 Cor. 1: 21. For sermonizing it could not be considered a model sermon, yet it contained much more evangelical truth, than many sermons, which are shaped in accordance with the logic of the schools. It is often a great treat for a regular built preacher to listen to one, who spends the most of his time upon the farm. An astonishing familiarity with the Scriptures is frequently exhibited—new, and original ideas, which would not disfigure the preachment of a D. D., are thrown out in a simple, unvarnished, extempore manner—apt, and curious illustrations of truth fix the attention, and feed the soul.

The letters from the churches contained nothing of special interest, except the one from Alva, and Newcastle, and the one from Waldoboro'. They spoke of some revival, and additions by baptism as a consequence. The church in Gardiner, constituted last December, was added to the Association. Rev. Mr. Lawton preached the missionary sermon of considerable interest, and a good collection for Domestic Missions was taken.

On the morning of the second day we left, but from appearances, we doubt not but that the services of the day were profitable, and delightful, as Rev. Mr. Wilson was to speak on Foreign Missions, and there were present other ministers, who are able to speak for Christ as occasion may demand.

On Tuesday evening, the S. S. Union held its annual meeting. It was really a slim affair, as very few schools were reported. Most of the churches have a Sabbath school in operation, and the superintendents, or proper authorities ought to report them on such occasions, that time be not wasted.

On Wednesday evening, Rev. Mr. Haynes preached an effective sermon on the Bible cause, from Rom. 2: 18, 19. A Bible Society was formed.

The Boards of the Education Society, and Central District of the Maine Baptist Missionary Society, met at the time of the sittings of the Association. Probably they were never in a better condition. Every worthy applicant for more than two years has been received, and the usual appropriations made, and the treasury is yet in a good condition.

By the missionary Board, much is being done in the Aroostook county, as well as in other parts of the State. The Board of the Central District have had six missionaries during the last quarter, besides an agent, who has labored some as a missionary, and assisting several feeble churches. This treasury is also in a good condition, and has been for more than a year.

Our missionaries report great destitution of gospel privileges in the remote parts of the State. Hundreds of families have lived for years without hearing a sermon, some for ten, others for a less number. There are no Sabbath schools in many places, and the people are too poor to purchase books for a library. They meet for worship in barns, log houses, &c., when the missionary finds them. Some walk five, ten, and even thirteen miles to meeting, and carry a child. But the prospects are brightening. A meeting house is soon to be built in Patten, another in Lincoln, and several churches have been formed in different remote parts.

Though religion is low in the State generally, and we have decreased in numbers during the past year, yet things are settling down upon a good foundation. The missionary spirit is increasing. More is done for objects of benevolence, than ever before. A spirit of inquiry concerning the low state of piety in the churches is abroad; fasts are appointed, and we trust under God soon to behold wonderful things wrought by the Holy Spirit.

As ever, yours, F. M.

Maine, Oct. 7.

Rhode Island Correspondence.

The Weather—Business in the City—Popular Meetings, &c.—Civic Feelings—The way to Reconciliation—Lunatic Asylum—Millerism—Warren and Providence Associations—Miss M. A. Grafton.

Providence, Oct. 1, 1844.

One of those beautiful days which give an inexpressible charm to our New England autumns, and which are no where attended with more pleasing enhancements than in Providence, is smiling over our fair city. The late copious rain has laid the dust, so that the going is good. Happy is he whose soul is brought into harmony with the scene around him; for although we can here see much of art and man's device, yet the wonderful and beautiful works of God in the natural world occupy a large part of the view.

If I am to judge by the amount of building, I must set Providence in the list of prosperous cities. A master builder the other day stated that 600 houses and other edifices had been either completed or commenced within a year. Others make the number to be 400; but all admit it to be relatively great. A Brunonian who graduated at our University five or six years ago, and who had not visited his Alma Mater since, could not fail to be struck with the changes which her premises and suburbs had undergone. Two new houses are raised on Angell street, one being at the corner of Prospect street. The earth has been removed to the depth of 6 or 8 feet at the junction of these streets; the banks being left with a perpendicular and regular *terminus*. This improvement of squaring the banks has been carried up Angell street, past the parsonage, and the parsonage door is now approached by a flight of granite steps. These details may seem trivial to some readers, but it is hoped that they will not be without interest to those whose memory and mind's eye can take in the ground I describe. It is for such that I write. South Main street is a part of it being re-paved.

Our merchants, so far as I can observe, are doing a fair business; the manufacturers, I should judge, considerably more. Many anticipate great advantages from the construction of a railroad connecting with the interior of Massachusetts.

There is a democratic mass meeting at Kingston, Washington county, to-day. The organized military companies of the county also have a review there at the same time. There is less political excitement here than in many of the States, and I trust the political tornado will pass, doing but slight damage here, and leaving our citizens to quiet and prosperity.

The wounds inflicted upon social peace, during the late civil disturbances here, are being gradually, but I hope soundly healed. I am satisfied that in ordinary times the feeling existing between the citizens, as classes and as individuals, is at least as good and kind as it is in other States, and I devoutly pray for its restoration. It is to be hoped that every one who considers himself to have been wrongfully injured, will pass an act of amnesty in his memory and his heart. Let Rhode Islanders forget the past, only being careful to reserve such lessons of wisdom as it may afford them.

As the great point of disagreement is the light in which past transactions shall be viewed, there is ground for hope that the difficulty will be overcome. The government is now administered under a Constitution assimilated in its principal features to the Constitutions of the most favored States, and recognized so far as I know by every reasonable man within our borders. It appears to me that the citizens of all shades of political opinion may now approach each other and say, "Let bye-gones be bye-gones. We are now living under a Constitution whose merits have won for it a general acceptance. At any rate, we both recognize it as the law of the State, and are agreed that whatever changes may be desired are to be sought by purely moral or pacific means, according to its provisions."

One word more and I have done with this subject. Politicians from other States, and other people, should be aware that the people of Rhode Island do not in their hearts like this inter-State officiousness, whether it happens to favor their own particular views or not. They feel competent to manage their own affairs.

The citizens of this State are making most creditable efforts to build, furnish and endow an asylum for the unfortunate insane. If we consider the smallness of the population, we must certainly admit that their donations for this purpose are liberal, for they already amount, I believe, to the handsome sum of $110,000! Who shall say this is not doing well?

The Millerites are holding their meetings constantly in the Greene Street school house, and occasionally, in the groves. They often post up their staring show-bills, in all parts of the city, rather crowding away those which are intended to advertise theatrical exhibitions. The last variation of their story is, that the world will come to an end on the 22d inst. I know not but it will; but I *do* know that *they* know nothing about it.

I expected ere this to have seen some notice of the Warren and the Providence Associations in my favorite religious paper. You will recollect that the Association was last year divided. The Warren Association met this year in the First Baptist meeting-house, this city, Sept. 11, just a week after Commencement. The Providence Association met at Woonsocket, a week thereafter. The sessions of both bodies were happy, the discussions friendly, and the decisions harmonious. Among others who preached here, Dr. Sharp gave us an excellent discourse on the evening of Tuesday, Sept. 10. The subject was the character requisite in a minister.

I notice in your last an obituary of Miss M. A. Grafton. I had but a slight personal acquaintance with her; but that acquaintance left an abiding and profound impression of her unfeigned piety, good sense, prudence, amiable disposition, and modest worth. Owing to her reserve, she was less extensively known than she otherwise would have been, or than most others in her station are. She was a teacher. But few persons have passed so unostentatiously "along the cool sequestered vale of life," who have awakened more general sorrow in their death. I almost every day hear expressions of esteem for her virtues, and of grief at her early departure. Engaging in person, manners, and conversation, she presented what was better than all, a *harmony* of Christian character which is rarely to be witnessed. In her was seen the wisest circumspection, entirely alien to suspiciousness, and attended with a winning simplicity. She was firm, yet gentle; decided, but never wilful or disputatious. The nicest sense of propriety appeared to be with her an instinct which never for a moment forsook her, but which was infallible in its indications whether upon the slightest or the gravest subjects. Her memory will be cherished by a numerous circle of friends with perpetual tenderness.

Truly yours, Silvius.

Burnet's Description of Leighton.—Leighton was a bishop that had the greatest elevation of soul, the largest compass of knowledge, the most mortified and most heavenly disposition that I ever yet saw in mortal; that had the greatest parts, as well as virtues, with the most perfect humility, that I ever saw in man; that had so sublime a strain, in preaching, with so grave a gesture, and such a majesty of thought, of language, and of pronunciation, that I never once saw a wandering eye where he preached, and have seen whole assemblies often melt in tears before him; and of whom I can say, with great truth, that in a free and frequent conversation with him for above two and twenty years, *I never knew him to say an idle word, or that had not a direct tendency to edification;* and I never once saw him in any other temper, but that which I wished to be in in the last minutes of my life.

Our Denominational Literature.

The Circular Letter of the Salem Baptist Association has the following weighty remarks on this subject.

"Knowledge is power." And threadbare as the sentiment is, still it is no less applicable to our present purpose. Conceit, prejudice, contracted and selfish views of the catholic spirit of the gospel, grow prolific in that heart, which refuses to cultivate the fruits of knowledge; and it remains in the gross darkness of its own crude and stubborn imaginations, because it persists in rejecting all aid from nobler minds. No religious denomination can appropriately fulfil the duties which it owes to God and man, without a continual advancement in intellectual improvement. It can neither manfully maintain the principles from which it originated, nor contend successfully with those who are aiming to subvert them.

Thirty years since, we began, as a denomination, to awake from our long slumber, and slowly, as if afraid of the light, to open our eyes upon our condition. Ashamed any longer to sit in our own darkness, made cheerful only at intervals, by borrowed light from others, we made efforts to construct our own lamps and supply them with our own oil. To a proper understanding of the sacred word, unwilling any longer to sit as submissive disciples at the feet of other sects, we have presumed to interpret it for ourselves. Grateful to God for the improvement which he has enabled us to make, and which, for a few years past, will well compare with the most enterprising of other denominations, we are yet far behind that point of religious enterprise and intellectual attainment, at which it should be our aim to arrive. There are some facts connected with our present position, which, when we are disposed to ring the changes upon the great number of our communicants, should reprove us for our lack of denominational enterprise.

The Baptist denomination of the whole United States, can boast of only *one* quarterly periodical possessing a literary character; and had it not been for the generous contributions of a few enterprising individuals, even this would long since have been numbered "among the things lost on earth."

Among the one thousand clergymen, and the ten times that number of intelligent laymen of our denomination, to whom this work is so reasonably accessible, it has to *beg* eight hundred subscribers. It is a fact, which sadly tells of the want of denominational sympathy among us, that not a few who possess both the means and ability to make this periodical among the first in the land, fail to contribute either for its support. We would by no means recommend confining our patronage of literary periodicals within our own denomination, yet in the present state of our literature, it becomes us to have more forces at *home* and less abroad.

The "Christian Watchman," venerable for its antiquity and distinguished for its firm adherence to the doctrines which we maintain, and for their faithful and judicious exhibition, ought to be in the hands of every member of this Association. The "Christian Reflector," likewise, commends itself to our sympathy and our purses.—Both these papers, for variety and good management, are behind no religious papers of the day. From the high character which they sustain, and the reasonable conditions at which they come, it would seem that among the great number of Baptists in our own state, that at least every fourth individual would supply himself with a copy. But so far is this from being the case, that in this Association there are circulated, of these two papers, only about eight hundred copies. Not a few churches of three hundred members each, have subscribed for no more than twenty-five numbers. Leaving nine individuals out of ten without a religious paper, and that, too, while perhaps they are weekly, if not daily, supplied with papers devoted to the party politics and general news of the day.

In addressing you, brethren of this Association, upon the importance of denominational sympathy, it has been far from our intention to estimate unduly our opinions upon baptism. God forbid, that we ever should seek to raise this ordinance to an equality with those fundamental doctrines of the gospel, which we hold in common with the universal church of Christ. As a body, it becomes us to be better acquainted with all our religious views, especially with those which lie at the foundation of our hopes of heaven. We may have dwelt somewhat largely upon that article of our faith, which distinguishes us from a large number of the Christian church, because, while all must see the importance of discriminating and correctly understanding the essential doctrines of the gospel, many will look upon baptism as a thing of little importance. We should highly esteem our doctrines and ordinances, because we believe them to be the doctrines and ordinances of the gospel. With these convictions deeply fixed in our minds, may the God of truth and love enable us to hold fast to our integrity, and diffuse the savor of his name throughout the world.

Stated Prayer.

"There is no religion without prayer.—Have stated times for devotion. At the least, begin and end every day with God. Take time from sleep, rather than want time for prayer. Watch against formality in your devotions. It is heartfelt prayers that are alone acceptable to God. Besides your intercourse with God at stated seasons, often be looking up to him; and ever go to him in the name of Jesus. Go into your closet, or down upon your knees for prayer, with as much reverence as if you beheld the great and blessed God. You require to be often reminded of this. For whether in childhood, in youth, in manhood, or in old age, we are all too apt to have a wandering heart in prayer, and repeat an outward form with the lips, but with a heart, alas, far from God. Oh, pray against this *heartlessness*, as one of the most powerful temptations of your spiritual enemy.—Could you ascend into heaven every morning and evening, to offer your devotions to the Most High, and then return again to earth, what a life of holiness would you lead! What fervent prayers and thanksgiving would you offer! Consider that 'the eyes of the Lord are in every place, beholding the evil and the good,' and that 'all things are naked and open before him with whom we have to do.'"

"Thrice happy souls, who, born from heaven,
  Though yet they sojourn here,
Humbly begin their days with God,
  And spend them in his fear.

"So may mine eyes, with holy zeal,
  Prevent the dawning day,
May I devoutly read thy word,
  And praise thy name, and pray."

Revivals of Religion.

[Continued from page 162.]

But it is also a well known fact, that the propagation of these emotions may be rendered more easy or more difficult, by a variety of circumstances. For instance, the propagation of emotion is more rapid among acquaintances than among strangers.—They more easily penetrate a crowded than a sparse assembly, and the larger the assembly, the more striking is the effect.—No one ever saw a small congregation, scattered over an immense house, strongly excited. Mass meetings for political excitation are dull, spiritless failures, unless a great crowd can be assembled. And not only must they be in great numbers, they must be closely packed. A mass meeting in which every one was at arm's length from his neighbor, could not be kept together by the most vociferous orator of the excitable West. Time also enters into the result. If men can be kept together, closely packed, for several hours, emotion becomes much more contagious. And if, with short intervals, they can be assembled in this manner for several days, and the same subjects kept steadily before the mental vision, the effect becomes more certain, and the desired type of feeling is more distinctly impressed. All this is moreover increased by music, instrumental or vocal; not the music of Handel or Mozart, but short snatches, common airs, violent contrasts of movement, adapted to bold, or startling, or humorous verses, impregnated with the spirit of cant, and appealing in the most decided manner to visible emblems, or to the exciting topics of party animosity.

All this is, as we suppose, well established fact. It belongs some how or other, to the human constitution. If it be so, it applies to the merely physical emotions associated with conversion, as well as to any others. Under precisely such circumstances as we have stated, would this peculiar kind of emotion be produced; and having been once produced, it would rapidly multiply itself among ever so great a crowd. Let a large congregation meet for six or eight hours a day; let them be addressed with fervor on the terrors of the coming retribution, let a physical hell be vividly and steadfastly set before them, let horrific tales and awful dreams be related, and let again the overwhelming joy of the new convert be set forth, let spiritual songs of rapture be sung with energy by a whole congregation, let this be continued until the nervous systems of the audience begin to waver under the continued pressure, and then let some individual proclaim in the face of the multitude, that he had just passed through a particular series of emotions, that series on which the attention of the whole mass had been fixed, and it would be remarkable if this particular type of feeling did not spread with rapidity. Another and another would follow in the same train. The rest would go away, hoping for the same effect on themselves, and would be very likely soon to experience it. Thus, in a few days, there might be a great number professing to have experienced a religious change. Of these, some might possibly, with all this, have mingled true moral feelings.—But it could not be expected that this would be the rule; it would be, commonly, rather the exception. A man might go through all this succession of sorrow and joy, and have no true conception either of the law of God, of his own sinfulness, of the way of salvation by Christ, of repentance or faith; or least of all, of the holiness essential to Christianity.

All this might happen thoughtlessly, under the direction of good men who did not distinctly discern the nature of the gospel, and who were too solicitous to increase the number of their communicants. It would, however, be still worse, if it were reduced to a system, and a particular order of men allowed to set themselves apart for the special purpose of going from place to place with the intention of creating every where a religious excitement of a few weeks' duration. The views of the pastor would be sobered down by the result of his mistakes, and he would grow wiser by experience. The evangelist takes none of the consequences of his own measures, and hence his errors must very soon become aggravated. The pastor would naturally take the advice of the wisest and best men with whom he had been in the habit of laboring. The evangelist, setting aside all these restraints, would be moderated by none of these correctives. Hence it is evident that a mistake of this kind, a substitution of physical, in the place of spiritual emotions, would be much more likely to occur under an itinerating, than under a regular ministry.

But aside from all this, the evangelist is placed in circumstances of particular temptation. Mistaking physical emotion for conversion, it is not remarkable that he should construct his arrangements so as to produce it. But this is very liable to involve him in measures at the best questionable, and at the worst decidedly wrong. For instance, it is important that the community believe him always successful in his attempts to produce a revival. He is hence tempted to speak very frequently, and as largely as possible, of his former triumphs, and of the multitudes who, in other places, have joined the churches to which he has ministered. No man can speak often of himself, specially in his own praise, and more specially in a public assembly, without creating a tendency to exaggeration; it is well if he do not end in equivocation and falsehood; he will certainly end in disgusting vanity and vulgar impudence. Again, as we have before remarked, it is necessary to the rapid propagation of physical emotion, that the audience should be packed; the house must by some means be filled. Hence there is a strong temptation to use questionable methods for filling it. If plain preaching will not suffice, artifice may possibly be resorted to. Sometimes people can be collected together by droll stories, odd expressions, and burlesque gesticulation. If this fail, the same end may be frequently accomplished by wholesale, and specially by retail abuse of sects, churches, and above all, of persons in the immediate vicinity. "He who villifies established authority," says Dr. Johnson, "will never want an audience." If this abuse can be carried so far as to create some symptoms of popular indignation, however slight, so that the civil authorities can be called upon, and the cry of persecution raised, the work is done, and a crowded house is secured for a fortnight. Again, the ordinary decorums of society are unfavorable to the propagation of physical emotion. There will, therefore, arise a strong temptation to throw them aside for the good of the cause. Women must unsex themselves, and reveal their personal feelings on the subject of religion, in the presence of a mixed assembly of strangers. Little children must be put forth as the teachers of their parents. If several speak and pray together, the effect will be the more startling, and the propagation of emotion more rapid. And, as all this is done at the command of one man, it is evident that he must assume and maintain a sway over the minds and consciences of his hearers, which is no where seen beyond the confines of the Catholic church. He becomes, for the time, the pope of the assembly; and having broken down the ordinary restraints of decorum, he rules with a despotic and unquestioned authority, which, under any other circumstances, would be deemed dangerous to himself, and intolerable to his hearers.*

But this is not all. The proofs of his success must be made manifest. This manifestation is most readily made by crowding his converts into the visible church. He knows that delay would cool the ardor of some, and change the resolution of others. Hence he admits to the church, on his own responsibility, all who profess to have experienced the emotions which he has been striving to create. Assuming that, by a conversation of a few moments with a stranger, he is able to determine his spiritual state, he hurries him into the visible fold, for the double purpose of increasing the present effect, and of enlarging the sphere of his future triumph.

But enough. Such are manifestly the temptations of an evangelist, or itinerating revivalist. We by no means assert that this is always or frequently done on set purpose, with the intention of rendering the interests of religion subservient to personal aggrandizement. Yet it would be strange if it were not sometimes so done. It probably originates, in most cases, in a desire to do good, without correctly perceiving the manner in which good may really be done. By pursuing the wrong manner, the preacher is exposed to peculiar temptations. These temptations are substantially those to lying, avarice and licentiousness; and by one or the other, or by two of them combined, a very large proportion of evangelists have made shipwreck of Christian character.

The effects of such mistakes upon the moral interests of a community must be deplorable. It is no trifling thing for a man to go through a series of exercises which he is told are conversion, while his heart is wholly unaffected. If he join the church, and be led into no vice, he will probably cling to this false hope through life; and besides losing his own soul, will, by the whole weight of his influence, tend to assimilate the church with the world. If he do not join the church, he will, of course, in a few weeks lose all his impressions, and become worse than before; worse in two respects,—more vicious, and more hardened; and both, from the fact that he believes himself to have tried by experience what religion is, and has found it to be all a contemptible delusion.

We do not here allude to the effect of these measures in unsettling the ministry. This is painful, but it is a small matter, in comparison with the great concern of the souls of the community. It is, besides, perfectly natural. If a minister desires his people to employ another man, to do the work for which he is paid himself, he confesses that he is really unfit to do it. If his people come to the same conclusion, we do not see that there is any occasion for surprise.

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*It is interesting to observe how very careful the early Christians were, of matters of personal decorum, in their religious assemblies. In 1 Cor. 11: 1—16, St. Paul even gives particular directions about covering or not covering the head, and wearing the hair long or short. This is a matter, of course, in itself indifferent. But, inasmuch as it was at that time a conventional mark of modest or immodest character, he insists, with apostolical authority, upon conformity to the established usage. He thus teaches us that religion furnishes us no reason for indecorum. And observation has since taught us, that when religion is made an excuse for personal impropriety, it is liable also to be made an excuse for actual sin.

No man ever trusted in God but he found him faithful; nor in his own heart but he found it false. Whoever has Christ cannot be poor; whoever is without him cannot be rich.

So comprehensive are the doctrines of the gospel, that they involve all moral truth known by man; so extensive are the precepts, that they require every virtue, and forbid every sin. Nothing has been added to either by the labors of philosophy or the progress of human knowledge.—*Dr. Dwight.*

When God lifts a man up, his enemies cannot thrust him down; but when man attempts to raise himself to a height to which God has not called him, his friends cannot hold him up.

CHRISTIAN WATCHMAN.

BOSTON, OCTOBER 18, 1844.

THE FATHERLESS AND WIDOWS SOCIETY.

The twenty-eighth anniversary of the Boston Fatherless and Widows Society was held in the Central Church, in Winter street, on Sabbath evening, Oct. 13. After a voluntary on the organ, and a Scripture lesson read by Rev. Mr. Rogers, the following chant was performed in a very impressive manner by the choir:

1.
Blessed is he that considereth the poor;
The Lord will deliver him in time of trouble.

2.
The Lord will preserve him, and keep him alive;
And he shall be blessed upon the earth.

3.
The Lord will strengthen him upon the bed of languishing,
Thou wilt make all his bed in his sickness.

4.
Blessed is he that considereth the poor;
The Lord will deliver him in time of trouble.

GLORIA PATRI.
Glory be to the Father, and to the Son, and to the Holy Ghost;
As it was in the beginning, is now, and ever shall be, world without end. AMEN.

The sermon was preached by Rev. Dr. Wayland, from Luke 6: 36, "Be ye therefore merciful, as your Father also is merciful." He observed in commencing, that before such an audience and surrounded by so many monuments of public spirit and philanthropy as this city contains, it was not necessary to urge the duty of benevolence. He proposed, therefore, to examine the grounds on which this duty rests, and to point out the manner in which it may be most successfully performed.

He then went on to show, by a course of reasoning at once profound and pleasing, how the exercise of beneficence is the true nourishment of the Christian graces—that it is important to the progress of the child of God in the divine life, in the same sense as prayer and thanksgiving; that the spiritual good of the recipient is also directly promoted by the same exercise, as well as the spirit of fraternal affection which the condition of man on earth so much requires.

In speaking of the principles which should govern us in the discharge of this duty, he insisted first and strongly, on a *personal attention* to it. Charity bestowed by proxy, he considered of very questionable utility, for it is entirely without that spiritual benefit which personal attention to the duty secures, both to him that gives and him that takes. In connection with this point, the preacher observed that public provision for the poor was bestowed and received without the exercise of a single moral emotion in any party. This may be true in the main, but not, so far as our observation goes, to the extent of this sweeping assertion. We have witnessed the tear of gratitude glistening in the eye of the poor unfortunate stranger, as he found all his wants supplied, and shared the kindness of nurses and the attention and sympathy of a spiritual instructor, in sickness, in a public institution. We have witnessed, too, the liveliest moral emotions awakened in those who saw the comfort and plenty enjoyed by the unfortunate poor at some of our public institutions.

As an instance, the Count de Bertrand when recently in our city, visited among other places of interest, the alms-house. He there saw a school of boys, well fed, clothed, lodged and instructed. He saw old women in pleasant, comfortable rooms, cheerful, contented, and happy. He asked—"What class of persons are these?" He was told they were paupers. "Paupers," said he, "what, persons maintained at the public charge?" "Yes, persons maintained at the expense of the public." "Is it possible!" he exclaimed, and in a moment the tears gushed from his eyes. The man who had fought by the side of Napoleon, and possessed such a lion spirit as nerved him to share the exile of his loved commander till his death, was melted to weeping at beholding the comforts bestowed on the poor in America.

With the general sentiment maintained in this part of the discourse, however, we entirely coincide. Public charity, deputed almsgiving, cannot from the nature of the case, confer that moral or spiritual benefit which is so important.

The preacher went on to show that the giving of alms by deputy dries up the sources of charity. The reasoning was sound and conclusive, and will, we hope, be long remembered by the liberal men and women of Boston.

He then took up several objections. As the common one that there is no time to attend personally to the calls of beneficence. This was answered by showing the unreasonableness of neglecting so important a duty to the Christian's own spiritual improvement.

The objection might also be urged—Why then the need of this Society? To this it was replied, that if all would perform their duty in person, there would be no need of it. The ladies of the Society are sorry to labor so much alone. They are willing and are desirous only to be the almoners of the bounty of those who cannot bestow it in person.

The address was characterized by the preacher's well known power of reasoning and strength of language, and was listened to with fixed attention by a numerous and highly intelligent auditory, to the close. It appeared from an official statement by the officers of the Society that during the last year 389 widows and 246 orphans have been assisted from its funds. The following original hymn, written by H. S. Washburn, was also well performed by the choir.

When wandering through the deserts wide,
The people thirsted by the way,
The smitten rock their wants supplied,
And God the Lord was Israel's stay.

Great God! at thy supreme command,
Are treasures of the earth and sea,
And pilgrims in a weary land,
For succor still may look to Thee.

Thy deep designs we may not know,
And stricken oft, may oft despair;
Yet, when my judgments lay as low,
We unexpected mercies share.

Then hear the orphan's prayer to-night,
And let the widow sing for joy;
And shed around her hearth the light
Of blessings that our hands employ.

Like him who smote the rock of old,
Be ours the service to impart
Thy treasures to the needy fold—
Thy mercy to the wounded heart.

We learn that the 1st Baptist Church and Society in Charlestown have invited Mr. WILLIAM C. CHILD, of Albany, N. Y. a recent graduate of Newton Theological Institution, to become their pastor. Mr. C., on Sabbath last signified his acceptance of the invitation.

A 2d Baptist church was organized in the West part of Waterville, Me., the 11th ult., of 44 members. Sermon by Bro. N. W. Williams, of Augusta.

Home Missions and Slavery.

It will be seen by the subjoined circular of the Executive Board of the American Baptist Home Mission Society, that the application of Mr. Reeve, of Georgia, a slaveholder, to be appointed a missionary of the Society, has been rejected; not on the ground of his being in fact a slaveholder, but because that fact was urged as the reason why he should be appointed. The question whether a slaveholder should in any case be a missionary of that Society has been agitated, and discussed, both in the annual meeting of Philadelphia in April last, and in the religious periodicals in various parts of the country, and we regret to say with no small share of acerbity and vituperation. The question at issue is one of the most serious importance to the interests of the Redeemer's kingdom, the prosperity of the churches of our denomination, and the salvation of souls; and it should therefore be approached in the spirit of candor, of mutual forbearance, of self-distrust, and of earnest prayer for divine guidance.

It appears that the Executive Board have not yet taken any action on the question whether the fact of slaveholding shall, or shall not, be a disqualification for appointment to the office of missionary in the Society. That question was referred to a committee appointed at the annual meeting of the Society, to report at the next annual meeting. The Executive Board is not authorized, either by the Constitution, or by any vote of the Society, to institute any inquiries on this point, respecting candidates for missionary appointment. The brethren in Georgia, therefore, and not the abolitionists at the North, have in this instance thrown an insuperable obstacle in the way of the appointment of Mr. Reeve, by urging his appointment on the ground that he is a slaveholder, and thus endeavoring to turn aside the Executive Board from their proper and constitutional duty, to labor simply and only, as officers of the Society, to promote home missions, without turning aside to interfere with any other questions on which the opinions and feelings of the friends of the Society are divided. They have, therefore, no cause of complaint at the rejection of Mr. Reeve under such circumstances.

As to the question whether ministers at the South, in good standing in their respective churches, associations and neighborhoods, but who stand in the relation of slaveholders, shall be questioned on this point, and the fact of slaveholding be made in all cases an insuperable obstacle to appointment; it is easy to see that it is the question of life or death to the present, on any other national society for the promotion of Home Missions, so long as slavery shall continue. It is expecting too much of human nature to suppose that the South will co-operate with the North in sustaining a society from whose benefits so many of their ministers would be entirely excluded. It is for the Baptists of the whole country to decide, whether it will be more pleasing to God, that they have such a Home Missionary Society as now exists, or no national society at all. It may be best, under present circumstances, for the Society to disband, and leave the work of Home Missions to the associations and conventions of the several states respectively. At all events, if the North and the South cannot co-operate in doing good, let them separate in peace, and in the exercise of mutual love.

CIRCULAR.

AMERICAN BAPTIST HOME MISSION
ROOMS, *New-York, Oct. 7, 1844.*

The Executive Board of the American Baptist Home Mission Society, having examined the application of the Executive Committee of the Georgia Baptist Convention for the appointment of Elder James E. Reeve, feel it their duty to state that, in addition to the information required of applicants, this communication contains a statement that Mr. Reeve is a slaveholder, and that fact is offered as a reason for his appointment, in the following terms: "We wish his appointment so much the more, as it will stop the mouths of gainsayers. I will explain. There are good brethren among us, who, notwithstanding the transactions of your society at Philadelphia, are hard to believe that you will appoint a slaveholder a missionary, even when the funds are supplied by those who wish such an appointment." The application, therefore, is an unusual one.

At the last anniversary of the Society, the following Preamble and resolutions were passed, viz.:

"Whereas, the question has been proposed—whether the Board would or would not employ slaveholders as missionaries of this Society; and whereas, it is important that this question should receive a full and unequivocal answer, therefore,

Resolved, That as the Constitution of the Home Mission Society clearly defines its object to be the promotion of the gospel in North America, and it is provided by such Constitution that any auxiliary Society may designate the object to which the funds contributed by it shall be applied, and may also claim a missionary or missionaries, according to such funds, and select the field where such missionary or missionaries shall reside.

"Therefore, 1st: That to introduce the subjects of slavery or anti-slavery into this body, is indirect contravention of the whole letter and purpose of the said Constitution, and is moreover, a most unnecessary agitation of topics with which the Society has no concern, over which it has no control, and as to which its operations should not be fettered, nor its deliberations disturbed.

"2: That the Home Mission Society being only an agency to disburse the funds confided to it, according to the wishes of the contributors, therefore, our co-operation in this body does not imply any sympathy either with slavery or anti-slavery, as to which societies and individuals are left as free and uncommitted as if there were no such co-operation."

We disclaim attributing to our Georgia brethren a design to *disturb the deliberations of the Board* by introducing the subject of slavery through the medium of their application, but such, evidently, is its tendency. In the opinion of several members of the Board, the application seeks the appointment, not in the usual manner, merely of a missionary, but of a slaveholder, and is designed as a test whether the Board will appoint a slaveholder as a missionary, and thus (in the language of the Society's resolution) "in direct contravention of the whole letter and purpose of the constitution," introduces the subject of slavery. They, moreover, believe that if the application were entertained by them it would, consequently, introduce a discussion on the admissibility of a missionary of the Society being a slaveholder; from which they are restricted by the vote of the Society which declares it to be a topic "*over which it has no control, and as to which its operations should not be fettered, nor its deliberations disturbed.*" To such an alternative they should not be driven. The Constitution, the "Circular" of the Board, published in 1841, the Resolutions of the Society at its last anniversary, and the harmony of the Board, all forbid it.

The appointment of missionaries, constitutionally eligible, and recommended according to our established rules, without the introduction of extraneous considerations calculated to disturb our deliberations, the Board are, during the period of their appointment, sacredly bound, in equity and justice, to make, to the extent of their pecuniary ability—keeping in view a fair distribution throughout the field, of the funds committed to their trust. But when an application is made for the appointment of a slaveholder, or an abolitionist, or an anti-slavery man, *as such*, or for appropriations to fields when the design of the applicant is apparently to test the action of the Board in respect to the subjects of slavery or anti-slavery, their official obligation either to act on the appointment or to entertain the application ceases;—Therefore,

Resolved, That in view of the preceding considerations it is not expedient to introduce the subjects of slavery or anti-slavery into our deliberations, nor to entertain applications in which they are introduced.

Resolved, That taking into consideration all the circumstances of the case, we deem ourselves not at liberty to entertain the application for the appointment of Rev. James E. Reeve.

Resolved, That the Corresponding Secretary transmit a copy of the forgoing views and resolutions to the Chairman of the Executive Committee of the Georgia Convention.

By order of the Executive Board,
BENJAMIN M. HILL, *Cor. Secr'y.*

WHY DON'T YOU TAKE THE WATCHMAN!

"Mother, why don't father take the Watchman?" said a little girl who had just entered a room where a lady was sitting by a window, reading. "I have just been reading a beautiful story in it.'

"Because, my dear, he can't afford it," replied the lady, raising her eyes from the book which she was reading.

"Why mother, Mary Lovel's father takes it, and he lives in a little cottage, and there is not a carpet on any of their rooms, and they haven't a sofa in the house. They don't keep any servant, either, and Mary has to help her mother do all the work. Mr. Lovel can't afford to take it better than father, can he mother?"

"Be quiet, my child," was the reply, "I am reading, and do not wish to be disturbed."

The little girl had been taught to obey, and she submissively retired to another part of the room, with a half articulate murmur of "I don't understand it, any how." The problem might have puzzled a more experienced mathematician.

"Father," said a little boy, "I want to see the Watchman. Perhaps there is some more about Willie Rogers in it." "Well, my son," said his father, "you can go to Mr. N.'s and borrow it." "But father, I don't want to be always borrowing. Perhaps Mr. N. has not read it himself. I wish you would take it, father, will you?" "I can't afford it, George." "Does it cost more than the one you have just been reading, or this, or this?" raising several political papers from a table near which he was standing. "No, my dear, I don't think it does." "Then, father," earnestly persisted the little boy, "why can't you give up one of these, and take the Watchman? I am sure, I can never find anything interesting in these papers." The father received the pleadings of his little son with a pleasant smile, but was immediately afterwards called from the room. It was not long, however, before the suggestion was acted upon.

A member of a Congregational church, wishing to see an article which had been inserted in a late number of the Watchman, called upon a Baptist professor who lived near, and requested the loan of his paper. "I do not take it," said the Baptist. "Not take it," returned the other, "why you are so strong a Baptist, that I felt certain of obtaining it here." In this case one or two political newspapers were subscribed for, but a religious paper, except when borrowed, had never made its appearance in the house.

I was lately present where the merits of these publications happened to be introduced as a subject of conversation. "I should like to take one," said the lady of the house, "if I could find time to read it." On the centre table, near which she was sitting, lay a number of the fashionable periodicals of the day, all of which she found sufficient time to read.

"Have you read the last article on Christian Perfection?" inquired one subscriber for the Watchman of another. "No," was the reply, "I have had no opportunity. My paper was borrowed as soon as I received it." "Well," said the first speaker, "I am determined not to submit to that. I make it a standing rule never to lend my paper until I have read it myself." "But," rejoined the other, "there are some of our neighbors whom I do not like to refuse. For instance, there is Mr. A., who is always so willing to oblige others." "That may be true, but he is better able to subscribe for the Watchman than you are, and with his strong denominational feelings, I cannot understand why he does not. I would about as soon be dependent on my neighbors for bread, as for a religious newspaper."

The simple character of these incidents, with their similarity to a multitude which are every day occurring, may excite from some reader a contemptuous smile and an exclamation of wonder, that they have been deemed worthy of notice. But probation is made up of such simple, but constantly recurring incidents, and there is no folly in deriving instruction from the veriest trifle with which we come in contact. The school of philosophy teaches that prodigious effects frequently result from what are seemingly the most inefficient causes. Christian biography is replete with examples of this nature. The simple remark of a child, has produced an impression which has not only remained with the individual through every succeeding period of his earthly history, helping to mould his character for eternity, but which, in the land beyond our mortal vision, is still exerting an influence, the amount of which we can neither comprehend nor conceive of. No matter how trivial an incident which comes within the sphere of our observation may appear, if it is in any degree adapted to facilitate the introduction or progress of truth, we have not only a right to, but it becomes a duty to avail ourselves of its aid.

The object of commencing this article by the recital of simple facts, was to exhibit in a more graphic manner than could otherwise have been done, the general spirit of indifference respecting the extensive circulation of religous newspapers.

We sometimes seem to have no consciousness even of the existence of facts with which we are immediately connected. Some years since, a pious old lady, who was accustomed to lead the devotions of her family, was reminded by one who had frequently joined in her petitions, that she never prayed for the religious society of which she was a member. The old lady was confounded, and at first insisted that her informant was mistaken; but on his persisting in the assertion, and reminding her of the customary form of her prayers in which the church were invariably mentioned, without any reference to the remaining part of the congregation, she became convinced that he was right. "Yes," said she, "I see that it is so now, but I can hardly believe it."

A multitude of instances of a similar character, show the prevalence among the members of the human family, of this surprising unconsciousness. A rebuke of some favorite sin may sometimes originate the first suspicion that we are indulging in it. This to a great extent may be the state of feeling of those who in accordance with their means, have failed to patronize the religious newspapers of the day; and it is the object of these remarks to bring before the readers of the Watchman the simple fact of this omission.

It might have been done by a brief review of statistics, but statistics of such subjects are rarely accurately examined, and still less commented on to edification.

The incidents prefacing these remarks, have been presented as confirmatory of this omission. It may be objected that they are isolated, confined to a particular town, and few in number. But human nature is every where the same, and except when some strongly opposing influence is in operation, the opinions stereotyped by practice of one city, town or village, are ordinarily correct indications of the feeling and action of others. They are few, but doubtless a close and discriminating observer might have gathered many more, and better suited to the present purpose, even from the confined neighborhood from which these were gleaned. These objections, therefore, do not invalidate their testimony, and we may well be startled at the summing up of what they prove.

The good things of this life, more especially those which administer to our appetites, are more highly valued than the intelligence communicated by a religious periodical. Our carpets, our sofas, and our luxurious easy chairs, our costly apparel and our sumptuous tables are more important in our estimation, than the sustaining of a paper devoted to the interests of our denomination, and to the extension of the kingdom of our Lord Jesus Christ.

We patronize largely political newspapers, while we neglect those of a religious character, practically saying that we prefer the information which relates to the concerns of this world, to that which relates to the concerns of another.

We contribute largely to sustain the popular literature of the day, and we take time to read it, even when business is so pressing that we cannot possibly peruse the columns of a religious newspaper.

Where there is a degree of interest manifested in the intelligence which these papers communicate, there is little or none in the permanent success of the publications themselves; else should we prefer to subscribe for, rather than to borrow them.

That the existence of such a state of feeling, and its corresponding practice is an evil, no one will be disposed to deny. It would seem, and especially where it exists among Christian professors, that it must result, in a great degree, from want of thought upon the subject.

"Consider your ways, and be wise," is the teaching of inspiration, and surely the injunction was never more applicable to the people of ancient time, than to those whose neglect has in these few thoughts been so briefly and imperfectly presented. Y.

From our New-York Correspondent.

Increase of the city—New churches up town—Historical facts—Ancient price of land in Broadway—Baptist churches—Fourth street church—A new church at Haarlem.

NEW-YORK, Oct. 12, 1844.

There is nothing which more strongly impresses upon the mind the fact of the rapid growth of this great metropolis, than the numerons places of worship recently erected, or now in process of erection, in the upper wards of the city. Large tracts of ground, which ten or twelve years ago were destitute of a single dwelling, are now covered by costly residences, on beautiful avenues and cross streets running from river to river, and scarcely six months pass in which the corner stone of some spacious and massive place of worship is not laid, or some house dedicated to the service of God, in that section of the city.

At this time several costly stone edifices, chiefly in the gothic style of architecture, are in process of erection in the immediate vicinity of Washington Parade ground and the New-York University. Among these are one for the Episcopal congregation lately worshipping in Grace Church, at the lower part of Broadway, one for the Rev. Dr. Potts, the recent antagonist of Dr. Wainwright, in the famous controversy on the Church without a Bishop, and one for the Presbyterian congregation of the Rev. Dr. Phillips, who, as I informed you in a former letter, have recently sold their house in Wall street, and the lots on which it stood, for over one hundred thousand dollars, abundantly sufficient, I should suppose, to pay for the elegant edifice they are erecting in Fifth Avenue.

About two or three weeks ago, I had the pleasure of listening to an address from the pastor, Dr. Phillips, at the laying of the corner stone of this building, in which he stated that that church (the First Presbyterian) was formed 127 years ago, in the year 1717; that they selected their ground for a house in 1718, in a neighborhood which was then regarded as the upper part of the city, and erected their first meeting-house in 1719; "And now," said he, "after three generations have worshipped God on that hallowed spot, we are removing at least two miles above our former place of worship, and are still a long distance below the extreme upper part of the city."

These congregations are mostly large and wealthy, though their ability or disposition to erect these costly edifices, arises chiefly from the vast increase in the value of their property in the lower part of the city. It is a historical fact, stated in a recently published guide to the city, that in the year 1729 the price of land on the west side of Broadway, near the Battery, was *three pence per foot.*

While these denominations are enabled by the adventitious circumstances named to erect their splendid edifices, the Baptists are moving on in the noiseless tenor of their way, gradually swelling the number of their members and churches, and worshipping in equally commodious, if less expensive houses, and blessed with at least an equal share of spiritual prosperity.

A week or two ago, a Council was called for the purpose of advising with the little Baptist church meeting in Fourth street, in reference to their future prospects. This is the church of which brother Cookson, now, I believe, of Malden, was the late pastor, and brother Covell is the present. They worship in a hired room, and there is no immediate prospect of their obtaining a meeting-house. They require a little aid from the abler churches, to enable them to meet their current expenses, and the Council encouraged them to go forward and expect the assistance they need. They occupy an important section of the city, destitute of any other Baptist preaching, and there is no doubt, that if New-York Baptists do their duty, they will, before very long, have a house of their own to worship in.

On Thursday last, a new Baptist church was constituted, under promising circumstances, at the village of Haarlem, on the island of New-York, and within the limits of the city, in the neighborhood of 125th and 126th streets. Perhaps, in explanation of this description of the locality, it may be necessary to inform your readers that the whole island is laid out in streets *on the maps*, which are not generally cut through the fields and gardens higher than 40th or 50th street. The numbered streets begin with First street, in the upper part of the Bowery, in a line with Bleecker street, and continue through the whole extent of the island, at the rate of about twenty streets to a mile.

The Sermon on the occasion of the public recognition of the Haarlem Baptist church, was preached by the Rev. E. Tucker, of Oliver street; the Charge to the newly constituted church by Rev. John Dowling, of the Bedford and Downing street church; and the Hand of Fellowship by the Rev. D. Bellamy, of the Stanton street church. The church has at present no stated pastor, but are regularly supplied by Rev. J. R. Bigelow, the publisher of the Baptist Memorial. During the day, the infant church received the offer of three eligible lots of ground, from a liberal Baptist brother of the Oliver street church, upon condition that they would erect a house on the same. Though they are as yet but few and feeble, it is hoped, by the blessing of God and the aid of their brethren, they may soon be enabled to accept this munificent offer.

Yours, as ever, IOTA.

P. S. I have just learned that our excellent brother Bronson, of Fall River, has accepted a call from the Green street church, Albany, and has removed with his family to that city. I.

Philadelphia Correspondence.

DEDICATION.—The meeting-house of the 2d Baptist, Southwark, under the pastoral care of the Rev. George Higgins, was solemnly dedicated to worship of Almighty God, on Sunday the 29th ult. Sermon in the morning by Rev. George B. Ide, of 1st Church, in the afternoon by Rev. J. Kennard, of the 10th Church, in the evening by Rev. J. Lansing Burrows, of Spring Garden Church. The collection, although the day was very unfavorable, amounted to near $300. This church was constituted December 13, 1841, with 119 members from the 3d church, of which bro. Higgins had been pastor,—they now number 379. The blessing of the Lord has been with them and prospered their Zion. They have erected a fine house on Fifth street, below Carpenter, at an expense, including their lot, of about $12,500, of which they have paid about $6,500, leaving a debt on their property of $6000. Much praise is due both to the pastor and people forming this church, for the perseverance and caution they have manifested in this enterprise.

The PHILADELPHIA BAPTIST ASSOCIATION. The 137th anniversary of this venerable body commenced on Tuesday 1st inst., at 2 P. M. with the 2d Church, Southwark. The opening sermon was preached by Rev. Samuel Nightingale of New Britain church, from 1st Peter, 5th chap. 4th verse. And when the chief Shepherd shall appear, &c. After the sermon several of the churches' letters were read, when the Association adjourned to meet at 7 o'clock. The evening being devoted to the interests of the Penn. State Convention, extracts from the report were read by the Secretary, Dr. Wilson Jewell, and interesting addresses made by Rev. George I. Miles, general agent, and Rev. George B. Ide. A collection was taken up at the close of the services, and some 23 life memberships obtained.

The Association met again on Wednesday at 9 1-2 o'clock, A. M. when after the usual devotional exercises, the reading of the letters was resumed and finished. After which J. M. Lennard, Esq., of the Spruce street church was chosen Moderator, who, being conducted to the chair returned thanks, for the unexpected honor conferred on him. The Association then adjourned to hear a sermon from the Rev. Mr. Winters, of the Roxborough church on behalf of the Widows' Fund, after which some other matters having been attended to the Association adjourned, and met again at 2 1-2 o'clock, P. M. when the following churches having made application for membership were read in the usual manner, namely, 1st Baptist Church Lancaster, Pa. Spring Garden and Broad Street Baptist Church, Philadelphia, 1st Baptist Church of West Philad. Carnavan, Berks Co., and Salisbury, Bucks Co. After which some committees were appointed when the interests of the Publication Society were advocated by Rev. J. Kennard and Morgan J. Rhees, and the institution highly commended to the churches. The prospects of the Society are increasingly encouraging, and all that is wanting is the united effort of the denomination and the enterprise must succeed.

The Association then adjourned and met in the evening at 7 1-2 o'clock, when bro. Edmunds, agent of the Hamilton Institution, presented the claims of the Pennsylvania Baptist Education Society, after which a collection was taken up, and 4 scholarships of $70 each secured.

On Thursday at 10 1-2 A. M. the Association met persuant to ajournment, when Mr. Bucknell, Treasurer of the Widows' Fund reported a balance of $714 74 cts. in hand after, which a reconsideration of the resolution passed by Association at its session of 1818, by which the first Baptist Church of Philadelphia was cut off, was moved, which resulted, after the matter had been referred to a committee in the unanimous passage of the following article. Whereas, circumstances have occurred since the action of the Association in the year 1818 touching the 1st Baptist Church in Philadelphia, rendering it prudent and advisable that the Association should show a friendly disposition with the said 1st Baptist Church, and extend to her an affectionate invitation to resume her long vacated seat in this ancient body; this Association therefore wishes it distinctly understood, wherever this unhappy difference has reached the length and breadth of the land, that this Association regard the above named church, with the kindest feeling, view her as correct in her doctrine, and of the same faith with all other churches in America and Europe; therefore should it be her desire to appear again among us, as one of the ancient members of our ecclesiastical community, we shall most cordially receive her, and assign her the position she formerly held. The condensation of the matter contained in the churches' letters was then discussed, but resulted in no definite action.

The Committee on licensing and ordaining ministers, and the constitution of churches made a report—the object had in view in the appointment of said Committee not being fully understood, the subject in general was discussed, and the following resolution, as a substitute for the one passed at the last of the Association, was adopted:

Resolved, That the churches be earnestly requested to unite at least three neighboring and experienced pastors to give counsel in the licensing of preachers.

Some other matters having been attended to, the Association adjourned and met again at 2 1-2 o'clock, P. M. when after devotional exercises a resolution requesting the Publication Society to publish "Gill's Body of Divinity," and "Cause of God and Truth," was introduced, which after considerable discussion was lost. The following resolution was also offered.

Resolved, That the system of erasing names from the church roll is unscriptural, and that there are but three ways of leaving the church, viz. exclusion, dismission by letter, and death. This gave rise to much discussion, when it was referred to committee, to give the matter a scriptural examinarion, and report at next session of the Association, when the Association adjourned.

Thursday evening was spent in conference, humiliation and prayer in consequence of the low state of religion in most of the churches. In these exercises several of the brethren participated—a solemn feeling appeared to prevail, and we hope much good was done.

The Association met again on Friday, 10 o'clock, A. M. when the following resolution was adopted.

Resolved, That this Association earnestly recommend to the churches composing this body, to make their invariable practice to transmit returns of the reception of persons by letter to the churches by which they are dismissed. The same is also recommended to the churches of other Associations to which we may occasionally dismiss members.

It is moreover the opinion of the Association, that members received upon letters of dismission, should regard it their duty to see that such returns be made. A resolution was also passed expressive of regret that so little interest was manifest in the Temperance cause, and urging it upon the churches to take efficient means to promote the interests of this noble institution. It was also determined that the Association appoint semi-annual meetings to hold with the country churches. The Association having attended to some other necessary business, such as the appointment of committees on the various benevolent institutions adjourned to hold its next annual meeting on the 1st Tuesday in October, 1845, with the New Market Street Baptist Church. The Rev. R. F. Young is to preach the opening sermon. Rev. F. Ketchum his alternate, Rev. G. S. Webb, the sermon in behalf of Widows' Fund, and the Rev. J. A. Warne is to write the circular letter. The session was one of great harmony, and much spirit, and we doubt not but that the messengers returned to their homes thankful that the Lord had permitted them to be present. ALPHA.

Philadelphia, Oct. 7.

Rhode Island Correspondence.

CASE OF GORDON.

PROVIDENCE, Oct. 10, 1844.

I was yesterday, by request, a witness to a most solemn scene. It was the sentencing of John Gordon, for murder, in the Supreme Court of this State. The assassination of Mr. Sprague, on the 31st of December last, will be remembered by many of your readers. For this act, indictments were found against the three brothers Gordon, John, William and Nicholas. Nicholas was the youngest of the three, but appears to have been the head of the family, his mother, sister, and two older brothers living with him. He came to this country from Ireland, some nine years since. They followed him, at his request, and, as appears, at his expense, in the summer of 1843.

Nicholas was the keeper of a petty grocery, where he sold ardent spirits. Mr. Sprague, before the town Council of Cranston, opposed the renewal of his license. For this act, it was and is supposed that he was murdered by the defeated and enraged brothers.

At the March term of the Supreme Court they were brought up for trial. John and William were tried together. The verdict of the Jury was, Not guilty, with respect to William, and Guilty, with respect to John. William was accordingly discharged, being regarded by the Jury as having proved an *alibi*. The Council for the prisoners moved for a new trial, upon grounds which they stated to the Court. The case was continued to this term.

At an early day of the present term, the Court intimated that its decision would be unfavorable to the prisoner.

Yesterday, at four o'clock, P. M., the convicted man was brought into Court, as was also his brother Nicholas, who has not yet received his trial. The brothers are both stout men, of about medium height, and not ill-looking. Their aspect and behavior were at an equal remove from levity and from raving despair. A solemn stillness reigned in the room, as they entered and were seated near the witnesses' stand.

In a few minutes, Chief Justice Durfee commenced reading the decision of the Court, on the application for a new trial. The reading occupied about half an hour, and was listened to with marked attention. The Hon. Chief Justice went at length into an examination of the grounds upon which the request for a new trial had been made. The conclusion was that the Court found itself under the necessity however painful, of refusing to comply with the request.

About this moment an incident occurred which, under the circumstances, could not but awaken painful feelings. There had been a military brigade review on Smith's Hill, and the troops, in holiday spirits, were on their return march from the field, the band playing a lively tune. Little did the gay soldiers think, or appear to think, of the solemn scene which was passing within the sound of that cheerful music! A man waiting to hear his sentence to a felon's death!

Attorney General Blake arose, and in a firm voice, yet with a manner in which a nice observer could detect some honorable emotion, moved that sentence of death be pronounced upon the prisoner.

The prisoner, who had been sitting since he came into the room, was called up and asked if he had any thing to say why sentence of death should not be pronounced upon him. Upon this he spoke a word or two with some hesitation, but apparently reassured by the kind manner and language of the Chief Justice, he thus proceeded:

"Gentlemen;—I have no objection to the sentence.* It is what I must have expected. But I am innocent. These may be my last words. I here declare that I never had any hand or part in the murder of Mr. Sprague. I never had any hand or part in the murder of any man, woman, or child. I did not know that gentleman. I have been persecuted. They who have done it, have falsely and maliciously sworn my life away. It is much easier to do this to a stranger than to one who is well known. I have no more than this to say."

The wretched man ceased, having spoken this in a low but calm and impressive tone.

The Chief Justice, at a moment's pause, addressed the prisoner as follows:

"JOHN GORDON: The Grand Jury in and for the body of this County, at the last March Term of this Court, presented a bill of indictment, wherein they charged Nicholas S. Gordon as accesory before the fact, and you, John Gordon, together with William Gordon and others to them unknown, as principal, with the murder of Amasa Sprague. On this indictment you were at the same Term, arraigned together with the said William; and you pleaded not guilty. A day was assigned for your trial. Your friends and countrymen, as it became them to do, generously came to your aid. They provided you with means for your defence. They employed counsel, eminent at the bar of this State, to advocate your cause and to secure to you a fair and impartial trial. The State itself gave you its summons to compel the attendance of witnesses at its own charge. When the day of trial came an impartial jury was impannelled, composed of men good and true, and in effect of your own choosing. For nearly eight days, that jury and this Court were engaged in hearing and examining the testimony pertinent to the issue, for, as well as against you, and in listening to the arguments of counsel. When the trial at bar had terminated, that jury, after mature deliberation and a fair and impartial view of all the evidence in the case, and a full consideration of the able or ingenious arguments of counsel touching the same, did, under their oaths, pronounce you guilty of the crime with which you stood charged.

It was on God's holy Sabbath that this dreadful deed was done. The unfortunate victim of your malice, on that day, in the peace of God and under the protection of the laws of his country, was quietly passing from his residence by a not unaccustomed path on his usual visit to his farm in a neighboring town. The evidence in the case satisfied the jury beyond a reasonable doubt, that you were one of those who waylaid him on the route. That you, or some one of your associates, discharged at him the deadly musket,—wounded him—pursued him on his retreat—overtook him, and beat him to death with the end of the gun with which the assault had been commenced.

John Gordon! At that very moment whilst this deed was in the progress of its perpetration, the prayers of your own religious order were ascending from a thousand altars for the reformation and salvation of you and all who were engaged in this most horrible crime. Oh! it was a rank offence against both heaven and earth. I can hold forth to you no hope of pardon from human authority. Fix your hopes only on a God of infinite mercy. Ministers, or priests of your own order, will be permitted to counsel you in your unhappy condition, and be your spiritual advisers. This Court can do nothing but administer the law as it is; and that law has provided that he who is found guilty of the crime of murder shall suffer death.

[The Sergeant, having been directed by the Clerk, now enjoined that the utmost silence be maintained while the sentence of death was pronounced. Many of the spectators *arose.*]

Hearken, therefore, John Gordon, to the sentence which this Court, as the organ of the laws now pronounces upon you. It is a painful duty, but it must be performed. That sentence is:

That you, John Gordon, be taken hence to the prison from which you came, and that on Friday, the fourteenth day of February next, in the year of our Lord, eighteen hundred and forty-five, between the hours of nine of the clock in the forenoon and three of the clock in the afternoon of the same day, at the place appointed by law, you be hanged by the neck until dead. And may God have mercy on your soul."

His Honor evinced a creditable sensibility as he pronounced this sentence.

The unhappy prisoner maintained his composure throughout, and at the close of the sentence, again sat down. I left the Court-room and went down stairs. In a few minutes the poor man, attended as is customary, passed through the lobby, was taken into the Warden's carriage, which had brought him, and which stood waiting at the door, was carried back to prison, never again, according to his sentence, to come forth among living and free men. A law of this State requires that executions be performed in the prison-yard. Let every Christian who reads this pray for the salvation of poor Gordon's soul. SILVIUS.

*Of course the unhappy prisoner meant that he had no objection which he could hope would avail to avert the sentence.

Things to be observed at the Ordination of a Minister.

I. By the church which *calls* the Council.

The invitation to the churches of which the Council is to be composed, should be given in *writing*. *One* delegate, and no more, should attend with the pastor. To those who are to take part in the services, sufficient notice should be given to afford time to prepare themselves. And when the Council is convened, all the doings of the church which refer to the call of the candidate, should be in black and white upon the church Record, so that the Council may have something before them to act upon.

II. By the churches which are invited to *sit* in Council.

They should, if possible, comply with the invitation. If they do not, they should immediately inform the church from whence the invitation came. If they attend the Council, the pastor or delegate should bring written credentials, certifying that they had regularly been appointed by the church of which they are members, to sit in Council. And as punctuality is an important item in this brief, busy life, every member of the Council should be in his seat at the specified time. An observance of these suggestions, will enable us, when we come together on these occasions, to despatch business and save trouble. W.

MISSISSIPPI BAPTIST CONVENTION.—The 8th annual meeting of this body was held with the Palestine Church, Hinds County, June, 1844. The introductory sermon was preached by Rev. Wm. H. Anderson, from Rom. 1: 24. Delegates were present from 18 churches. Committees were chosen on the various, benevolent objects connected with the denomination, and favorable reports made.—The instruction of the colored population is strongly recommended. Funds sent up to the Convention for religious purposes, $3406,-02; received during the session by contribution, $503,07.

Ordination at Georgetown.

Br. Joseph C. Hartshorn, late a graduate of Brown University, also of Newton Institution at its last anniversary, was ordained as Pastor of the Baptist Church in Georgetown on the afternoon of the 9th inst. The examination of the candidate by the Council in the morning having resulted in entire satisfaction with his religious experience, call to the ministry and views of doctrine, they proceeded to ordain him after the following order:—Reading of Scriptures and Introductory Prayer by Rev. Cephas Pasco, of Rowley; Sermon by Rev. Dr. Sears, of Newton, from Matt. 22: 37—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind;" Ordaining Prayer by Rev. A. S. Train, of Haverhill, who with Dr. Sears and Brn. Pasco and Olmstead laid on hands; Charge by Rev. J. W. Olmstead, of Chelsea; Hand of Fellowship by Rev. C. W. Flanders, of Beverly; Address to the church and congregation by Rev. Mr. Wheeler, of Plaistow; Concluding prayer by Rev. P. Stow, of Danvers; Benediction by the Candidate.

The sermon of President Sears in conception and general tone, was elevated, comprehensive and eloquent. The prominence which in the improvement of the subject, he gave to the love of God as at once a substitute for all the temporary expedients so characteristic of the times, was especially gratifying. The Charge to the candidate by Rev. J. W. Olmstead, was replete with interest and impressiveness. It furnished an exhibition of a mind very observant of the signs of the times, and of a judgment accurately discriminating as to the means to be employed in answering the present demands. The Hand of Fellowship with the accompanying address from Br. Flanders, were most appropriate, and the remarks to the congregation that followed by Br. Wheeler, were pertinent and earnest, leaving on the minds of all present a salutary impression.

In the evening services were held, on which occasion Rev. J. W. Olmstead preached. The discourse was listened to with attention, and apparently with deep interest. The sermon was founded on the words in 2 Timothy 4: 3—"The time will come when they will not endure sound doctrine," &c. The sermon was full of rich thought, and the truth communicated of great moment—truth adapted particularly to the times, and which, I imagine, would be productive of no small amount of good, could it be given to our various churches.

Br. Hartshorn commences his labors at Georgetown, under circumstances, on the whole, encouraging. It is believed, he is well qualified for this station. The Society have lately enlarged and improved their house of worship, which during the exercises of the Ordination was filled beyond the capacity of its pews. Br. H. enters on his work among this people encouraged by as favorable indications as could surround any other individual in the same connection. May the Head of the Church bless him, make his ministry productive of a deep awakening among the impenitent who shall attend upon it, of a large growth in knowledge and piety among Christians; and especially may it be rendered promotive of that unity which is pleasant and sweet; which is as the dew of Hermon and as the dew that descended on the mountains of Zion for *there the Lord commanded his blessing even life forever more*.—*Comm.*

VARIETY.

Boston S. S. Union.—The annual meeting of this Union was held on Thursday evening, 10th inst., at Bowdoin Square Church. After the transaction of business, the services were commenced by singing, and Rev. Dr. Sharp read a portion of Scripture and prayed. The Secretary, Rev. William Howe, then read his annual Report, from which it appeared that there were 16 schools belonging to the Union, embracing 396 teachers, 3110 scholars.

After reading the Report interesting addresses were made by Rev. Dr. Sharp, Rev. Messrs. Neal, Dunbar, Turnbull, and Cushman, when the meeting closed with prayer.

This Union embraces all the schools belonging to the city.

The meeting was one of deep interest, and very well attended considering that it was held on a week evening. We fear, however, that parents do not attach sufficient importance to this valuable institution. It has no doubt been the means of great good, but its usefulness might be greatly increased if that interest was felt in it which it so justly deserves. Extracts from the Report will be published next week.

Worcester Baptist Association.—The 25th anniversary of this Association was held with the Church in Grafton, Aug. 22 and 23. Rev. S. B. Swaim, was chosen Moderator, and Rev. J. Jennings and Rev. A. S. Lyon, Clerks. Number added by baptism, 74; by letter, 144; restored, 1; dismissed, 142; excluded, 74; died, 32. Total, 2875.

Newport Baptist Association.—The meeting of this Association took place Aug. 28 and 29, and was held with the Church in Unity, N. H. Rev. J. Freeman, was chosen Moderator, and Rev. W. B. Jacobs, Clerk. Number added by baptism, 7; by letter, 14; dismissed, 19; excluded, 31; died, 17. Total, 1402. The Circular Letter is on the subject of the causes of the low state of religion in the churches. It is an able document and we intend to lay some extracts from it before our readers in our next.

Cattle Show.—The annual cattle show and exhibition of Manufactures, of the Hampshire, Franklin, and Hampden Agricultural Society, was, as we learn from the Hampshire Gazette, well attended; and the articles of manufacture, ploughing match, &c., gave good evidence of the spirit of enterprise and substantial improvement in that part of the Commonwealth. The Gazette observes:

"The show of fruit and vegetables was unusually good. Mr. Ansel Wright, of this town, resented some excellent specimens of the crook neck variety of squashes, from a lot of 2500 lbs., raised on two square rods of ground. An excellent yield this. Of *fancy articles* the number was limited, but some of them were very beautiful. Messrs. D. Mack, Jr. & Son, of Amherst, presented a beautiful specimen of the Dunstable Straw Bonnet, from their extensive Bonnet establishment. It was of the finest braid we ever saw; and it would have graced the brow of Queen Victoria. It was composed of 100 yards of braid, each inch of which contained 180 turns of the straw, or 648,000 in the whole. The braiding was done by Mrs. Purington, of Pelham, and the sewing by Miss C. Howland, of Conway."

An address was delivered by the Hon. Josiah Quincy, Jr., of Boston, and remarks were offered in connection with the reports, by Prof. Hitchcock, of Amherst College, Dr. Stebbins, Col. Smith, Dr. Graham, and others.

☞ The editor of the Baptist Advocate promises some remarks in his next paper, respecting our critique on the lines in which his correspondent tried to put "infant baptism" into poetry. If his article should be characterized by as much dignity and gentlemanly bearing as his notice last week, it will not be without its influence in determining the proper standing of that editor, even if it should not advance materially the cause of poetical criticism.

☞ Morse's Electro Magnetic Telegraph is now in full operation at Harding's Gallery in School street, in this city. It is well worth while to visit it.

A Prank of the Types transmuted "the Poet Camoens," into "Comocus," last week, in our correspondent's account of the Commencement at Columbian College.

"I." is informed that the subject which he names will be acceptable.

SECULAR INTELLIGENCE.

DOMESTIC.

Episcopal Convention—Charges against Dr. Hawks.—We understand that the House of Bishops of the Protestant Episcopal Church, have nominated the Rev. Cicero Hawks to the Bishopric of Missour. Charges have, however, been preferred against him, and endorsed by Rev. W. A. Muhlenburg, L. L., Principal of St. Paul's Institute, Flushing, and been read at the Convention. They assert that he is quite unfit for the Episcopate, because, in the first place, it is necessary, according to St. Paul, that a bishop should be of good report; and secondly, because Dr. Hawks, in his connection with the Institute, had entered upon the most extravagant schemes, without any capital as a basis. The Dr., they stated, was reported to be a dishonest bankrupt, of an ill-regulated temper, with a licentious tongue, and ready to apply the most abusive epithets to those who might offend him.

Dr. Hawks gave an unqualified denial to the charges, and disproved them by apparently unanswerable evidence. When he had finished, on Friday, and left the house, Mr. Berrien offered a resolution that his answer was satisfactory—pending discussion on which, the House adjourned. Rev. Mr. Muhlenburg had no vouchers to sustain his charges, those who promised them having failed, he said, to bring them forward.—*Philadelphia paper.*

Wonderful Escape.—On the evening of the 17th ult., Mr. Thomas S. Talford, a respectable citizen of Tuscaloosa county, while in pursuit of his horse, fell into a well between 70 and 80 feet deep. He remained there that night and the next day, crushed by the fall on bricks at the bottom. No person heard his cries for help, until a little boy, between sunset and dark, threw a dead pig into the well. Mr. Talford then spoke, and the news soon spread. Ropes were brought, and Mr. Joseph T. Pearce descended the well with a rope fastened to his body, and fixing another rope round the chest of Mr. Talford, both were drawn up. The Monitor states that Mr. Talford was almost in the last stage of exhaustion and suffering. He had been in the well about twenty-three hours, doubled up as he fell, unable to move his limbs. He was unable to stand, or to move his legs—the concussion of the spinal nerves had paralyzed him. He was taken to a dwelling, where he received the attention of several medical gentlemen, and the prospect of his recovery is fair, though his extremities were still torpid. Mr. T. is fifty-one years of age, and the father of six children. His preservation from a dreadful and lingering death was truly providential, and had he not been discovered, his disappearance would have been a painful mystery.

The well is near the site of the Old Eagle Hotel, which was burnt nine years ago, and was known only to a very few individuals, being surrounded by tall weeds, with no post or frame to mark the spot.—*N. O. Picayune.*

Vermont Asylum for the Insane.—By the Eighth Annual Report, which is just published, the institution appears to be in a prosperous condition. The buildings have been enlarged this season, furnishing greater accommodations, and improving the means of classification. 232 patients have enjoyed its advantages the past year, 74 have been discharged, and 158 now remain. Of those discharged, 51 have recovered. The terms are fixed at $2 per week, or $80 per year, if the patient remains so long in the institution. Patients from other States are received on the same terms as those from Vermont.

Fire at Cincinnati.—A fire occurred at Cincinnati, on Sunday morning, the 6th inst., which consumed the Washington Brewery, owned by Messrs. Shultz & Brothers, loss $9000, insurance $7000; the bagging factory of Messrs. Wm. Walker & Co., loss $6000, insured; the planing establishment of Mr. Liberty Jenks, loss $1800, insurance $1000; the steam saw mill of Mr. G. Badger, loss $2,300, insurance $800; and several stables. Mr. Jenks and a Mr. Hempfield were badly burnt. The fire was the work of an incendiary.

Lamentable.—A Mr. Chamberlain, of Goffstown, N. H., lost his life, Tuesday the 8th inst., at Piscataquog Village, under the following circumstances. He had come from home with a load of wood, and after having drank freely at one of the stores, endeavored to mount his cart, but losing his balance, he fell under the track of the wheel, causing the cattle to start. The wheel passed over his neck, and killed him almost instantly. He has left a wife and family. His age was about forty years.

The recent movement of the Millerites has been followed by the most deplorable results. Many of them, under the impression that the world will be destroyed on the 22d instant, have given away their goods as freely as water. Several instances of this kind have come under our own observation. We passed on Saturday the store of a worthy man, which was closed; and on inquiry, we ascertained that the owner was a Millerite, and had given up all concern in the affairs of this life, in the confident expectation of the immediate coming of Christ. We hear to day that the poor man has been sent to an insane hospital.

Last week, hundreds of these deluded people came to the city, to attend the meetings at the Tabernacle, bringing with them children and *infants*, with just enough in their pockets to sustain life for a few days longer. Others had left behind a husband, or wife, or children, unconverted, of whom they had taken leave *forever*.

We do not know whether the meetings will be continued at the Tabernacle. For the sake of good order, we hope not. The inhabitants in the vicinity have been annoyed already beyond endurance. A crowd of idlers will be sure to resort to places where scenes so ridiculous are enacted, and confusion and disorder are almost sure to follow. We claim for all sects of Christians the *fullest protection*, but it is a fair question whether the community should not protect themselves from the disturbances created by a set of men evidently laboring under the wildest delusions of fanaticism.—*Mer. Journal.*

Since the above was in type, Rev. J. V. Himes has given notice of the discontinuance of the meetings at the Tabernacle.

Serious Riot in Quebec.—The Montreal Courier of Friday has the following paragraph: "We understand that there has been a serious row at Quebec, among the Irish. It appears that on Wednesday last, there was a procession and illumination in honor of the liberation of O'Connell, and that in consequence of some parties having refused to *illuminate*, their houses were attacked; upon which the assailants were fired upon from the houses, and several of them wounded."

Elections.—The official returns of the Maryland elections give the Whig candidate for Governor about 500 majority. In Pennsylvania, the Democratic candidate for Governor is elected by about 3000 majority.

Maine Congressional Election.—The Governor and Council of Maine have counted the votes for members of Congress in the first and fifth Districts, and there is no choice in either District. In the York District, the votes are for Hayes, Democrat, 4865, Scammon, Whig, 5078, Herrick, Democrat, 2434, Smart, Abolitionist, 800, and others 223.

In the fifth District, the votes are for Sawtelle, Democrat, 6602, Crosby, Whig, 5232, Farnsworth, Abolitionist, 880, others 682.—*Advertiser.*

Municipal Court.—The Grand Jury on Friday reported 49 bills of indictment, having examined 61 complaints. We learn from the Post that in the case of Fenner Ballou and Dr. Alexander S. Butler, the Grand Jury charged Butler as principal in the murder of Maria A. Aldrich, by administering a certain drug for an unlawful purpose, and Ballou as accessory before the act. The prisoners were brought into court and informed of the nature of the indictments found against them, and the clerk was ordered to certify the indictment up to the Supreme Court. The prisoners were then remanded to jail.

Appointments by the President.—Vespasian Ellis, of Missouri, to be Charge d'Affaires of the United States to the Republic of Venezuela, in the place of Allen A. Hall.

Benedict Milburn to be a Justice of the Peace in the County of Washington, in the District of Columbia.

Commendable.—We understand that Mr. Benjamin Brown, formerly of this town, and now of Plymouth, a young merchant tailor, who suffered greatly in his business here by the failure of the Phœnix Bank, in 1842, has recently come forward, in the most commendable manner, and paid up the balance of debt remaining against him. At the time of the failure, he paid his debts as far as he was able, and since that time, in two years, instead of suffering himself to be discouraged by his misfortune, he has by constant industry and economy, been enabled to discharge the remaining obligations against him. Such an instance of integrity in a young man is worthy of notice, and when it has been effected by his own industry, it speaks well for his energy and worth. We wish him success and prosperity hereafter, equal to his deserts.—*Bunker Hill Aurora.*

The Millerite and his Lawyer.—A lawyer in this city received yesterday a very queer letter from a debtor client, who has become a convert to the second advent faith. The client states in the first place that he is poor, that he owes the lawyer the debt, and that the world will undoubtedly come to an end on the 22d inst., but he feels that he cannot die in peace unless the lawyer will forgive him the debt. If assured by the lawyer that he would release him from the demand, he would be fully prepared to meet the second coming of Christ on the 22d inst. The lawyer wrote, in answer to the letter, that if the world should surely come to an end on the 22d, he would forgive the debt, but if the world went on as usual after the 22d, he should expect his client to come to his office and pay him at least 50 cents on the dollar.—*Post.*

Explosion and Injury.—On Monday, one of the boilers of the steam engine in the extensive rolling mills of Messrs. Lorenz & Cuddy, in Sligo, opposite Pittsburg, burst with a tremendous explosion, and scalded three men. The concussion was so great as to lift the four boilers off the engine, (including the one which had its head blown out,) from where they were located, to the roof the building, and then sent them a distance over thirty feet. The engineer, Joseph Davis, besides being badly scalded, had his head bruised by the bricks and other rubbish which were scattered in all directions of the extensive building. He will not survive. Jacob Forden, the fireman, had his head cut, besides being badly scalded. It is feared that he will also die.—Jacob Bohman, a laborer in the mill, was scalded, but not as severely as the other two. He had also both arms and his collar bone broken, and one eye severely cut by a brick. Carelessness the cause of the accident.—*Phila. Ledger.*

Fire in Springfield.—There was a very destructive fire in Springfield, in this state, on Sunday morning. It commenced at about 1 o'clock. The following particulars are furnished us by a slip from the Springfield Gazette:—

It originated in the building owned by Mr. Joshua Frost, and occupied as a saddle and harness shop by Mr. E. T. Amadon, in Sandford street, and before it was subdued, destroyed the whole adjoining mass of wooden buildings extending west to Main street, hence south to the store of Reynolds & Morris, and north to the brick building of Mr. Elijah Blake, including likewise a brick building on Sandford street, east of the one in which the fire originated. In all, five large buildings were destroyed, and considerable damage done to the two adjoining blocks of Elijah Blake.

The entire loss of property probably will not fall short of $26,000, upon which there is about $17,000 or $18,000 insurance. The deficit, we regret to say, falls chiefly upon those who are least able to sustain the loss.—*Advertiser.*

The Case of the Louisiana Negroes.—Judge Bronson, on Thursday, made a decree in the case of the two negroes taken with the pilot boat Lafayette, and who had been detained in custody of the marshal to afford them time to establish their claim to freedom. It will be remembered that six of the eight were sold the 6th of August last, under a former decree. They were all demanded by the Governor of Louisiana as fugitives from justice, under a charge of larceny. The Governor of Florida issued his warrant for their delivery, but before that had been received here, the six above referred to had been sold, and they are not yet apprehended. It being clearly proved that the two who pretended to be free are also slaves; these on Thursday were delivered up to the agent of the Executive of Louisiana, to be taken thither and tried, in conformity with the act of 1793. The decree requires that after they shall have been tried, and undergone the punishment imposed by the laws of Louisiana on the offence they are charged with, they shall be re-delivered to the marshal of this district to abide the further order of the court in a claim for salvage.—*St. Augustine News, Sept. 21.*

A sad death occurred in Scituate last Sunday. Celia, the daughter of David Jr. and Lucy Otis, was left in a room alone, and approaching too near the fire, her apron immediately ignited, and before any assistance could be rendered, she was so much burned as to cause her death.

Requisition for a Murderer.—Some time since we noticed the arrest of a man named John Haughy, with a half a dozen aliases, on a charge of robbing Mrs. Wilson, in Baltimore County. After his arrest, circumstances arose to produce a belief that the arrested man was an escaped murderer from New York. Officer Small went to New York to ascertain the particulars, and he yesterday returned, accompanied by the High Constable of Troy, with a requisition from the Governor of New York. The murder was committed about three years ago on the body of a German in Rensellaer County, and the High Constable has identified. this man as the murderer.—*Baltimore Sun.*

The Millerite Meeting.—*Another Victim.*—The Millerite meeting in Juliana street was crowded to excess last evening, and in consequence of apprehensions of individual safety and the public peace, the Sheriff cleared the house. Meetings in the evening are therefore to be discontinued there. A young man, an apprentice to Mr. Caldwell, who attended the meeting last evening, was taken home under serious mental excitement, and this morning we learn he is a raving maniac.—*Philad. Gaz.*

Earthquake at Demarara.—The night between the 29th and 30th of August, 1844, will we fear, be long lamented by many a mourner in other settlements in this western hemisphere, and will certainly not be forgotten soon by the people of British Guinea. Without exaggeration, we may record it to have been a night of horrors, fortunately unparalleled in this country, although, providentially, we are not required to chronicle havoc in proportion to the terrors with which every mind was filled.

About 8 o'clock, during the very dark hours which usually precede the rising of the moon in the earlier stages of its decay, an unusually violent storm of thunder and lightning passed nearly over the town. It was succeeded by dead calms, during which the atmosphere was oppressive sultry, and which were broken by light gusts af wind, which hardly afforded relief. About half past three o'clock in the morning, an earthquake occurred—but we write as if our readers were not made personally cognizant of this terrific visitation. Comparing together the accounts of several persons of intelligence in and around the city, we find that everybody agrees that such a fearful shock they do not recollect ever to have experienced. To say that it exceeded both in duration and vehemence, and by a great deal, the one of the 8th February, 1843, which was so severe, and which proved so fatal to the West India islands, is to raise but a feeble idea of the awful sensations produced by it. Most persons agree that there were two shocks, scarcely separated by an interval, however, one milder and introductory to the other, and that the course of the tremulous motion was from N. N. E. An astronomical clock, by which are regulated many of the chronometers in the river, stopped in a house about the centre of the town, at twenty-seven minutes, two seconds past 3 o'clock, *mean time*. On the river, the effect on some ships gave the crew the idea that they had been run foul of.

Families, in every quarter, were thrown into the utmost consternation, and it is doubtful whether the continuance of the concussion, for a second or two longer, would not have realized their worst alarms. Some buildings of brick, which had been cracked before, had their rents enlarged. At the time of the earthquake, the moon, not far past the full, was high in the heaven. Who can say upon what scenes of mortal anguish she placidly looked down? The sun arose this morning amid unusual splendor. Who can say what fresh calamities and irreparable loss his purple beams had disclosed?

A convulsion of nature, so unusual in this settlement, and so appalling, has left mortals, made sensible of their nothingness in the grasp of Him by whom the wild elements are ruled, scarcely any other topic to talk of throughout the day.—*Demarara Times, Sept. 30th.*

SUMMARY.

We learn from the Barre Gazette, that Mr. Paul Rice of that town, has raised a beat, this season, which weighs thirteen pounds and a half, and measures thirty inches in circumference!

The Christian Observer records the death of the Rev. George H. Apthrop, Missionary in India. Mr. A. died at Oodoopitty, Ceylon, on the 8th of June last, aged 46 years. Mr. A. was from Quincy, Mass. He graduated at Yale College in 1829, and at Princeton Theological Seminary in 1832, and left the United States for the mission in 1833. The end of this good missionary was most triumphant.

Charles Smith, of South Boston, has been appointed by the Governor and Council, Coroner, for the County of Suffolk. He may be found at 16 State street.

The Lynn Mechanic Fire and Marine Insurance Company have just declared a semi-annual dividend of eight per cent. payable on demand.

The Clothing warehouse of Mr. J. J. Mahony, 50 Ann street, was broken open on Friday night, and about $1000 worth of property stolen.

The Second Annual Convention of Silk Culturists and Manufactures, was held in New York on Wednesday last. It was stated that in a little town in the West, called Glovesville, Gloves to the value of from $300,000 to $500,000, were annually made, and this manufacture at that place consumed in the same period $10,000 worth of American Silk. The same quantity of Italian Silk was formerly used. A communication from Myndert Van Schaich was received, enclosing $1000, to be distributed, at $100 a year, for the best piece of manufactured silk. The communication spoke of the writer's conviction that in a short time the silk manufacture of this country would rise to $20,000,000 annually, and alluded to the acknowledged fact, that American silk was superior and made less waste in reeling from the cocoon than any other. The facts were admitted by persons perfectly conversant with silk culture.

Thursday morning, Sept. 26th, the store and goods of Mr. Rufus Blake, in North Litchfield, Me., took fire, and were wholly consumed, excepting about seventy dollars worth of goods. Loss about $2,000. The building and goods were insured.

The Lexington (Ky.) Inquirer of the 4th inst, says: "We hear of a forgery to the amount of about $7,000, by a heretofore unsuspected citizen. We forbear to give names, until we are assured that the criminal has accomplished his latest intention—that of annexing himself to Texas."

At the late term of the Ohio Circuit Court, held at Hartford, Wormly B. F. Carter, who was indicted for the murder of Martha Jane Davis, a bound child, and convicted was sentenced to ten years imprisonment in the penitentiary of that State.

The Episcopal Seminary of Illinois stands at this moment free from debt, with property worth $100,000, and accommodations for 100 students. So says the venerable Bishop Chase, under whose strong faith and persevering labors it has attained its present position.

Orders have been issued by the Spanish government to its consuls in the United States and elsewhere, directing them to grant no passports to colored people for the island of Cuba, as such persons are prohibited from entering the territory of that island.

The people of Nova Scotia have commenced in the enterprise of getting guano from the Egg Islands, at Labrador. Its fertilizing properties equal those of the guano from Africa or Peru.

Two counterfeiters, named Goodman and Clay, were detected in Cincinnati last week, in the very act of printing spurious five dollar notes on the Bank of Wheeling. They were both secured.

The new Cemetery in Albany was consecrated with much ceremony and display of military and processions on Tuesday. Several thousand young ladies were in the procession.

The wadding factory of Mr. Thomas Riddle of East Bennington, Vt., was destroyed by fire on the morning of the 26th ult. Loss $1000—no insurance.

On Wednesday, October, 2d, Miss Virginia Scott, daughter of Major General Scott of the U. S. Army, and Miss Sarah Linton, received the white veil in the Visitation Convent, Georgetown, at the hands of the Most Rev. Archbishop.

The National Intelligencer states that Mr. John Norris, a member of Capt. Johnson's company of Springfield Cadets, met a sudden death near Nauvoo on Sunday, the 29th ult. It appears that on Saturday night there was a false alarm in the camp, the sentinels were called in, Mr. Norris mistook the order and remained at his post, shots were fired, and a ball passed through his body.

We learn from the office of the New Bedford Mercury, that the U. S. sloop of war Warren, sailed from Washington Islands for Tabiti, (Society Islands) May 31, all well.

The stable of Mr. John Pierce, nearly opposite the residence of the Hon. Samuel P. Loud, in Dorchester, was set on fire and burnt on Friday night.

A man named John Stockman was recently killed at Portsmouth, while at work on board ship Albania. He was struck by a barrell of potatoes, which was hoisting up at the ship's side, and was knocked down the hatchway, a distance of ten or twelve feet, which caused his death.

The son of Mr. H. McDonald, who was run over by a loaded truck on Commercial street on Friday, has since died of the injury he received.

Professor Stuart of Andover, is seriously indisposed, and has been compelled for some time past to abandon literary pursuits altogether.

We learn that Hon. Simeon P. Colby died at his residence in Weare, N. H., on Thursday last. He attended Court at Amherst on Wednesday, and died of a disease of the heart, in two hours after reaching home.

A potato of the "long red" variety, was dug on the 11th inst., on the farm of David Fosdick, in Groton, which weighed forty-five ounces.

We learn from the Philadelphia papers, that bills for inciting to riot have been found against Mr. Levin, member elect of Congress, and Mr. Watmough, ex-member.

The N. Y. Mirror, says that the materials for a newspaper are about to be shipped from that city, for Oahu, Sandwich Islands, and intended for a newspaper at Fort Wallamette, Oregon.

A two story wooden dwelling house, unfinished, on Benevolent street, Providence, was burnt by an incendiary, on Sunday morning, about 5 o'clock. It was owned by Mr. Mason and Mr. Howe.

NOTICES.

☞ A special meeting of the Board of the R. I. Baptist State Convention will be held on Monday, October 28, at 10 o'clock, A. M. in the Committee room of the First Baptist Church, Providence. The Committees appointed at Newport are particularly requested to be present and make their reports.

By order of the Board, T. C. Jameson, Secr'y.
Providence, October 16, 1844.

☞ The Ministers' Meeting of Fitchburg and vicinity will be held with bro. Carpenter, in Leominster, on the first Monday in November.

O. Cunningham, *Sec'ry.*
Sterling, Oct. 12, 1844.

☞ The ministers of the Wendell Baptist Association will hold their next ministers meeting at Br. Keaney's in Royalston, West Part, on the first Wednesday in November, at 1, P. M. Andrew Dunn, Sec'ry.

☞ The Ministers' Meeting in the vicinity of Worcester, will convene at the house of Rev. J. B. Boomer, East Brookfield, Wednesday, Oct. 30, at 10 o'clock, A. M. A. S. Lyon, *Sec'ry.*

JOHN SPENCE, JR., M. D,
PHYSICIAN.
Office No. 2, Baldwin Place,
BOSTON,

Respectfully tenders his medical services to his friends and the public, and solicits their patronage.
Aug. 2. 1y

DAVID PAINE,
TEACHER
Of the Piano Forte, Organ, Thoro' Bass, &c.
Room under Bowdoin Square Church.
Boston, Sept. 20. 6wis

A CARD.

The subscriber gratefully acknowledges the reception of thirty dollars, contributed by the ladies connected with his church and Society, for the purpose of constituting him a life member of the American and Foreign Bible Society. May the richest of Heaven's blessings rest on the donors, and may their charities carry the word of God to enlighten many a benighted wanderer into the path of eternal life. Sumner Hale.
Beverly, Oct. 7, 1844.

BRIGHTON MARKET—Monday, Oct. 14, 1844.
[Reported for the Daily Advertiser and Patriot.]

At Market 850 Beef Cattle, 150 Stores, 1700 Swine, and 3500 Sheep.

Prices—*Beef Cattle*—The prices obtained last week were hardly sustained. We quote extra 4 75 a $5; first quality 4 25; second quality, $4; third quality, 2 75 a 3 75.

Stores—Two year old from $10 a $13; three year old from $15 to $19.

Sheep—Sales from 1 25 to 2 25.

Swine—Lots to peddle from 3 1-2 to 4c., according to quality; large Barrow Shoats 4c. At retail from 4 to 5 1-2c.

MARRIED,

In this city, Mr. Edward H. Toombs to Miss Eliza S Haskell; Mr. Addison Mansfield to Miss Christina Chapman; Mr. Allen Greene, of Providence, to Miss Maria Cook, of Boston; Mr. Horace Jenkins to Miss Martha E. Colman; Mr. George Parker to Miss Martha Field, of Charlestown; Mr. Cassius Darling, of New Orleans, to Miss Caroline J. Choate, of this city; Mr. Gustavus Churchill, of this city, to Miss Sophia S. Prescott, formerly of Portsmouth, N. H.; Mr. Alexander Murray to Miss Elizabeth J. Farrell; Mr. Alpheus W. Burke, of Natick, to Miss Fanny H. Bartlett; Mr. Nathaniel G. Allen to Miss Catherine D. Parker, daughter of Stanton Parker, Esq. all of this city.

In this city, by Rev. Mr. Stow, Mr. Nelson E. Nims to Miss Sarah E. Morse; Mr. Abner G. Adams, of the firm of Noyes & Adams, to Miss Sarah, daughter of Thomas Gould, Esq.. all of Boston.

In Roxbury, by Rev. T. F. Caldicott, Mr. Wm. B. Jones to Miss Maria Antoinette Blaisdell.

In West Dedham, by Rev. J. W. Parkhurst, Mr. Elisha F. Guild, of Pembroke, to Miss Amanda M. Cobbett, of D.

In Dedham, 15th inst., by Rev. Dr. Lamson, Mr. Robert Adams, of Fall River, to Miss Lydia Ann Stow, of D.

In Salem, Mr. Edward Wyman, of Boston, to Miss Mary Anna Doyle, of S.

In Beverly, by Rev. S. Hale, Mr. Samuel Woodberry to Mrs. Lucy Hale; Mr. James D. Abbott to Miss Ann Eldredge, all of B.

Oct. 13, in the Central Baptist Church, Westfield, by Rev. A. Day, Mr. Otis Fisher of Illinois, to Miss H. A. Day, Westfield.

In Lexington, Mr. Levi McLane, of Boston, to Miss Sarah A. Fisk, of L.

In Sutton, Rev. John Pierpont, Jr., of Lynn, to Miss Joanna Le Baron Sibley, of S.

In Portsmouth, Rev. Ephraim W. Allen, Jr. of North Reading, to Miss Ann Emily Ham, of P.

In Saco, Me., by Rev. Alfred Colburn, Mr. Joshua Chadbourne to Miss Elizabeth Ellis.

In Indianapolis, 12th ult., by Rev. C. B. Phillips, Rev. Charles W. Watrous, of Rockville, formerly of New York, to Miss Sarah S., daughter of Rev. Silas Kingsley, of Chester, Ms.

DIED,

In this city, Miss Mary Sumner, 22; Mrs. Betsey B., wife of Mr. Henry Gurney 51; Mrs. Sarah Merrill, 55; Mr. Daniel J. J. Crispin, 21; Mr. Samuel Sumner, 78; Mrs. Bethiah H. Fuller, formerly of Farmington, Me. 28.

In Worcester, 11th inst., Miss Mary Bancroft, daughter of the late Dr. Bancroft, 51.

In West Cambridge, 8th inst., Mrs. Eliza B. wife of Mr. Elbridge Locke, aged 35.

"She died in Jesus, and is blest."

In Pepperell, Mrs. Mary L. Williams.

In Gilsum, N. H., Mr. David Adams, 87, a revolutionary pensioner.

In Hallowell, Me., Oliver Otis, Esq., 76.

In Brooklyn, N. Y., Mr. Charles Barbour.

In Buffalo, N. Y., Mrs. Sarah H. Steele, 70.

In Columbus, Miss., 15th ult., Rev. John Armstrong.

In this city, after a short illness, Mrs. Elizabeth M., wife of Henry L. Barnes, and youngest daughter of Parker Emerson, aged 25 years.

In this sudden and peculiarly dark dispensation of Divine providence, a young husband has been bereft of a kind and affectionate wife;—for never did he, through the few months of their married life, return from the distractions of secular life, without being greeted with a smile; which betokened a heart full of tenderness and love, and free from that narrow minded selfishness, which makes oneself the supreme object of regard. She lived not merely to answer her own personal ends, but her interest and happiness was bound up in his—when he rejoiced, she was glad; when he sorrowed, she was troubled.

In this visitation, parents also, are called to mourn the loss of an ever loving and obedient child—brothers and sisters, of an ardently devoted sister—friends of a constant and unwavering associate—society of a bright ornament; and the church of Christ, of a valued member.

The last sickness of our lamented friend was short and painful, and yet calm and peaceful. The religion of Jesus Christ, which she professed about six years since; and which she beautifully adorned, was her solace and support in the struggles of dissolving nature—and her sainted spirit, we doubt not, is now the companion of glorified ones and the seraphic bands, and is ranging with heavenly rapture the fields of immortal bliss. Seldom has memory a more painful task than that imposed at the present time, of recording the death of our much loved friend. Truly, the Lord has in this event clothed himself in darkness—but joyful is the assurance that one day all will be made plain.

"Thou art passing away, but I will not forget thee;
O no, dearest sister, thy image shall dwell
On my heart, and in sorrow thy smile it shall cheer me,
And long shall my tongue of thy tenderness tell.
Thou art passing away, in thy youth and thy beauty,
And hearts are bewailing thy early demise;
Thy look, like the sunset of autumn, beams on me,
As if saying weep not, we meet in the skies."

J. C. H.

Died, at Saxonville, Sept. 8, Mrs. Elizabeth A. Cooper, wife of Mr. Nathaniel Cooper, aged 41 years, a much esteemed member of the Baptist Church in Framingham, and deeply regretted by her family and friends for her many virtues and excellent character.

During her last illness, her mind was calm and resigned to the will of God, deriving confidence and trust from the Lord Jesus Christ as the Saviour of sinners through his blood and his righteousness. An hour or two before she died she sent a message to her pastor by a friend who called in to visit her, that "she had a good hope;" and but a very brief interval of time elapsed when that friend was informed that that good hope was doubtless realized amidst the glories of heaven.

On the following day her remains were carried to the Congregational meeting-house in the village, where religious services, suitable for the occasion, were performed by the Rev. Mr. Haford, minister of the place, and a sermon preached by her pastor, from Ps. 90: 12, to a numerous congregation, who had assembled to pay this last tribute of respect to the memory of a much esteemed friend and neighbor, and beloved sister in the Lord. [Comm.

SABBATH SCHOOL BOOKS.
MORE THAN ONE THOUSAND VARIETIES!

THE Depository of the New England Sabbath School Union, 79 Cornhill, is supplied with more than a thousand varieties of Sabbath School Books, which are offered for sale AS LOW AS THEY CAN BE OBTAINED AT ANY OTHER PLACE IN THE CITY. The Books sold at the Depository are examined and approved by a Committee, appointed by the Society for this purpose. All new books, suitable for Sabbath Scholars, received as soon as published.

All the Works of Charlotte Elizabeth, that have been approved by the Committee of Publication, are kept constantly on hand, at 79 Cornhill.

NOTICE OF RECENT PUBLICATIONS.

Day-School Sketches: by L. L. H.

This is one of the latest productions from the press of the New England S. S. Union. It gives, as its title indicates, a variety of stories about a common school, and relates transactions which are of every-day occurrence in our common or week-day schools. In each of these stories there is contained a wholesome lesson for the young, and we have no doubt that many a boy, and girl too, will discover their own behavior, or temper, or disposition, in one or the other of these tales.

With every degree of confidence we recommend it to our Sabbath Schools.

No Fear of Death, or the unbelieving convinced, is the name of another Sabbath School volume from the New England Union.

This is also a good and instructive book, and shows very clearly the power of God and the influence of religion on the soul, to take away the sting of death, in the dread hour of its approach. It makes a sweet Sabbath School book.

The King's Servant, or Obadiah in the times of *Elijah the Prophet.* Boston, N. E. S. S. Union.

In this volume we have the character and conduct of a good man, an ancient servant of the Lord, who, as this book represents him, is a pattern for our imitation. Of his life there is a very suitable improvement made by the author, which is directed to the young; and we do not hesitate to say, that if those who read it, will but pattern after Obadiah, they cannot go wrong, and will never stray into forbidden paths. It will be quite an ornament to a Sabbath School library. Let every one of our schools buy copies of "Obadiah," for the use of their scholars.—*Baptist Record.*

For sale at the Depository, 79 Cornhill.
Oct. 18. H. S. Washburn, *Agent.*

NEW SINGING BOOK,
FOR SABBATH SCHOOLS.

LATELY published, by the N. E. S. S. Union, the N. England Sabbath School Minstrel, designed for Sabbath Schools, Families, and Social Meetings. By a Sabbath School Teacher.

This collection of music and hymns has been prepared with much care, and with especial reference to the wants of the Sabbath School. The style of the music is simple and devotional; and while it will gratify those somewhat advanced in the science, it may be learned with facility by even the youngest scholar. The object has been to introduce as large a number of appropriate hymns as possible, varying in length and in measure; and all adapted to the exercises of the Sabbath School, its Anniversaries, Celebrations, &c.

It is believed that the Minstrel will be found admirably adapted to the purposes for which it was designed, and containing for the price a better collection of music and hymns for Sabbath Schools, than any book heretofore published.

Copies will be given to any school, who may wish to examine it, with a view to introducing it.

Price $1,50 per doz. $12,50 per hundred. Depository 79 Cornhill, Boston.
Oct. 18. H. S. Washburn, Ag't.

NETTLETON'S Memoir Received. Memoir of the Life and Character of Rev. Asahel Nettleton, D. D., by Bennet Tyler, D. D, President and Professor of Christian Theology, in the Theological Institute of Connecticut.

MEDICINES—Their uses and mode of administration; including a complete conspectus of the three British Pharmacopœias, an account of all the new Remedies, and an appendix of formulæ; by I. Moore Neligan, M. D.; with notes and additions, by D. M. Reese, M. D.

MEMOIR OF LARNED.—Life and Eloquence of the Rev. Sylvester Larned, first pastor of the First Presbyterian Church in New Orleans, by R. R. Gurley.

SOUTHGATE'S VISIT—To the Syrian Church. Narrative of a visit to the Syrian (Jacobite) Church of Mesopotamia; with statements and reflections upon the present state of Christianity in Turkey, and the character and prospects of the Eastern Churches, by Rev. Horatio Southgate, M. A.

OXFORD BIBLES and Testaments. Wm. D. Ticknor & Co., have just imported a very superior lot of Bibles and Testaments printed at the famous University Press, richly bound in morocco and velvet, with and without clasps; for sale very low.

OBSERVATIONS on the Proximate Cause of Insanity, by James Sheppard. member of the Royal College of Surgeons, just received, and for sale by W. D. TICKNOR & CO., 135 Washington st. Oct. 18.

MRS. M. N. GARDNER'S Indian Balsam of Liverwort and Hoarhound, is the most popular remedy ever invented for immediate cure of Coughs, Colds, Consumption, Spitting of Blood, Phthysic, difficulty of Breathing, Whooping Cough, and all diseases occasioned by weak lungs. It is now fully a settled point, that this remedy is the most extensively used for the above complaints, and gives the most immediate relief of any other remedies. No one should be without it in their families. The Balsam is put up in bottles, at 50 cents each. It is for sale by the proprietor, WM. BROWN, 481 Washington street, corner of Elliot street;—also retailed by all the Druggists in Boston, Lowell, Salem, Worcester, Springfield, Hartford, New Bedford, Providence, Newburyport, Portland, and by most of the country stores. For genuine, see that the outside wrapper is signed by the proprietor, William Brown, as none other is genuine. Oct. 18.

SEE THAT YOU get the Genuine Pure Extract of Sarsaparilla, now written for by the most celebrated Physicians, and prescribed in their daily practice. Its mode of preparation is entirely new, preventing evaporation, thereby procuring an extract far superior to all others now in use. It is recommended for all to become acquainted with this invaluable medicine as its effect is wholly upon the blood, thereby will remove any diseases the human family are heir to—such as Scrofula, Salt Rheum, Rheumatism of long standing, and is a certain cure for all diseases of the skin, Ring Worms, Scald Head, Barber's Itch, Leprosy, Mercurial Diseases of the Blood, and all Chronic diseases, swelled joints. It is put up in bottles at 62 1-2 cents. Also it is written for by the ounce. The true and genuine article is manufactured by WM. BROWN, 481 Washington street, Boston, and sold by most of the Druggists in this city. For the genuine, call for William Brown's Extract of Sarsaparilla. See that the wrapper is signed by the proprietor.

For sale in New Bedford, by Thornton & Son; G. H. Carlton & Co., Lowell; E. Porter, Salem; J. Balch, Jr., Providence; J. K. Taylor, Newport; Bliss, Chapin & Co., Springfield; J. Green & Co., Worcester.
Oct. 18.

COUGHS AND COLDS.

WILLIAM BROWN'S Compound Boneset Candy—so well known and extensively used for the cure of coughs, colds, sore throat, hooping cough, and all diseases of the lungs; also, it is in extensive use for clearing the voice, is now for sale only in Boston, by the proprietor, 481 Washington street; Theodore Metcalf, Tremont Row; James Kidder, corner of Court and Hanover streets; Seth W. Fowle, opposite School st.; Brewer, Cushing & Stevens, Washington street; Chas. Call, Bowdoin Square; John White, Leverett street; S. Almy, School street. Oct. 18.

RICH FALL AND WINTER GOODS.
327 Washington, North corner of West St.
GEORGE HILL & CO.
IMPORTERS, JOBBERS, AND RETAILERS,

HAVE received by late arrivals one of the largest and most extensive assortment of RICH FALL GOODS to be found in the city—such as

SHAWLS.

Super Black Silk Shawls,
" " Ottoman do
" Col'd. ch'gl. do
" White & Green French Cashmere do
" Drab & Blue do
" Red & Black do
Rich Printed Cashmere Shawls,
" Terker's do do
Embr'd & Plain Thibet do
" " M de Laine do
Norwegian Woolen do
Stripe and Plaid do do

4-4 Black Silk Velvet for Shawls, together with a great variety of other low priced seasonable Shawls.

RICH DRESS SILKS.

1 Case 3-4 Ispahan Cameleon Silks, a splendid article for Dresses and Cloaks.

3-4 Satin stripe Gro de Amure,
Plain Blue Black, do
Super Black & Blue-Black Gro de Rhine,
do do Gro de Stripe,
do do Gro de France,
Black & White Watered Silks,
Plain and Figured Stripe, do
Plaid do
Synchaws, Poplins, &c. &c.

CLOAK GOODS.

Thibet Cloths, all colors, Colored Alpaccas, Plaid Cloakings, Gala and Cashmere Plaids.

RICH DRESS GOODS

Such as Cashmere D' Ecosse, Mous de Laines, Rep Cashmeres, Crape de Laines, Striped and Watered de Laines, Superior Black Cashmere de Laines—also, Black and Blue black Alpaccas, Super Black and Blue-black Bombazines, Black Silk Velvets, Colored Silk Velvets, French and American Prints, Caroline Plaids, Black, White and Colored Moreens.

MOURNING GOODS.

Particular attention will be given to MOURNING GOODS, and always on hand one of the largest and best assortments to be found in the city.

LINEN GOODS.

On hand a large assortment of LINEN GOODS, which has been put up for them by the Manufacturer, expressly for their retail sales, that can be warranted of superior fabric,—viz:

Linen Sheetings from 5-4 to 12-4,
Pillow Case Linens, all qualities,
Shirting do do
Fronting do do
Bird's Eye & Scotch Diapers,
Russia Diapers & Huckerbucks,
Linen Damask's, from 5-4 to 9-4
Linen Damask Cloths, from 6-4 to 12-4.

HOUSEKEEPING GOODS.

American & English Quilts,
Bath & Whitney Blankets,
Cradle and Crib do
Comforters,
Flannels,
Tickings,
Cotton and Worsted Colored Table Cloths,
Embossed, do do
Bleached & Brown Cottons
from 3-4 to 12-4
do do Flannels,
Crashes and Towellings,
Damask Napkins & Doylies,
Dimities, Furniture & Cambric,
Curtain Muslins,
" Cambrics,
Stair Linens.

Also 300 dozen *Linen Cambric Handkerchiefs*, from 12 1-2 cents to 1 00; Linen Lawns; Linen Cambrics, Plaid, Stripe and Check'd Cambrics; Swiss and Book Muslins; Bishop Lawns; India Linens; Pongee and Spitalfield Hdkfs; Black Italian Cravats; Hosiery; Kid Gloves, &c. &c.

Purchasers are invited to examine our extensive assortment before making their selection, as many of the above goods are IMPORTED direct from the Manufacturers by us, we shall offer such inducements which cannot fail to suit.

At 327 Washington, North corner of West St.
GEORGE HILL & CO.
Boston, Oct. 13.

COLEMAN'S PRIMITIVE CHURCH,

OR *The Apostolical and Primitive Church; popular in its government and simple in its worship.* By Lyman Coleman. With an Introductory Essay; by Dr. Augustus Neander, of Berlin.

The publishers have been favored with many highly commendatory notices of this work, from individuals and public journals. The first edition found a rapid sale; it has been republished in England, and received with much favor; it is universally pronounced to be *standard authority* on this subject, and is adopted as a *Text Book* in Theological Seminaries.

From the Professors in Andover Theological Seminary.

"The undersigned are pleased to hear that you are soon to publish a new edition of the 'Primitive Church,' by Lyman Coleman. They regard this volume as the result of extensive and original research; as embodying very important materials for reference, much sound thought and conclusive argument. In their estimation it may both interest and instruct the intelligent layman, may be profitably used as a Text Book for Theological Students, and should especially form a part of the libraries of clergymen. The Introduction by Neander is of itself sufficient to recommend the volume to the literary public.

Leonard Woods,
Ralph Emerson,
Bela B. Edwards,
Ewards A. Park.

Andover, June 20, 1844."

From the Professors in Auburn Theological Seminary.

"The work of the Rev. Lyman Coleman on 'The Apostolical and Primitive Church,' we regard as a faithful exhibition of testimonies on the primary organization and government of the Christian church, and on the progress of subsequent changes:—and although in our inferences in favor of a popular government, we might incline more than the author to a representative instead of a pure democracy, we cannot but welcome the publication as seasonable,—and as furnishing a desirable means of correct information on the subject which has been too much neglected in the training of theological students, of ministers, and of people in the Congregational and Presbyterian churches.

Henry Mills,
Prof. Biblical Criticism.
Baxter Dickinson,
Prof. Sacred Rhetoric and Pastoral Theology.

Auburn, June 23, 1844."

From the Professors in Yale College.

"The undersigned consider the Rev. L. Coleman's work on the Apostolical and Primitive Church as being, in general, correct in sentiment, judicious in the exposition of the Scriptures, and both copious and fair in citations from the early ecclesiastical writers. As a book of reference it possesses great value; and we think it may be used advantageously as a text book in Lectures to Theological Students.

James Murdock,
Nath'l W. Taylor,
Chauncey A. Goodrich,
James L. Kingsley,
Leonard Bacon.

New Haven, Aug. 25, 1844."

From the Rev. John Harris, D. D.

President of Cheshunt College, England, and author of "Mammon," "Great Teacher," "Great Commission."

In a letter to the author Dr. Harris says:—"I need not say, that the perusal of your work has very highly gratified me, as it must have done numbers besides. Its well digested and rightly applied learning, catholic spirit, and comprehensive plan, cannot fail to place it among standard works in its particular department, and to render it subservient to the final triumph of scriptural Christianity. I shall certainly make it a class book on the subject of which it treats."

From Samuel Miller, D. D., Princeton Theological Seminary.

Gentlemen,—I am truly gratified to find that the Rev. Mr. Coleman's work on the "Apostolical and Primitive Church," is so soon to reach a second edition. It is, in my judgment, executed with learning, skill and fidelity; and it will give me pleasure to learn that it is in the hands of every minister, and every candidate for the ministry in our land, and indeed of every one who is disposed to inquire, and who wishes for enlightened and safe guidance, on the great subject of which it treats.

Very respectfully,
Samuel Miller.

Princeton, N. J., Sept. 20, 1844.

Just published by GOULD, KENDALL & LINCOLN, 59 Washington street. Oct. 18.

STANDARD WORKS.

THE Way of Life, by Professor Hodge, of Princeton Theological Seminary. Price 37 cents.

The Great Change—a treatise on Conversion, by George Redford, D. D., with an introduction by Rev. John Angell James. Price 25 cents.

The above truly excellent publications from the press of American S. S. Union, are furnished in large or small quantities, and by the single copy, at No. 5, Cornhill. A considerable number of each of these books have been purchased *for distribution* by the benevolent. Such are supplied at abridged prices.

Oct. 18. Wm. B. Tappan, *Agent.*

POLISH YOUR STVOES AND GRATES.

IF you wish to save trouble use the celebrated Pencil Paste, as its lustre is more durable and applied with half the trouble of black lead, and without making so much dust and dirt. It is put up in rolls, at 12 1-2 cents each. It is manufactured by WILLIAM BROWN, 481 Washington street—the true article is for sale by Dana, Evans & Co., Broad street; Silas Pierce & Co., Elm street; William Stearns & Co., Chatham street. Retailed by all the Druggists and Grocery stores in Boston, Salem, Lowell, Worcester, Portland, Providence, New Bedford. Oct. 18.

HAT, CAP AND FUR STORE.

N. P. KEMP would inform his customers and the public that he will keep constantly on hand, Fur and Moleskin HATS, of superior quality and manufactured expressly for *Retail Custom trade* Cloth, Leather, Velvet and Fur CAPS, in great variety, Gloves, Cravats, Collars, Brushes and Umbrellas.

Also, a complete assortment of Ladies' FURS, which will be sold as low as at any other Store in the United States. is3m Sept. 13.

POETRY.

SONG,—THE VILLAGE OF TREES.

AIR: "*Flow gently, sweet Afton.*"

A lady who was visiting in Dedham, being highly sensitive to natural beauty, exclaimed, in her admiration, "What a beautiful village! It should be called the village of trees!" Upon this hint the following lines were written. T. P.

Fair village that stands in thy robes of soft green,
How grateful thy beautiful foliage is seen!
The quiet that dwells on thy fair sunny plain,
Shall come to the dream of kind fancy again.
Oh, long be thy charms, lovely village, the same,
While beauty has homage, or manhood has fame;
In climes though afar, and though parted by seas,
I'd turn to thee fondly, fair Village of Trees.

When dreams of ambition from mem'ry shall fade,
When passion shall turn from the ruin it made,
How dearly the joys shall then come o'er the mind,
That youth e'er might gather, or manhood might find!
And age, in its evening of time, shall review
The pleasures long past, and their transports renew:
Oh, who would not thus on the kind moments seize,
When life gathers bliss in the Village of Trees?

Flow, waters of Charles, on thy course gently led,
Like silvery tracing on emerald bed;
To groves academic pursue thy calm way
Where Cam's ancient halls all thy homage repay.
Thy tribute, fair stream, to the city still bear,
Its timeonor'd charms with thy green waves to share;
And tell, on thy course, to each whispering breeze,
The beautiful scenes of the Village of Trees.

What jewels so bright in a coronet borne,
As the glittering drops of the soft dewy morn?
Each tree and each shrub decked in beauty around,
In gayest of pageant is gracefully found;
And brighter the hues of each floweret so fair,
And sweeter their perfume abroad on the air.
While time still shall measure joy's varied degrees,
Oh, give to remembrance the Village of Trees!

Long, long may the dark, deepening shadow remain,
As springtime and autumn revolve yet again,
And long may the smile of kind friends yet be seen,
Renewing its promise with spring's lovely green;
Though changes shall come upon other fair things,
On seasons and joys, and on hope that takes wings,
Each lover of nature thy beauty shall please,
Thou dwelling of peace, thou sweet Village of Trees.
[*Transcript.*

For the Watchman.

O GOD, INCREASE OUR FAITH.

Dost shrink from the angel of death,
Which guides to eternal day?
Dost shrink from a heaven where God is the light,
A blest immortality?

Dost weep at the threshold of bliss,
And turn a lingering eye,
Again to the joys and sorrows of earth,
When ye *know* 'tis life to die?

Dost start at the river of death,
And fear the whelming tide,
When heaven's beyond the narrow stream,
And Jesus is the guide?

Dost fear to part with life,
To rest the *mortal* here,
To rise triumphant, clothed with light,
To worlds without a tear?

O God, increase our faith,
Humbly we'd bend the knee,
And cry, Father, in life, in death,
Our hope is *only* Thee.

Oct., 1844. A. L. F.

YOUTH'S DEPARTMENT.

PATTY PARSONS, AND THE PLUM CAKE.

What a happy little girl was Patty Parsons, when, with her basket on her arm, she set off on a visit to her grandmother!

About an hour before Patty left the cottage, her mother gave her an account of a dreadful fire which had taken place in a neighbouring village. Farmer Giles had a very careless servant, who, in passing through the barn yard, the last thing at night, foolishly pinched off the snuff of a candle which he had in a lantern, and threw it on the ground. He then went into the house, and thought no more of the matter. The burning snuff of the candle appeared at first as though it would do no harm, but presently it began to smoke a little, for it had fallen close to a dry straw, and the dry straw was soon on fire. The little blue flame crept quietly along the straw, until it met with two or three other straws, which were set on fire also. The flame now spread and got brighter than before, and soon caught a heap of straw laid up against a pile of sticks. The pile was shortly in a blaze.

While this was going on, Farmer Giles and his family went to bed; and, as the barn stood between the house and the pile of sticks, the fire was not seen. Presently after the pile set fire to the barn, and the barn being close to the house, the sparks and burning straw began to fly about in all directions, until the thatch of the farm-house was all in flames.

You may guess the terror and confusion of Farmer Giles and his family, when they discovered that the house was on fire.—They had but just time to escape with their lives, and the farm-house was burned to the ground.

Now Patty's mother had explained to little Patty how it happened that dreadful accidents frequently occurred from trifling causes. "My dear Patty," said she, "I do not suppose that you will ever be so foolish as to throw down the burning snuff of a candle in a place where straw is lying about; but I wish you to remember that we are all liable to temptation, not only from the things around us, but from our own wicked hearts; and that if we are not watchful over the very beginning of sin, it will rapidly increase. Sin is, indeed, like the snuff of the candle in Farmer Giles's farm-yard, not so easily subdued, unless resisted as soon as it makes its appearance. If, the very first moment that we discover sin, we strive against it; not in our own strength, which is, indeed, but weakness, but by prayer to God, offered up with earnestness and sincerity in the name of our Lord Jesus Christ, we are promised, that strength and grace will be given us to resist it; but if we do not resist it, then, like the fire I have described, it grows stronger and stronger, until all our efforts are in vain. Remember, then, my dear Patty, that when overtaken in a fault, you immediately acknowledge it, and seek for pardon, not only from those you have offended on earth, but especially from God, who will never refuse the prayer of a penitent sinner. 'If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.'"

It was about an hour after Patty's mother gave this account of the fire, that Patty took up the basket, (into which some things had been placed, covered with a nice white towel, for her grandmother who lived about a mile distant,) and set off on her journey.

How thoughtless children are! and how soon they forget the good advice which is given them! One would have thought that Patty would not have forgotten the account of the fire, nor what her mother had said about sin, for the whole of the day. Alas! alas! it proved otherwise.

Patty had been brought up in the fear of the Lord, and her conscience was tender; but, as I said before, children are very thoughtless. At first she went skipping along, as happy as the day; sometimes stooping down to pluck a field-flower, and sometimes looking at the birds as they fluttered from branch to branch, and warbled their morning song. Patty was not finely dressed, but she was as clean as a new penny, and clean clothes always add much to the comfort of the wearer. Then she had in her basket a plum-cake, some fresh-laid eggs, and a large ball of grey worsted; and she was pleased to think how happy they would make her grandmother.

"The ball of worsted," said she, talking to herself, "will please my grandmother, because she wants it, for I heard her say so; and, besides, she cannot finish the stockings she is knitting without it. Then she is very fond of fresh-laid eggs; and as for the plum-cake, I never saw one look nicer in my life."—Here she removed the towel from one corner of the basket, that she might peep at the cake. It lay very snug on one side of the basket, and had a nice brown crust, speckled all over with currants. One of the currants stood up high above the rest; indeed, it appeared almost ready to fall off the side of the cake. At that moment poor Patty forgot all about the fire, and temptation, and sin, so she picked off the currant, and put it into her mouth.

Patty! Patty! Patty! if you had known how dearly you would have to pay for that single currant, you would not have taken it for all the plum cakes in the world!

That one currant was the temptation, the beginning of sin, which she ought to have resisted. When she bit the currant with her front teeth, it was so sweet and pleasant that you will not be surprised to hear that she soon picked off another from the brown crust, as it lay in the basket. She covered over the cake, and tripped along; but in a little time she again drew aside the towel, and picked out a few more currants, until at last she broke off a bit of cake from the corner. Patty was frightened when she had done this, but it was such a little bit that she hoped it would not be noticed.—Thus it is, in every sin, that we try to deceive ourselves, and thereby remove every difficulty that stops our way in the downward road that leads to destruction.

When Patty had once tasted the cake, she found herself unable to refrain, and one piece was taken after another, until nearly a quarter of the cake had disappeared.

Some persons will hardly believe that a child bred up by pious parents, would act in this manner; but when sin is unresisted, the heart gets bolder and bolder in the ways of evil, until it does that which before it would have trembled to commit.

When Patty found that so much of the cake was gone, she began to think within herself, "Well! I may as well be scolded for eating a large piece as a little piece;" so she continued to eat, though she did not enjoy it; for the knowledge that she had done wrong, and the fear of punishment, took away her enjoyment.

Those who live in sinful pleasures cannot be happy; remorse and fear attend them in all their paths, and poison all their enjoyments. Thus it is, that "the wicked flee when no man pursueth; but the righteous are as bold as a lion." Patty began to frame excuses to make to her grandmother, but not finding one which she thought would deceive her, she determined to hide the remainder of the cake, and to say nothing about it. Oh what trouble do people give themselves when they wander one step from the path of rectitude! When Patty put down the basket on the ground, she saw some one at a distance, and was obliged to take it up again; and after she had at last hid the cake in the hedge, there were so many crumbs in the basket, that it became necessary to take out the eggs and the worsted, that the crumbs might be thrown away. In her hurry to replace the eggs she broke two of them, and the worsted and the white towel were in a sad plight. Every thing seems to go wrong when we do that which is wrong ourselves; and so it was with Patty Parsons; for, in emptying her basket, she found a note for her grandmother, which she did not know of before, and she doubted not that something was said in it about the plum-cake; this quite upset her plan, for now there was no other mode of hiding the thing than by keeping back the note, which she at length determined to do. Thus was Patty led from one step to another in sin, and thus did she forget the good advice of her mother. The sinner may be likened to one who imprudently gets into a boat on the edge of the ocean. At first there appears little danger, but presently the boat, drawn by the returning tide, or wafted by the winds, gets further off the shore. The desire to return safe to land may be strong, but it is too late, and the unhappy being who has placed himself in the boat, is at last hurried into the main ocean, and overwhelmed by the waves.

When Patty arrived at her grandmother's cottage, the old lady was reading the account given in the Bible of the Prodigal Son. She told Patty to sit down until she had finished reading it, and afterwards took occasion to point out to her, how much sorrow and affliction are brought on us by wandering from the ways of God our heavenly Father; and how much peace is procured by the confession of our sins in a spirit of contrition. "The poor Prodigal," said she, "was sorely tried, so long as he lived in a state of sin, and remained absent from his father's house; but when he came to his father to acknowledge his sin, his father fell on his neck and kissed him, and killed the fatted calf, and rejoiced over him, saying, 'My son was dead and is alive again, he was lost and is found.' If ever my dear Patty should be sensible that she has done wrong, I hope that she will be quick to acknowledge it, and to seek for pardon; for until there be pardon, there will be no peace."

When the old lady examined the contents of the basket, things were in a bad state, but seeing that Patty looked pale, she thought that perhaps the poor child was frightened on account of breaking the eggs, so she said but little. Patty took the first opportunity of setting off home again; for what her grandmother had said about the Prodigal Son went to her very heart; yet still she could not make up her mind to own her fault.

Sinner, "be sure your sin will find you out;" and you may be sure also, that "there is no peace to the wicked." When Patty had left the cottage of her grandmother, she felt a little relieved from her fears, but they soon came upon her afresh; for her mother, thinking her absent longer than necessary, had set off to see after her Patty, in her confusion, had dropped the note as she went to her grandmother's, at the very spot where she hid the cake, and her mother had just picked up the note from the pathway when she met her.—"Patty! Patty!" said she, "where have you been? and how could you lose this note, which I placed at the very bottom of the basket?" Patty was just going to add to her other faults by telling an untruth, but a little black dog, which had for some time been picking up the crumbs that lay on the ground, crept into the hedge, and began to smell about; after which, wagging his tail for joy, he brought out the plum-cake, and began to eat it before them.—The note, the plum-cake, and the confusion of poor Patty, told the whole tale, and a sad tale it was.

I cannot tell whether Patty felt more from shame and disgrace, than her mother did on account of the bad conduct of her little girl. Patty was taken back to the cottage of her grandmother, where she fell on her knees, hid her face, and burst into tears. While Patty sobbed aloud her mother and grandmother rebuked her, and wept and prayed for her; and I have reason to believe that Patty will never forget that day. It pleased God of his goodness to dispose her mind, ever after, to be quick in the confession of her faults; thus she spared herself and her dearest friends much affliction, and lived a lowly follower of our Lord Jesus Christ, through whose abundant mercy alone she hoped to obtain pardon for every sin, and to be made the partaker of everlasting life

Children! you may be tempted by many things to commit sin; learn from this account the benefit of confessing your fault at first; and whenever you are placed in circumstances of temptation, call to mind the plum-cake of Patty Parsons.

MISCELLANY.

Massacre of Christian Indians.

A correspondent of the Congregational Journal travelling in Tuscarawas county, Ohio, gives the following account of a massacre of former days.

One day I rode out to see a spot of some note in that vicinity—the site of the Indian village of Gnadenhutten delightfully located on the banks of the Tuscarawas river. It is not known what was the shape of the dwellings, but distinct vestiges of two unstoned cellars still remain there. Through the labors of devoted Moravian Missionaries these Indians had been christianized, and renounced their savage mode of life and were now residing in permanent habitations, and cultivated the earth for a subsistence. They had their church—their minister and five native assistant teachers—two of whom had been members of David Brainerd's church in New Jersey. A tract of several thousand acres of excellent land had been secured to them by the Government of the U. States. This settlement lay between the hostile tribes farther west and the frontier settlements of whites on the east. On these latter, frequent depredations were committed by the savages. The Moravian Indians were charged with the actual perpetration of these acts, or at least with aiding and abetting those who did them. There is, however, no proof that they were guilty of either offence; but ample evidence that they maintained a strict neutrality and endeavored to live peaceably with all men. The heathen Indians, who hated these for their religion, and who were the authors of depredations on the whites, spared no pains, to render them odious and objects of suspicion to both the Americans and the British.

They were charged by the British with giving notice to the Americans of their intended operations; and in the autumn of 1781, they were seized and carried captive, men, women and children, to Sandusky; and the missionaries, with the teachers and several principal men, were tried on these charges before a court martial at Detroit; and after a strict and thorough investigation was had, were fully acquitted of all guilt. Without food, or clothing, or habitation, and at the setting in of winter, they were left in the cold, abandoned in the wilderness, hundreds of miles from home, with the prospect of perishing if not by the hands of enemies, by hunger and cold and exposure. They had been plundered of all their effects by their captors,—heathen Indians who were employed by the British to bring them in.

During the winter, a considerable number of them, after enduring great hardships and sufferings found their way back to their home again; but only to meet a most tragical end. A military band of about one hundred men from the western parts of Virginia and Pennsylvania made a descent upon them under the command of Col. David Williamson. The Indians regarded these men as friends, and under promise that they should be kindly treated, and removed to Pittsburgh, where they should be well taken care of, surrendered up all their weapons and themselves, into their hands. Without the slightest suspicion of evil, they were now taken "like fish in an evil net, and as birds that are caught in the snare: and were completely in the power of those who devised their ruin. They were seized, pinioned, and confined in two houses, some distance apart, the men in one, the women and children in the other. Still their expectation was to be taken to Pittsburgh. But Col. Williamson now called upon his whole company to decide by vote "whether the Moravians should be taken to that place or be put to death." By a large majority—more than eighty out of a hundred—their death was decreed; yet not in opposition to any wish, or effort of the officers to save their lives. The fate of the Indians was thus sealed, and they were told that they must prepare to die the next morning.—The mode of their death was now deliberated on; and it was proposed to burn them alive, or to tomahawk and scalp them, and so butcher them one by one. The latter was agreed on, and on the morning of the 8th of March the massacre was committed. The murderers came to them while they were engaged in singing, and asked "whether they were ready to die?" and received for answer that "they had commended themselves to God, who had given them the assurance in their hearts, that he would receive their souls."

They were then led forth in couples, bound, into two houses, chosen for that purpose, and aptly termed the "slaughter houses"—the men to one, and the women and children to the other; and as they entered, were knocked down, tomahawked and scalped. So ferocious had the murderers become, that they were not satisfied with killing their victims, but in a shocking manner disfigured the lifeless remains; and after the accomplishment of this bloody work, withdrew to a short distance, and made merry over it. Thus perished at least ninety innocent persons of all ages—from the grey-haired sire down to the helpless babe at its mother's breast.

Several persons have written an account of this deed of blood; among whom is Dr. Doddridge, in his "Notes on Indian Wars;" and wherever this transaction is rightly understood, it is regarded as one of the darkest and foulest blots that rests on the American character.

A small village of white men has sprung up, and occupies a part of the site of the old town, and a pretty Moravian church now exists there.

FRUIT TREES FOR ORNAMENT.

If a man has but little land, it is well to ornament his grounds with fruit trees.—They are not only good for ornament, but valuable in affording delicious fruit. If well arranged and kept in a neat thriving condition, they will be nearly as ornamental as any trees that are cultivated. If the apple tree produced no fruit, and it was a foreign species, it would be brought to this country and cultivated for its beautiful flowers. What trees cultivated expressly for ornament, particularly for their fine flowers, make a more noble show than the apple, the peach, and some other kinds, when gaily decked in blossoms sweet, filling the air with their fragrance. If a farmer has an abundance of land, then it is of little importance whether he cultivates fruit or forest trees around his house, as the latter may as well grow there as elsewhere, and they will in due time furnish fuel. We will give an instance of the advantage of giving preference to a fruit tree. Mr. Bowen Russell, of West Cambridge, was advised to set a forest tree for a shade near the kitchen door, but he set a Baldwin apple tree, and in eleven years from that time he took at one crop five barrels of apples. Supposing a family had no fruit trees what an advantage one such tree would be. How often would it afford a fine feast of fruit, and how many excellent dishes of food.—*Boston Cultivator.*

IMPROVING LAND BY GREEN MANURES.

It is believed by some, that the best kind of vegetable growth for turning in, in the form of green manures, is Indian corn sown broadcast. If it be intended to apply lime to the land, it would be well to do so the fall before. Then as early in the spring as circumstances will permit sow corn broadcast, say three or four bushels to the acre, and as soon as it has grown as high as it can be conveniently turned under with a deep working plow, turn it under, and immediately sow another crop in the same way, turning that under as before, but with a medium plow run crossways of the previous furrow. In the middle and southern States, three crops can thus be turned under in one season. It is believed that no system of manuring or renovation, except the heaviest application of stable manure, can compare with this plan in its results. If the land be very poor the first crop will be very light, but light as it may be it will yet add a considerable portion of the elements of vegetable nutrition to the soil; and thus the second crop will be greatly improved, and the third will be all that can be desired. It is believed that in this way four times as much improvement will be effected in one season, as can be by means of clover in three or four years. For this purpose farmers in the north should use the fall kinds of southern corn, as being of more rapid growth and furnishing vastly more matter for the soil.—*Albany Cultivator.*

CIRCUMSTANTIAL EVIDENCE.—I have heard some very extraordinary cases of murder tried. I remember, in one where I was counsel, for a long time the evidence did not appear to touch the prisoner at all, and he looked about him with the most perfect unconcern, seeming to think himself quite safe. At last the surgeon was called, who stated that the deceased had been killed by a shot (a gunshot) in the head, and he produced the matted hair and stuff cut from and taken out of the wound. It was all hardened with blood. A basin of warm water was brought into Court, and as the blood was gradually softened a piece of printed paper appeared—the wadding of the gun, which proved to be half of a ballad; the other half had been found in the man's pocket when he was taken. He was hanged.—*Lord Eldon's Note Book.*

PRUSSIA AND THE SLAVE TRADE.—We learn from a continental journal, that in consequence of a convention concluded between the five great Powers on the 20th of December, 1841, for the suppression of the slave trade, the Prussian Government has published an ordinance, by virtue of which the captain, supercargo, and the first pilot of every ship convicted of being engaged in the slave trade are condemned to hard labor for a period varying from five to twenty years. The same punishment will be inflicted on the owner, the insurer, or on any person advancing funds, knowing the destination of the vessel. The crew are to be liable to an imprisonment of from six months to five years, if it be proved that their operation in this trade has been voluntary.—*Transcript.*

WARREN LADIES' SEMINARY.

THE Fall Term of this Institution will commence on Wednesday, the 16th day of October.
Applications for admission may be addressed to
A. M. GAMMELL, *Principal.*
Warren, R. I., Oct. 4.

GENUINE BUFFALO OIL, to promote the growth and beautify the hair. See that you get the genuine. This preparation gives a lustre to the hair, causes it to curl beautifully, prevents its falling off, removes the dandruff. It has been proved to be far better than any vegetable preparation—creates a moisture which is desirable to a beautiful head of hair. For genuine see that "Buffalo Oil" is stamped on the glass bottle; also the wrapper is signed by the Proprietor, WM. BROWN. Price 25 cents a vial. For sale at 481 Washington street; also retailed by all the Druggists and perfumers in Boston, Providence, Lowell, Salem and New Bedford. Oct. 11.

THE CLAY CODE, or Text Book of Eloquence, a collection of axioms, sentiments and remarkable passages on liberty, government, political morality, and national honor, gathered from the public speeches of Henry Clay, edited by G. Vandenhoff, Professor of Rhetoric.

CHRISTIAN BALLADS. The Illustrated Book of Christian Ballads and other Poems, a superb volume, beautifully published for the holydays, with an illuminated title in gold and colors.

THE ECHO, or Borrowed Notes for Home Circulation, by Charles Fenno Hoffman, author of Greyslaer, &c. &c., price 37 1-2 cents.

BOOK FOR LADIES. My Crochet Sampler, by Miss Lambert, authoress of Hand-book of Needlework, &c., with numerous illustrations.

This day published and for sale by WM. D. TICKNOR & CO., corner of Washington and School Sts. Oct. 11.

RHEUMATISM AND GOUT, SPRAINS, Swelled Joints, Contraction of the Chords. The only remedy that should be used is Hews & Kitridge's Nerve and Bone Liniment—it has been known for many years to be the most popular remedy.—Call for Hews & Kitridge's Nerve and Bone Liniment, this being the genuine article. It is put up in oval vials, the name is stamped in the glass. For sale by WM. BROWN, 481 Washington street; Jos. Kidder, corner of Court and Hanover streets; also retailed by all Druggists.
Oct. 11.

FALL AND WINTER GOODS.

DANIELL & CO.

No. 201 Washington Street,

HAVING enlarged our establishment the past season, we have made extensive arrangements to receive the most valuable stock that we have ever before offered, and feel sure that we can offer inducements to purchasers equal to any in the city, as it respects new styles of Goods, and at as low prices. In our

SHAWL ROOM

We have all the new, rich and desirable styles of LONG AND SQUARE CASHMERE SHAWLS, and a full supply of every other kind of new and fashionable SHAWLS.

SILK DEPARTMENT.

NEW DRESS SILKS of all kinds, qualities and prices to be found.

EMBOSSED CENTRE TABLE AND PIANO COVERS.

The best AA THIBET CLOTHS imported, and all other kinds of CLOAK GOODS.

Black and blue black ALEPINES, of the most approved manufacture.

LINEN DEPARTMENT.

We have our usual large supply of all the best styles of LINENS, and as we have for many years paid particular attention to this article, we feel sure the kinds we offer will not fail of giving entire satisfaction. We have every width from 1 yard to 3 yards wide.

LINEN CAMBRIC HDKFS., HOSIERY AND GLOVES.

Mouseline de Laines, Cashmere Repts, Alpaccas, Gala Plaids, French and American Prints, and a great variety of other GOODS FOR DRESSES.

Rose and Whitney BLANKETS, QUILTS, and every other article of

Housekeeping Goods.

CASSIMERES, FLANNELS, COTTONS.

We have always on hand every article usually wanted for MOURNING, viz: Black Bombazines, Silks, Crapes, veils, &c.

As our facilities are equal to any in the Trade, we are enabled to sell our Goods at the lowest price, *AND WE PLEDGE OURSELVES TO SELL AS GOOD A SHAWL, SILK, OR ANY OTHER ARTICLE, AT AS LOW A PRICE AS IT CAN BE OBTAINED AT ANY OTHER STORE IN THE CITY. PURCHASERS MAY FEEL SURE OF BUYING CHEAP, AS WE ALWAYS MARK OUR GOODS AT THE LOWEST PRICE THEY CAN BE SOLD FOR.*

ONE PRICE AND SMALL PROFIT,
is still our Motto. DANIELL & CO.,
Oct. 11. 3m 201 Washington St.

OPERATIONS ON TEETH.

DR. FLETCHER, Dentist, No. 6, Hanover Street, three doors from Court Street, Boston, continues to perform all operations, necessary for the health and beauty of the teeth, in the best possible manner.

TEETH FILLED with the best of Gold and made permanently good, if not too much decayed. Also, Teeth filled with any other substance in use, that the patient may wish, or the case require.

MINERAL TEETH INSERTED on Gold Plates or Pivots, from a single tooth, to a whole set. Upper sets inserted on the principle of Atmospheric Pressure.

Teeth Cleansed, Extracted, &c. Terms moderate, and entire satisfaction warranted. Teeth examined free of expense. tf May 17.

HARDWARE AND HOUSEKEEPING GOODS WAREHOUSE,

336 Washington Street, Boston, Chickering's Building, a little South of Lamb Tavern.

HENRY E. LINCOLN, Importer of HARDWARE, CUTLERY and BRITANNIA WARE, and dealer at Wholesale or Retail in WOODEN, TIN and FANCY HOUSEKEEPING WARES. *Carpenters' Tools and Building Materials.* Piano-Forte Screws, Pins, Wire, Castors, Stool Screws and Locks. Bakers, Furnaces, Stoves, Fancy and Feather Dusters; Brushes, Brooms, Baskets; Door, Coach and Table Mats; TRANSPARENT & OTHER WINDOW SHADES, with Cord and Tassels, &c. &c., embracing a largely assorted stock of Housekeeping Goods.

Agency for Pike's celebrated "Egyptian Cement," a superior article for mending Broken Ware.

H. E. L. has a printed Catalogue, for the use, especially, of those who are purchasing Housekeeping Wares, which will be found of great convenience.

Country Traders supplied on the most reasonable terms.

☞All articles warraured as good as represented.

P. S. ENAMELLED KETTLES and PRESERVE PANS, TEA TRAYS, and the *latest styles* of DIXON'S TEA and COFFEE POTS recently received.
Sept. 13. 3m

STOVES—STOVES—STOVES.

THE subscriber would solicit the attention of individuals about to furnish themselves with either COOKING, PARLOR, OFFICE, SHOP or other STOVES, to his large stock at the CHEAP STOVE STORE, No. 44 Congress Street, a few doors north of Water Street.

This stock embraces a very large assortment of most of the best patterns of STOVES now in use, and will be sold at prices to satisfy the most economical.

Individuals having HOT AIR FURNACE PIPES which require cleaning out, repairing, or new ones substituted, will find workmen at this establishment, who are perfectly familiar with all such work.
L. STETSON BATES.
Sept. 6. 17w

LADIES

I HAVE now in store one of the most extensive stocks and the largest variety of FUR GOODS to be found in New England, for the WHOLESALE and RETAIL trade.

Any style of Muffs, Boas, Tippets, &c. made to order at short notice. Your attention is respectfully invited at the old stand 173 Washington street.
Sept. 13. W. M. SHUTE.

CHURCH MUSIC.

CARMINA SACRA, or Boston Collection of Church Music; by LOWELL MASON. Published under the sanction of the Boston Academy. The extensive use this work has enjoyed the past season, is deemed the strongest evidence of its worth. Wherever it has been introduced it is believed the music of the church has been improved. The beauty, vigor, and style of the music has a tendency to create new life and zeal in the choir, and to interest the congregation more and more in this important part of public worship.

For sale by J. H. WILKINS and R. B. CARTER.

☞ The BOSTON ACADEMY'S Collection, likewise for sale as above. 6w Sept. 20.

FARM FOR SALE OR EXCHANGED
FOR A GOOD HOUSE IN THE CITY.

SITUATED in the pleasant town of Pembroke, Mass., containing about 30 acres of prime Land, under a good state of cultivation, well walled, with a two story House well finished, Barn with cellar, and about 150 loads of manure in it, chaise house, shed and shop, a young orchard just beginning to bear. Meetings, schools, mills and stores are as handy as in any town in the State. Any one who wants a pleasant country seat will do well to call on I. R. PRUDEN, at No. 50 Long wharf, as it will be sold at a bargain.

☞ I. R. PRUDEN, at No. 50 Long wharf, will be happy to see all his old friends and customers, and accommodate them with Codfish, Mackerel, &c.
May 31. tf

COPARTNERSHIP NOTICE.

THE subscribers have this day formed a connection in business under the firm of *Smith, Rogers & Davis*, for the purpose of conducting the Wholesale Dry Goods business, and have located themselves at No. 30 Milk Street, where they will be happy to see purchasers by the piece or package.

THOMAS P. SMITH.
DANIEL H. ROGERS.
DANIEL C. DAVIS.

Boston, Sept. 27, 1844.

N. B. T. P. Smith would inform his friends and customers, that he has removed from his old stand at the corner of West and Washington Streets, to No. 30 Milk Street, where he will be glad to see them and introduce them to the above firm. Those of his old customers who purchase by the piece, he would respectfully solicit to continue their trade with the firm.
Sept. 27. 8w

WOOD, BARK, COAL, AND HAY.

500 Cords Nova Scotia Wood.
200 do do do Rock Maple Wood for Air-tight Stoves.
100 Cords South Shore and Portland Oak.
100 do Pine Wood.
50 do Hemlock Bark.
1000 Tons Red and White Ash Coal for Furnaces, Grates, Stoves and Ranges.
200 Chaldrons Newcastle, Sydney, and Scotch Coal.
100 do fine Sydney and Pictou Coal, for smiths, and Steam Engines.
50 Tons Hay, for retail or shipping.

For sale by MOSES FRENCH, Jr., Maine Wharf, Broad Street, near the bottom of Summer St.
Oct. 4. 2m

NEW BOOKS.

THE Bird Book, with beautiful embellishments. The Habits and Manners of Birds are illustrated, in prose and poetry.

The Boy's Token, with *eight* lithographic prints, in tint, with ornamental borders.

The Girl's Token. Illustrated like the above.

Just published and for sale by the Am. S. S. Union, at their Depository, No. 5, Cornhill.
Oct. 4. WM. B. TAPPAN, A'gt.

RAY'S Medical Jurisprudence, new edition, with additions, just published, and for sale by WM. D. TICKNOR & CO Oct. 11.

PROUTY & MEARS
MASSACHUSETTS PREMIUM PLOUGH.

D. PROUTY & CO., continue to manufacture PROUTY & MEARS' PATENT *Centre Draught Ploughs*, and they have added to their already extended list, several new patterns, combining new and important improvements, adapting them to all the different qualities of soil, and the various systems of culture; especially to an approximation to the *spade labor system*, which is admitted to be the *perfection of good husbandry*—and why? For the reason, that at one operation it perfectly turns the mass, of whatever depth; covering all vegetable and other matter lying on the surface, leaving the furrow slice in a fine, lively, friable state, crushing its hard lumps and disarranging its particles, thereby elaborating its food for plants. Hence as but one ploughing is requisite, the proper moment may be taken for its performance, when the seed bed will be found to be in far better condition than after the protracted labor of two or three cross-ploughings and harrowings.

Their castings are of a superior quality, both in workmanship and materials. By using *pure iron* and an improved process of melting, they offer castings of *less weight*, possessing

SUPERIOR STRENGTH AND DURABILITY,

which with *chilling the points, wings*, and *landsides*, and the excellent quality and finish of the wood-work, renders their ploughs, in every respect, the very article which the wants and interest of the farmer demand.

The high character of the Centre Draught Plough, abundantly sustained by a continued and extended patronage, is in perfect accordance with the decision of an able and impartial committee of the Massachusetts Agricultural Society, in awarding to the inventors the sum of $100, the *highest* premium ever given in this country for doing the best work with the least draught, in a trial open to the whole Union, running its natural course, inclining to keep its true position without any effort of the ploughman, and turning a furrow one foot wide and six inches deep, *with a draught of only 294 pounds*, in compact and well swarded land, being much the easiest in draught of any plough of which we have any report.

Besides the great State premium of Massachusetts, the Centre Draught has taken the high premiums in New York, Pennsylvania, Delaware and Maryland.—Last fall, at four trials, where the Plough was the particular object for experiment, it took the highest premiums in four different States. At the County Ploughing Matches, their performance was the admiration of our best farmers, and premiums too numerous to mention were awarded for the excellent work done by them; but the trial in Northampton, last fall, is worthy of a notice, where "in accordance with a regulation of the society, adopted to prevent favoritism, or any suspicion of it, in the adjudging of premiums, the Committee were not present during the ploughing, and consequently could not know at the time of deciding by whom any one of the lands was ploughed." There were at this trial 17 Worcester ploughs, and only 5 of Prouty & Mears, and yet to ALL THESE FIVE, PREMIUMS WERE UNANIMOUSLY AWARDED, and those of the *highest class*, though only eight were offered.

While the Centre Draught Plough is taking the *highest prizes* and gaining more and more in favor with farmers, disappointed competitors are boasting "loud and long" of small premiums awarded for the skill of ploughmen and their well trained teams, or won by *extraordinary exertions*, on fields where there was *no competition*; and they have raised the frequent cry of "Centre Draught Humbug," by which it is evident that the busy hum of public opinion, expressing the real merits of these ploughs, is a kind of *mysterious Centre Draught*, continually buzzing in their ears, with a consciousness of its truth.

MISREPRESENTATIONS have also been made in regard to the trials in Essex County, by publishing statements and tables *manufactured* for the purpose, giving to their ploughs an advantage which the Report of the Committee did not exhibit, and which called forth from them the following severe rebuke, AS SHOWN BY THE REPORTS OF THAT COMMITTEE IN 1842 AND 1843 —"We hope they will have the fairness to take all the facts into view, and not a garbled selection, as has sometimes been done, and thereby entirely misrepresenting the impressions intended to be made by the Committee."

The Centre Draught Plough still stands unrivalled, bidding defiance to all competitors, and so it will, as we have at our command the best practice, science, skill and ingenuity, necessary to effect any improvement of which it is susceptible, and we give constant attention to the subject.

Constantly on hand, Shares, Landsides, and Mouldboards of most Ploughs in use, and Farming Implements of all kinds.

Also Grass, Field, Garden, and Flower Seeds.—Dealers and others supplied on favorable terms.

FARMERS' WAREHOUSE,
Nos. 19 and 20 North Market & 20 Clinton Sts
June 14 tf

HIGHLY IMPORTANT.

ALL discoveries in dental science, whether mechanical or surgical, that tend to a practical improvement in that branch of surgery, should be made known by all proper means, that the public may avail themselves of the benefits derivable from them. The luxuries of life, connected with other causes, either local or constitutional, have made such sad inroads upon the number and health of our natural teeth, as to make it an important study with the dental profession, to substitute others in their stead, in a manner the least objectionable. Objections of much weight have been urged against artificial teeth on plate, from the well known fact, that large portions of brass and copper are contained in the solder, that is used, to connect the teeth with the plate. The impurity of this composition is seen after a short time wearing, in a change of its color to a dark, dirty appearance, attended with a brassy taste. But this is not the greatest evil. The connecting of not less than four different metals in the mouth, produces a galvanic action, which tends directly to impair the general health of the gums, and consequently, to affect unfavorably the remaining natural teeth. Dr. S. Stocking, surgeon dentist, has succeeded in making such improvements in the manner of setting artificial teeth on plate, as to entirely obviate every objection that can be urged against them; the solder used by him being of equal purity with the plate, and warranted to neither change its color, or produce the unpleasant taste of brass and copper while worn. An improvement of great importance has also been neatly made by Dr. S. in the manner of adapting the plate to the mouth, with such fastenings as will admit of the whole work being removed, and then replaced again at the pleasure of the wearer, with as much convenience, as a glove can be taken from the hand, or a ring from the finger, and then replaced again; and yet, when on, are firm, easy, and inoffensive. These are improvements of such practical value, as to commend themselves to the consideration of all who may wish or desire artificial teeth. During the two past years, not less than 15,000 teeth that had become painful by reason of the exposure of the dental nerve, have been successfully treated by Dr. S. by first destroying the nerve and living membrane of the tooth, with his celebrated anodyne, without pain, and then filling them. As there is a general disposition with people, to defer all necessary operations on their teeth, until compelled to it by severe pain, it is most respectfully urged, that all teeth be immediately filled, where decay has commenced, before the general health of the tooth becomes seriously affected; and if properly done, the tooth is safe for life. The proper filling for such cases, is unquestionably the purest gold. The usual method of setting teeth on wood pivots, is found by experience to be objectionable, as the pivot, from its nature, is too liable to become spongy, weak and offensive, and in a few months breaks entirely off. An improvement of great value, has been adopted by Dr. S. by substituting gold and silver pivots, which make them ten-fold more firm, lasting and inoffensive.

Dr. S. continues the use of his justly celebrated Parisian instruments for the extraction of ulcerated teeth, stumps, and roots; and can assure the public, that in the hands of one who understands their use, with the experience of twenty-five years; success must ever be the result.

TERMS.—For an entire upper and under set of artificial teeth on plate, from $50 to $100. For an entire upper set of fourteen teeth on plate, confined by atmospheric pressure, from $25 to $50. For two or more teeth on plate, confined to the natural teeth by clasps, from $2 to $4. For setting on gold and silver pivots, from $1 50 to $2 50. For filling common sized cavities with gold $1. For filling with silver, platina, tin, and all other fillings, from 50 cts. to $1. For cleansing and polishing $1 to $2. Extracting 25 cents. All operations warranted. Examinations and advice gratis. Office, No. 266 Washington Street, corner of Avon Place, Boston. 1y May 24.

THE PROPRIETORS OF THE QUINCY HALL CLOTHING ESTABLISHMENT, over the new Market, Boston, respectfully invite the attention of the readers of this paper, to one of the largest assortments of *CLOTHS, CASSIMERES, VESTINGS, and READY-MADE CLOTHING*, ever offered for sale in this city—by the package, piece, or at retail. Hundreds of packages having been purchased before the rise, we shall endeavor to supply our friends and patrons at last year's prices.

Purchasers from the *South and West*, and the public generally, are requested to call and examine our stock.

Every article appertaining to a gentleman's wardrobe can be found at this establishment, at prices that cannot but please. Obliging salesmen, experienced and faithful cutters and workmen, are always employed. *Terms cash*, and no deduction from prices.
June 28. tf JOHN SIMMONS & CO.

PIANO FORTES.

THE Subscribers have formed a co-partnership under the firm of HALLET, DAVIS & CO., for the purpose of manufacturing Piano Fortes; and having taken the stock and stand of the late Brown & Hallet, 293 Washington street, Boston, would beg leave to say to our friends, and all others who may purchase instruments of us, we are not only determined to maintain the high reputation which has been bestowed upon this manufactory in past years, but by our united and personal attention to business, to make such improvements in point of tone, style of finish, and durability, that the public will be satisfied our instruments are equal in every respect, if not superior to any made in this or any other city; and we can, and will sell first rate instruments, upon as reasonable terms as any other makers; and every instrument made by us will be warranted, and if it does not prove as good as recommended, it will be made so at our expense, or the money refunded to the purchaser.

RUSSEL HALLET,
GEORGE H. DAVIS,
July 19. 1y HENRY ALLEN.

CHURCH BELLS.—The subscribers continue to cast at their foundery in Boston, Church Bells of any weight required—having great facilities in the business are enabled to cast bells of perfect harmony and evenness of tone. Persons about purchasing will find it for their interest to call on us as we are selling them at an unusually low price. Orders by mail or otherwise will meet with prompt attention.
HENRY N. HOOPER & Co., Copper Dealers and Founders, No. 24 Commercial St.

1844. Improved Eagle Ploughs, 1844.

MANUFACTURED BY
Ruggles, Nourse & Mason,
And for sale at the Manufactory in Worcester, and at their
AGRICULTURAL WAREHOUSE
AND
SEED STORE,
QUINCY HALL, BOSTON.

RUGGLES, NOURSE & MASON, have added to their extensive assortment of plough patterns, several sizes with *new* and *important improvements*, and have by means of machinery, introduced such uniformity in the structure of their ploughs, that all those of the same class being exactly of the same form and dimensions, all parts of the *wood* as well as iron, may be replaced with a facility that could not otherwise be attained.

In 1843 the Trustees of the Essex County Agricultural Society considering the *plough* the most important implement in agriculture, offered premiums for the *best plough*, under the direction of a most able committee, consisting of *Moses Newell, J. W. Proctor, Wm. Sutton, Asa F. Newhall*, and *Andrew Dodge*, Esqrs., a most thorough and persevering trial was had at Salem in October last, occupying two days. The committee in their report say,—"In testing the quality of a plough, the power by which a plough is moved, the ease with which it is handled, and the manner in which it completes the work, are prominent points for consideration." And after giving a statement of the first day's trials, at which there were 17 ploughs presented for trial, and giving the names of those who held the ploughs they say,—"As so much depends on the skill of the person *holding* the plough, the committee were at a loss to know what proportion of the merits of the work was to be attributed to the plough and what to the ploughman; and as there appeared in some instances an effort to enlarge the work beyond the natural powers of the plough, the committee requested the competitors each of them to produce two ploughs, one of large and one of medium size, to be tried on a subsequent day; the smaller size to turn a furrow 12 inches wide and 7 inches deep; the larger size to turn a furrow 14 inches wide and 7 inches deep. The examination of these ploughs took place on the 24th of October. The ploughs were held by members of the committee." The following is a copy of their table [*for the authenticity of which we refer the public to the report of the Committee,*) showing the comparative amount of power in pounds required to operate the different ploughs:

MEDIUM SIZE PLOUGHS.

Winslow of Danvers,	462 lbs.
Prouty & Co. Boston,	425 lbs.
Ruggles & Co. Worcester,	412 lbs.
Howard, Hingham,	412 lbs.

LARGE SIZE PLOUGHS.

Winslow,	512 lbs.
Prouty & Co., Sod A.	487 lbs.
Ruggles & Co., Eagle No. 3,	425 lbs.
Howard,	450 lbs.

In speaking of the Improved Eagle plough, to which they unanimously awarded the highest premium, they say,—"As near as we can ascertain, this plough combines all the good qualities manifested in either of the others, with some peculiar to itself;" and "further, our attention was particularly called to the *quality* of the castings on the ploughs of Ruggles & Co., their *finish* and *durability*." "Their appearance certainly is more perfect than any thing we have elsewhere seen."—"The process of *chilling* the *points*, the entire *edge* of the *share*, and *flange* or *base* of the *landside*, gives a permanence and durability to the work that renders it of a decidedly superior character." "And we think there is no hazard in saying the value of the parts thus made, is more than doubled by the process."

At the same Society's Ploughing Match, held at Andover Oct. 3, 1843, where there were forty-four competitors, nine of the ten premiums were awarded to ploughman using ploughs made by Ruggles, Nourse & Mason.

At the Ploughing Matches held in Massachusetts the same year, forty-three premiums were awarded to ploughman using ploughs made by R. N. & M., twelve of which were the highest premiums awarded in the counties of Essex, Middlesex, Worcester, Plymouth, and Bristol.

At our Warehouse may be found the most extensive and complete assortment of AGRICULTURAL and HORTICULTURAL IMPLEMENTS to be found in the United States, embracing every tool used in the cultivation of the farm and garden. Also a large and well selected assortment of Field, Grass, Garden and FLOWER SEEDS, all of which are offered at wholesale or retail, at prices which cannot fail to suit the purchaser.

Also, PLOUGH CASTINGS, for repairing most kinds of ploughs in use.

Dealers supplied on the most liberal terms.
July 3. tf.

CHINA HALL,

No. 24, Hanover Street, 2d door from the Shawmut House, near Court Street, Boston. E. B. McLaughlin, by authority of the Legislature, will take the name of E. B. MASON. Having a store 82 feet deep, and the back hall 32 feet wide, with a large back store and packing room, he is enabled to keep one of the most extensive assortments of CROCKERY, GLASS, CHINA and BRITANNIA WARE, that can be found in this country. Having the advantage of importing his ware, he can sell at wholesale or retail, at the lowest prices. After a trial of twelve years in a cash business, he is satisfied that he can take the most comfort himself, and give the best satisfaction to the public, by continuing the same course.

Just received and on hand the newest and best patterns of China Tea setts, blue and brown printed, white China glazed Dinner and Tea setts; all kinds of common Crockery, cut and common Glass, Knives and Forks, Spoons, Casters, &c., &c. Cash purchasers are invited to examine this stock and judge for themselves.
July 22. tf

WATERMAN'S PATENT
PNEUMATIC SHOWER BATH, AND IMPROVED BATHING PAN.

THOSE about to adopt the healthy practice of daily ablution, will find the above the easiest, cheapest, and quickest method of performing the operation.

Those on the eve of house-keeping will find at this establishment every thing appertaining to the kitchen department, with catalogues to facilitate in making their selection, and are respectfully invited to call.

NATH'L. WATERMAN.
Nos. 85 Cornhill, 6 Brattle, & 73 Court Streets.
April 12. 1y

LUTHER HOSMER.

TEMPERANCE RESTORATOR, No. 51 NORTH MARKET STREET, Boston.

L. H. having taken the above Cellar, will keep a variety of Refreshments, Puddings, Pies, Cakes, Coffee, Tea, Fruit, &c., and provide HOT MEALS, at all hours of the day. All persons who may desire to procure meals or refreshments, will find this a neat and convenient place. tf Feb. 23.

ROBBINS & CO. Furniture Dealers, Upholsterers Mattress and Mahogany Chair Manufacturers, No 43 Blackstone Street, Boston.
C. L. ROBBINS.
C. CARLISLE. 1y May 10.

GEORGE COOLIDGE,

(Late Foreman of Mr. S. N. Dickinson's extensive Printing Office.)

HAVING established himself in business at No. 57 Washington Street, is prepared to execute every description of

BOOK AND JOB PRINTING.

Cards, Billets, etc. executed on the ROTARY PRESS, in a style of unsurpassed excellence.

All orders will be personally and promptly attended to. Terms low. 1y Boston, Aug. 9.

FORD'S EATING HOUSE!
No. 2 Wilson's Lane.

MEALS are served up at this establishment, at all hours, from 6 A. M. till 9 P. M. Sundays excepted. Persons transiently visiting the city, will find this a convenient and economical place of resort, to procure, at a few moments notice, whatever refreshment may be desired that the market affords.

This establishment has no connection with any other in the city.
March 31. tf

HISTORY OF AMERICAN MISSIONS.

THE HISTORY OF AMERICAN MISSIONS TO THE HEATHEN, *from the Commencement to the Present Time.* Under the superintendence of the Rev. Messrs. JOSEPH TRACY and SOLOMON PECK. This valuable work, containing 726 octavo pages, is for sale at the Christian Watchman office, No. 5 Washington street, at the remarkably low price of $1,50 per copy, handsomely bound. There are on hand about two dozen copies. istf Feb. 2

CHRISTIAN WATCHMAN.

☞ Published weekly, by NICHOLS & CROWELL. Office, No. 5 Washington St., and 60 Brattle Street each entrance three doors from Dock Square.

☞ The price to single subscribers is $2,50 per annum, if payment be made within *six weeks* after the commencement of the year, or $3,00 at the close of the year.

☞ Companies in the country may receive five copies for $10,00, *provided* the whole business of supplying the company is done by one person, and no account is kept by us except with him, and provided the pay is *strictly in advance.*

☞ Local agents in the country, by becoming responsible for ten or more copies, and doing all the business of their companies, shall be entitled to ten per cent. of all the money which they collect and pay over to us.

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CHRISTIAN WATCHMAN.

NICHOLS & CROWELL, PUBLISHERS. OFFICE, 5 WASHINGTON STREET---3 DOORS FROM DOCK SQUARE. WILLIAM CROWELL, EDITOR.

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THE WATCHMAN.

The Future Life.---No. 4.

THE INTERMEDIATE STATE.

"Tell me, ye that strive in vain to cramp and dwarf the soul,
Wherefore should it cease to be, and when shall essence die?
It is,—and therefore shall be,—till just obstacle opposeth:
Show no cause for change, and reason leaveth to continuance.
The body verily shall change; this curious house we live in
Never had continuing stay, but changeth every instant:
But the spiritual tenant of the house abideth in unalterable consciousness.
He may fly to many lands, but cannot flee himself;
The soil wherein ye drop the seed, by suns or rains may vary;
But the seed is the same; and soul is the seed; and flesh but its anchorage to earth.
The machine may be broken, and rust corrode the springs: but can rust feed on motion?
Worms may batten on the brain; but can worms gnaw the mind?
Dynamics are, and dwell apart, though matter be not made;
Spirit is, and can be separate, though a body were not:
Power is one, be it lever, screw, or wedge; but it needeth these for illustration:
Mind is one, be it causal or ideal; but it is shown in these.
The creature is constructed individual, for the trial of his reasonable will.
Clay and soul, commingled wisely, mingled, not confused:
As power is not in the spring, till somewhat give it action,
So, until spirit be infused, the organism lieth inergetic."
[*Prov. Phil.*

Nothing can be discovered in the whole phenomenon of death that militates against the idea of the soul's surviving the wreck of matter. The evidence for the existence of spirit, is even more conclusive than that for the existence of matter. What the original, or fundamental essence of either of them is, we know not. Only certain of their attributes are known to us. It is not conceivable that these qualities, such as extension, solidity, figure, weight, can subsist as independent bodies. There must be some substratum in which they all inhere. Again, thinking, feeling, remembering, anticipating, are attributes, or actions, which lead us at once to the supposition, that there must be an agent to which they are all to be referred. These attributes of spirit and matter are as unlike each other as possible. As these and such like qualities constitute all that we know of them, it would be extremely absurd for us to say, that the original essences of these bodies or substances, are one and the same, or bear to each other the remotest resemblance. So distinct are they so far as we know them, that nothing whatever, that is ascertained to be true of the one, can be inferred to be true of the other. From the necessity of the case, all those passages in the Bible, which represent the soul, as dying, being burned, or consumed into smoke, must be interpreted very differently from like expressions, when the body is the subject.—The body, the sword may kill, the water drown, or the fire consume, but no material substance can reach the soul. Whatever is material men can destroy. But our Saviour has taught us not to fear them who kill the body, but are not able to kill the soul.

It does not follow, indeed, from any thing we know of the physical nature of the spirit, that it will certainly survive the body. But we can discover nothing in the dissolution of the body that should lead us to anticipate the extinction of the spirit.—There is nothing absurd or contradictory in the supposition that it may exist and be conscious, when the body will be mouldering in the grave.

The immortality of the soul may be argued with good effect, from its moral relations. But this could not facilitate our present inquiry. For these moral relations may be sustained unimpaired, and there may be found an adequate purpose to be answered by the displays of the Divine wisdom and power in the formation of the human soul, though there should be for a season, a suspension of consciousness. The only advantage that we can expect from sound philosophy in this case is, that it will not depose against us, when we shall attempt to prove a conscious existence between death and the resurrection.

The best and the wisest of heathen philosophers could see nothing irrational in the idea of a disembodied spirit. They had a hope, though attended with the most distressing doubts, that they should, when disconnected with flesh, be raised to a higher life.

The sacred writers distinctly recognized a difference between spirit and body. The testimony of Jesus has already been advanced, that the body men can kill, but the soul they cannot. According to Paul, the body is not ourselves; it is only the tent in which we lodge for a while. Such also was the idea of Peter, as is evident from the following passage, "*I think it meet as long as I am in this tabernacle,*" &c. From the doubt that Paul entertained, whether it was in the body, or out of the body, that he was raised to the third heaven, and saw there things unspeakable, it is very obvious that he thought the soul could exist and act without the body.

Now the question is,—is there any direct and positive evidence that such in fact will be the case? We shall rely chiefly on the New Testament, and shall refer to the Old only so far as it is capable of increasing the value to be attached to the testimony of the New. It must be freely admitted, that while the New Testament is not silent on this subject, the amount of the information it affords us, is quite small. If the importance to be ascribed to a doctrine were to be measured by the frequency with which it is mentioned, or the fullness with which it is discussed, the subject now under consideration would not deserve so much attention. Once I thought that such was the rule we were to follow; but I have since seen the fallacy of it. The sacred writers acted on precisely the same principle as every conscientious and able minister of the gospel does now. Some subjects they passed over slightly, not because they were of less practical value than others, more fully treated, but because they were generally better understood. In the language of Paul, they leaving the principles, or alphabet, of the doctrine of Christ, passed on to truths farther removed from common comprehension.

We shall, therefore, inquire in what state the Saviour and his apostles found this doctrine.

1. The Hebrew language, as long back as we have any knowledge of it, was furnished with a word, (Sheal) of precisely the same import as our phrase, "Intermediate state," always translated in the Septuagint by a word (Hades) invariably used by the Greeks and the New Testament writers, to designate the world of departed spirits. The English language has no single term equivalent to it. In our version it is rendered sometimes *grave*, at other times, *hell*. But as Dr. Campbell conclusively shows, it never means either one or the other of them. It is the great unknown; the common receptacle of all departed spirits, both the good and the bad. It is not conceivable that a word of such import should be in common use, and the corresponding idea be unknown.

2. It is highly probable that the Israelites brought necromancy—the art of consulting departed spirits—with them from Egypt, as such a practice was straightly forbidden by Moses. Yet in the time of the Judges the art was extensively practiced. Saul, in the early part of his reign, banished all the necromancers from the land. In his extremity, however, he consulted one of these persons, who at his request, brought up to him from *Sheal* the spirit of Samuel. The sacred historian, evidently believed that it was the soul of the prophet in very deed that the woman raised up. This event is alluded to in the Apocrypha as a veritable fact. Josephus treats it as such. How the transaction is to be understood is not of any importance to our subject. Sufficient for us is it, that it was then and afterwards believed, that the soul of Samuel was conjured up from under the earth.—The art was flourishing in the time of Isaiah. The people, it seems, to a great extent, forsook Jehovah and sought responses from magicians,—'And when they will say unto you, Consult the necromancers and the wizzards, who whisper and sigh,"—giving their responses in a low slender voice, in imitation of ghosts. Such an art as this, obviously, could never acquire any ascendency over a people who did not believe in the separate existence of spirits.

3. Some of the most striking figures of the prophets were derived from the doctrine we are now considering, as the following—"On thy account *Sheal* from beneath is thrown into vehement commotion, to meet thee coming; for thee it rouses up the shades, all the princes of the earth; it causes all the Kings of the nations to arise from their thrones." If such a belief respecting departed spirits, as we have supposed, was not the prevailing creed of the people, this bold and thrilling figure would appear most absurd.

4. It is directly asserted that when the body returns into the dust as it was, the spirit will go to God who gave it.

As time advanced, light on this subject accumulated. It gained a firmer hold on the public mind. In our Saviour's time, the Pharisees, who of all the religious sects then existing, had the greatest influence among the common people, held this doctrine. In the book of Enoch, as quoted by Prof. Stuart, and supposed by him to be a fair index of the views generally entertained about the commencement of the Christian era, is the following passage—"Enoch is represented as taken by his conducting angel to see the place where the souls of the wicked are kept. Of them it is said. Abundant is their suffering until the time of the great judgment, the castigation, and the torment of those who continually execrate, whose souls are punished and bound there forever."

It belonged essentially to the mission of Jesus to enlighten the world in regard to this doctrine. If, indeed, there were no intermediate state, and if the idea of such a state had never occurred to mankind, or, if it had occurred, it were incapable of affecting them, then it would be right for him to be silent. But the case, as we have seen, was entirely different. If in the circumstances he was placed, he had maintained silence, that silence we should be obliged to construe as an implicit avowal of the doctrine. But he gave to the prevailing belief his direct sanction. In answer to the cavillings of the Sadducees, he said—In the time of Moses, long after the patriarchs had departed from this life, God said in the present tense—I *am* the God of Abraham of Isaac and of Jacob. God can be an object of worship and trust only to living persons. These fathers of the people must, then, be living in the time of Moses; and if then, they are living still.—It is only in respect to the inhabitants of this earth that men die; in respect to God, all men are always alive.

This passage is quite sufficient to prove the doctrine of an intermediate state to be true. As most of the texts in the New Testament in addition to asserting the simple fact, convey to us also, some information respecting the state, as to enjoyment or misery, of departed souls, we shall defer the consideration of them till the next time.

D.

Religious Declension.

Our attention has been called to the Circular Letter of the Newport, N. H. Baptist Association, which is on the subject of the prevalent religious declension. This document, prepared, as we learn, by Rev. W. B. Jacobs, proposes to inquire into the causes of this deplorable state of things, and then to point out the remedy. The causes mentioned, are, the prevalent love of the world among Christians, political excitement, the influence of the modern Advent sentiment, the spirit of ultraism, and the reaction of former excitement. The writer uses very plain language in describing scenes which have been enacted in that region, and in warning against evils which have wrought effects so injurious in that Association as well as elsewhere. We copy for the consideration of our readers, his remarks under the last head, and the remedy which he proposes.

The last cause of religious declension we will mention, is the present reaction of former excitement. And this, after all, we consider the great cause of all. We do not, however, refer to all religious excitement, with the design of objecting to the whole. You cannot have too much excitement about sin and the importance of the gospel as the power to remove it from the individual, the church and the world. We refer to artificial excitement, which consists in a machinery of means devised by men for this purpose,—means that in the issue act upon the animal man instead of the spiritual, and crowd the church with men and women as Christians, when nothing more has been done than to arouse their sympathies and passions. And what is this machinery and the result? The church have concluded that they must have a revival to enjoy an exciting occasion, call together multitudes, multiply their numbers, give themselves importance in the community, and then make a loud report to the world in the columns of a popular public journal. Thus they appoint a protracted meeting to continue for weeks, send off for an evangelist to preach on death, judgment, and eternity, and then invite every body to join in the scene about to be enacted. The wonderful preacher comes, the meeting commences, and the extraordinary means of grace, as they are called, are put in requisition, when, as by magic, the whole town are to be turned into Christians.—This eloquent divine calls on the whole church to awake, sustain his movement, and fully carry out whatever he sees fit to recommend, as if his "ipse dixit" clothed the injunction with unearthly authority. Then he attacks the impenitent, in their refuge of lies, as he terms it, and addresses them with all the personality and vulgarity in his power, by the use of all sorts of anecdotes, figures of speech, and frightful representations to be any where found: and all this he accompanies with every manœuvre for immediate effect. All of the same and different churches who do not rush to the rescue by this train of operations, are attacked also, and denounced in the most unmeasured terms, and thus, if possible, be forced to fall in, or in the refusal wither and die under the sentence of his reprobation. This course of things goes on for weeks and months, and as much longer as possible by every means, no matter what. This is the machinery, and the way it is kept in motion till it can move no longer. Now just analyze this process, and see if reaction, great and most fearful, must not in the nature of things, be the sure result. The minister of that people cannot continue to preach after this model, and always keep up an excitement,—thus his connexion with them must at once cease, that they may try something new and strange, the consequence of which is, at the outset, to entirely unsettle the ministry, and on their part to get up an itching ear, which the most gifted angel could not satisfy. The church, too, by such an exertion for day and night so long, must rest for months, if not years to come, to recruit both their physical and spiritual resources. But as they lay down their armor, stay at home, and begin to take their rest, the meetings fail in numbers and interest, till very soon all are discouraged, and only complain that "things are not as in days that are past and gone." Then follows the work of discipline—scores are found in the church who are not of it, who are the same as before they entered it, and who, for the honor of the cause, must be put out of it. Another effect is, the disgust of the whole affair, which overspreads the impenitent of the congregation, and the community at large. A current here at once begins to form from different streams, setting in upon the church with an increasing violence, which they in their exhausted state cannot resist. Besides all this, a church in this state rests on no foundation—they are mere creatures of impulse, always upon "the go" after something novel and curious, and are carried off with every "lo here and lo there" which floats along—and this is our very condition this very day, as churches all over the country. We are prostrate, lifeless, and struggling for the breath of life, because worn out with overaction, distracted by "isms," weary from discipline, and lost of our influence over the impenitent, who care not to attend so much as a prayer meeting. These are facts in the case, and exist from this very cause, and there is not a discerning man among us that can deny it. Not only are they before our own eyes, but they come to us from every true watchman upon the walls of Zion. Our own Watchman has just spoken out on this matter, by one of our most faithful and distinguished sentinels. He has recently travelled in New York and the New England States, and heard from other States of the Union, and from this very cause he represents them desolate and barren, as if burned over to a coal with wild fire. And as a general fact, the churches who are now alive, and prospering to any extent, are those that have not been visited with this scourge of the Almighty, brought upon us by the inventions of men. Fortunate indeed is it, if we know the great cause, and even now can learn from most painful experience.

II. The remedy. And here we shall only suggest a few general principles, as this would naturally suggest itself, while the causes of the evil in question have been pointed out.

One thing necessary for the removal of these causes, is repentance. Repentance we mean not only as the exercise of true sorrow at the wrong under consideration, but also as leading to reformation in conduct. If we have brought upon us this moral and spiritual dearth by our errors and sins, and we see and feel them, then the least God can require to our forgiveness is, that we repeat no more the same things. No less than this is the repentance of the gospel, the repentance of the seven churches of Asia, and the repentance of every age since, who would be restored to the Divine favor and blessing. If we have loved the world too much, have been absorbed with politics, have been shaken by the popular heresy, have taken too narrow views of our field of labor, and have resorted to artificial means for the conversion of the world, instead of the means appointed of God,—all this we should deeply lament, and do so no more.

2. We should carry forward a strict, thorough and impartial course of discipline in the church, without fear, impatience and discouragement. This false, combustible material has been some time accumulating, and it is now passing through the fires, to be made manifest and consumed. Painful as the work may be, yet let the work of purification go on without the least intimidation, till every dead element is entirely removed, and God will take care of the consequences. Let us ever bear in mind that our strength consists not in numbers or riches, but in our Christian character, our deep spirituality, our endearing union to Christ and one another, and our ardent attachment to the cause of the Saviour, which nothing can abate or interrupt. Impulsive, passionate, restless, self-willed members of a church, that have no stability of character, and are offended at every trifle, are but so many dead weights, which must be removed, and the sooner to the very last one to be found, the better for the true, permanent interest of the cause.

3. A constant effort should be made by pastor and people, to maintain a revival of religion. Look not for a revival once in two or four years, but all the time, as the result of exertion daily put forth, in connexion with your own minister. Let every pastor give his heart, his mind, and his whole power every way, to his own church and people, and let pointed, strong sermons be preached every Sabbath, and as he preaches in this manner, let him expect a blessing while he speaks and before he leaves the house. And as he pursues such a course, let the church attend faithfully on his ministry, and let united prayer go forth from every man as he comes, as he remains, and as he returns home, that God would give efficacy to his own truth in the great work of salvation. Let minister and people thus feel and act, and an apostolic, "Holy Ghost" revival will be the sure result. Thus it was in the first century, and thus it may be in the nineteenth century.

Revivals of Religion.

[Concluded from page 165]

But it may be said that this is the only way of increasing our churches; that unless we have evangelists, we have no additions. To this it might be answered, were this system common, the objection, we fear, would come to be true; for piety would be soon exchanged for physical emotion. But is the objection true? Then there is surely cause for alarm for the ark of Israel.—There must then be a grievous fault, either in pastors or people, or in both together. Let him who makes the objection, inquire where the fault lies.

Finally, if such are the dangers of revivals, what is to be done? How are they to be rendered a blessing to the church, such as the Holy Spirit intends, and how are they to be protected against the errors and consequent evils to which we have alluded?

In the first place, let us learn a lesson from the evangelists themselves. We think that they mistake the object of the Christian ministry; but, granting them their object, they pursue it commendably. They are thoroughly in earnest about it. They spare no labor. They shrink from no effort. They aim always at immediate effect. They deal in no generalities, but preach directly to the men before them, and bring the topic to bear at once, so that there is no possibility that an audience can mistake it. Every one feels that there is something for him to do, and to do now; and that he is losing a golden opportunity, if he delays the doing of it for a moment.

Now all this is worthy of commendation. There is always something which commands our respect in simple earnestness. Let us, then, be really in earnest in our work. Let us not be the first to complain of our labor, but let us give such proof of our ministry, that every one may see that our whole body, soul and spirit are fully engaged in it. Let us have no essays, mere discussions of abstract truth, but let us have sermons, persuasive orations, that shall always bring an audience to a pause. Let us aim at immediate effect on the consciences of men. Not that ultimate effect is to be lost sight of. Divine truth is a system, of which only a part can be communicated at a time. But every part of it is of practical application, and should be made to work its intended effect now, this moment, on the men directly before us. And whether we preach to sinners or to saints, let us aim, in every sermon, to leave an audience in some respects better, more thoughtful, more penitent men than we found them; and let us acknowledege ourselves to have failed, if this be not accomplished.

And let us preach, without ceasing, the great cardinal doctrines of the Reformation,—the depravity, and helplessness, and just condemnation of man, the atonement of Jesus Christ, justification by faith, the evidences of Christian character, and the necessity of personal holiness and habitual growth in grace. We proceed too much on the supposition that we and others understand these doctrines; hence we leave the great centre, the core of the system, and content ourselves with scaling off, here and there, a sliver from the circumference. In all this we grievously err. These doctrines are not understood. The people of God long for them. We rarely preach them, and still more rarely enter profoundly into them. If we preached them more, we should have more frequent revivals. If we preached them as we ought, why should we not have a continued revival?

And lastly, in respect to a revival, we may learn a practical lesson. We see that there is, at such a season, a danger of mistaking, and leading souls to mistake physical emotion for converting grace. This is, by all means, as we love the souls of men, to be avoided. Let us, then, on such occasions, beware of our danger. Let us forego the contemptible vanity of making large additions to our church. Let us rather seek to glorify God, by being the instruments of converting as many souls to Christ as we can. In order to do this, let us on such occasions address ourselves as much as possible to the consciences, and as little as possible to the physical feelings of men. It is the most solemn position in which a minister of Christ can be placed. On his conduct in this matter, the salvation of the souls of a multitude depends. He has no wisdom capable of directing him in so momentous a crisis. Let him, then, flee to the word of God. Let him present the unadulterated truth of the gospel. Let him abhor all additional doctrines, or motives, or measures, which the New Testament does not sanction. And let him mortify his pride yet more. When the people are crowding around him, and are disposed to attribute all efficacy to his prayers, and constitute him a sort of mediator with God, let him lie the lower in the dust, and tell them only the more pointedly the whole truth, that he is a helpless, self-condemned sinner, that he can do them no good, that the controversy is wholly between them and God, and that in the solitude of their own bosoms, with God alone, they must settle it. Instead of allowing them to lean on each other, spending their whole time in public and exciting assemblies, let him direct them to their Bibles and their closets. Instead of exciting their hopes and fears, let him arouse their consciences to a conviction of guilt and lead them by faith to the Saviour, always insisting that religion is a matter between God and a man's own soul; and that, in this case, above all others, the proud helpers will stoop under us; and that we, each one for himself, must submit to God through Christ, or perish forever. And in admitting members to the church, let him use a judicious caution. Let him, no matter how much the people may urge him to the contrary, let him be slow in admitting members to his church. That man must be either very inexperienced, or very dishonest, who asserts that he is able to judge of another's moral state, by a mere "relation of experiences." No man can form an opinion on such a subject, without knowing what effect the experience has on the practice. Time must be taken to observe this effect; and nothing but time will enable us to do it. If we act on any other principles, we may enlarge our churches, but there will very soon be no difference between the church and the world. And "if any man defile the church of God, him will God destroy."

For the Christian Watchman.

Boston Baptist Sunday School Union.

Extracts from the 15th Annual Report.

Your Executive Board in accordance with their Constitution would respectfully submit their Fifteenth Annual Report.—They would devoutly acknowledge the kind Providence of Him, whose we are, and whom we aim to honor in our individual and associated capacity. We would acknowledge that divine grace, which has caused us to unite our efforts in sustaining the truth, and in seeking the highest spiritual good of a portion of the youth in our midst. Our best services and their results are the legitimate fruits of that grace.

It is pleasant and cheering at this annual festival to bring together the representatives from each portion of the spiritual family within the limits of our city, and to learn the joys, trials and success of each. We are one, although collected at different points of the vineyard, and our success may be ascribed, in a great degree, to that union and Christian sympathy, which have ever existed in this body. A better acquaintance with the objects of our Union, and the facilities which it affords to benefit a large portion of our fellow beings would be gained by a more detailed account of each school than the limits of our report will admit. This knowledge would greatly increase our efficiency by enlisting the labors, prayers, and sympathies of many others. But we can do but little more on the present occasion, than present such general statements as have been returned by the superintendents or secretaries of their respective schools. From such information, it will be seen that the past year has not been marked by any special changes, nor by such distinguished blessings as it has been our happiness to record on some former occasions. Yet the view may humble us on account of our deficiences, and stimulate us to greater activity.

The school in Union Street contains 33 teachers and 253 scholars. Three scholars have died. Teachers' meetings are held for the study of the lesson once a week. "Our school," says their report, "for the last four years has been very changable; both as regards teachers and scholars. The records show that our scholars have changed nearly three times within the four years. This may be one reason why we have no conversions to report this year. We pray for better days to come."

The school in Baldwin Place embraces 48 teachers and 419 scholars. There has been one hopeful conversion and four have died. "Our school," says their Secretary, "has suffered some from a deficiency of faithful and punctual teachers. Still we have a choice band of devoted brethren and sisters, who seem determined to wear out in the service of their blessed Lord. A revival is what we need, it is what we desire and pray for."

The Charles Street school has 31 teachers and 205 scholars. "During the summer months," says their report, "our school in common with others, has suffered from the absence of teachers and scholars. But we have waited with patience their return, when we might again resume our work with better hopes of doing good. Our average attendance is about 135. With such a company of youth, their habits and characters unformed, their powers undeveloped, and their future history to be affected, perhaps decided, for weal or for wo, by our faithfulness or inefficiency, we cannot but be sensible of the interesting and responsible station which we occupy. We would that motives to action, and a deep sense of our accountability might urge us to that measure of effort and self-sacrifice, that importunity in prayer, which should bear some better proportion to the magnitude of the interest at stake."

The Federal Street school makes returns of 30 teachers and 205 scholars. One scholar has been converted. Many valuable works have been added to the Library. The question book in use throughout the school is Hague's Guide. The Superintendent has been absent in Europe for months, during which time, C. D. Gould has had charge of the school. This school has suffered greatly and is still suffering for want of teachers.

The South Boston school contains 39 teachers and 191 scholars. One class is composed of blind scholars from the Institution for the blind. A teachers' meeting is held once in two weeks for the study of the lesson and the transaction of any business which may come before them.

The Harvard Street school embraces 27 teachers and 400 scholars, being a decrease. "This falling off in numbers," says the report, "can be ascribed to no other reason than the lack of faithful teachers, who will be constant in their labors. The members of the school seem to be much interested, although the spirit of piety is low. Much has been done for benevolent objects.—Books have been sent to destitute schools. 200 dollars has been raised in money."

The Tremont Temple school has 26 teachers and 250 scholars. "Our school," says the superintendent, "especially the infant department and Bible classes, has increased in numbers and interest during the past year. Yet there are many youth among the thousands, who assemble with us on the Lord's day, who might be gathered into Bible classes and instructed in the truths of the gospel, provided the members of our church, who are qualified by age and experience to conduct such classes, would deny themselves, put on the armour, and enter heartily into the work. We feel deeply the need of the counsel, wisdom and experience of the fathers and mothers in the church. We believe they are called to this work rather than the young as soon as they are converted, who need themselves in many instances to be instructed in the fundamental principles of the gospel."

The Bowdoin Square school embraces 37 teachers and 305 scholars. Says the Superintendent, "we can speak with pleasure of the interest taken in the school by the parents and the members of the church. As the result we have seen a full supply of teachers and the children have been punctual. We have funds now appropriated to increase our library to one thousand volumes. We have two sessions on the Sabbath and during the last half of the year we have held teachers' meetings once a week for the study of the lesson. These have been interesting, valuable and well attended. On the afternoon of the first Sabbath in the month devotional exercises are held at which time a collection is taken up for foreign missions."

The East Boston school is a new school organized October 22d, 1843, with about 30 scholars, and has been gradually increasing since. "It now embraces 13 teachers and 95 scholars. This number might be greatly increased could a competent number of teachers be secured to take charge of them. The school has suffered on account of teachers removing from the place. It holds one session a day and a teachers' meeting every week." This school is located in an important part of our city and should receive the fostering care of every parent and disciple of Christ in its vicinity. Your Committee rejoice, as all will, that this accession is made to our number of schools, and anticipate the pleasure of recording hereafter many happy results as the fruits of patient toil and believing prayer.

The above named schools are connected with our regular churches and congregations, with the exception of the last at East Boston where no church has yet been constituted.

Local Schools.

The Milton Street school numbers 23 teachers and 100 scholars. Many of the teachers have been absent during the summer, and scholars have left because they have no teacher. Teachers' meetings are sustained and the benevolent society connected with the school continues its operations as in past seasons.

The Tremont Street school has 13 teachers and 64 scholars. "Many obstacles," "says the superintendent, "stand in the way of a permanent increase and enlargement of the school. These have sometimes discouraged us. But we are willing to acknowledge that with greater devotion and deeper piety in our hearts, we could have presented a far more encouraging state of things at this time. We have one thing to encourage us. Our teachers' meetings, held once in two weeks, are regularly attended and well sustained. Teachers are unwilling to be absent. Heretofore there has been a lack of teachers, now we have teachers ready to take charge of many more scholars. Our library is in a poor condition. If some kind friend would like to sow good seed far and wide in our midst, we should be very happy to receive his donation for its enlargement." This is one of those schools for whose special benefit we labor, and the Board regret that they have not the means to encourage those who patiently toil from year to year to gather in the neglected.

Belknap Street school, (composed of colored children,) embraces twenty teachers and 190 scholars. This school is in a flourishing condition. The teachers are faithful and devoted to their charge. They find much to try them, but they are too well acquainted with the condition of this class of our citizens to pass them by in cold neglect. Many of the pupils have no one at home to keep up their interest, and the teacher with the aid of the superintendent must do all. Many of the teachers have labored there for years, but they cannot do all that needs to be done. Will not others come to their aid? "Three," says their report, "have been hopefully converted, and added to the church. Teachers' meetings are held on the third Sabbath evening of every month."

Friend Street school embraces 31 teachers and 248 scholars. "Nothing of special interest," says their report, "has transpired during the past year. We are pursuing our labors in this department of Christian effort as usual, and trust in the Lord for success. We would ever be mindful of the injunction of the apostle, "*Let us not be weary in well doing, for in due season we shall reap if we faint not.*" The school has suffered more through a lack of teachers than in former years. Teachers have left and this has been the cause of many pupils leaving. Our number has not diminished, but with our additions, had none left would have swelled our number beyond that now returned. This school is classed with the local schools, but for more than a year it has been connected with a regular place of worship, so that parents and children have been brought together, constituting a very interesting congregation of attentive listeners to the gospel. It will be seen by the returns that this school contains as many scholars as most of the schools connected with the churches, there being only three larger, and consequently needs means in proportion to sustain it. But the Board have not been able from their funds to do what has been required. When the library has needed additions the teachers and other friends have been obliged to contribute the funds. The same is true respecting the rent of the hall where the school is held. The Union has paid none of its expenses, although this is one of its designs. This is stated that there may not be a wrong impression when individuals are called on to contribute to meet these expenses; and to add what in justice should be said, that the necessary aid has always come cheerfully from those who have been acquainted with the prosperity of the school and the religious interest gathered there. Although the object of this association is to foster the school, yet it is reasonable to infer that with better accommodations the school would continue to increase, and what is equally desirable, the number of parents and others who would attend upon the means of grace, would also increase till the congregation would bear a just proportion to the number of scholars. This cannot be done with our present accommodations.

Broad Street school numbers 7 teachers and 25 scholars. "The number of scholars," says the superintendent, "has varied from four or five to 45. Our school has been sustained by our small but faithful band of teachers, who have been induced to persevere by a spirit which induces them *to try to do something, when they cannot do much.* It has been found more difficult than formerly to induce the children to attend in consequence of the systematic efforts in opposing the truth. We will not presume to predict the future history of our school but desire to wait and see what God has in reserve for us. Good has been done. Much instruction has been given, accompanied with many prayers. One of our best teachers has left the city. We feel her loss very much as she has been constant in fulfilling her duties for a period of nine or ten years, without speaking a discouraging word, or manifesting a discouraging look. Such teachers are scarce and difficult to be obtained."

The opposition to this school has not come wholly from the Catholics, who oppose all efforts to enlighten and enrich the mind with Bible truth, unless it shall be imparted by themselves in such measures, and with such a mixture of dogmas and superstitions, as ecclesiastical authority shall dictate. All the children of foreigners, who had for years been trained in that school, and who were not under Catholic jurisdiction, but under authority of similar dictation, have been removed, even when parents wished them to remain. Justice requires the simple facts to be given, that the friends of the Union may know the true cause of failing to benefit that portion of population thrown upon our shores, to live with us, but to be kept separate from us, and to retain their ignorance and prejudices. Such efforts are increasing the number of papists and endangering our long cherished institutions. Let us not hinder each other in doing good.

Commercial Street school returns 11 teachers and 60 scholars. Our school at the present time seems to be in a good degree prosperous. We have a permanent place to meet and it seems as though God is strengthening us in our efforts to do good. There have been no conversions, yet teachers and scholars seem interested, and there never has been a time when we felt more encouraged. We have a society to supply the destitute children with comfortable clothing. There are a number of good mothers in this society, who are not teachers but are actively engaged in supplying us with books and helping us on in other ways."

Blossom Street school embraces 13 teachers and 100 scholars. "This number," says their report, "is in our books, but the average attendance is less than usual. One reason is, that since the organization of the school, we have never experienced so much interruption by sickness and absence from the city. Teachers' meetings have been thinly attended, and visiting has been too much neglected. We have been encouraged with one or two hopeful conversions, and with the strong attachment of the children to their teachers. Nearly all our children have become singers by practising a few minutes every Sabbath. Our children's meetings on the Sabbath are well sustained by the teachers. Our sewing circle has recently commenced its operations. Finally we have put on the yoke, and have no disposition to put it off. We draw our encouragement from the promises of God. May his blessing rest upon us."

The last schools referred to are called local schools, as they are not connected with any regular church and society. The special object of these is to give religious instruction to those who attend upon no regular place of worship and through this instrumentality induce them to observe the Sabbath and its holy appointments.

Total number of Schools	16
" " of Teachers	396
" " of Scholars	3110

It was stated in the last Report that there was a great deficiency of teachers, and if that lack continued, we should be under the necessity of reporting a decrease of scholars, for neither a class, nor a school can be retained without a competent number of teachers. Your Board believe that the principle cause of the difference in the returns of this year and the last, is that the requisite number of teachers has not yet appeared. It is unnatural for any Christian enterprise to retrograde. Shall not the information now laid before us, rouse those who have patiently labored through another year to greater fidelity and diligence, and call many others to their aid. The frequent change of teachers to which allusion has been made operates most injuriously against the increase and prosperity of a school. The affections of children are not to be trifled with by a frequent transfer to different persons. It will be found that those scholars are most permanently fixed in school, who have the most permanent teachers.

It appears from the returns that the Holy Spirit has not been in the schools as in former years. But very few of our youth have been converted to God. Is there not cause to humble ourselves before God, and inquire, why he has withdrawn his converting grace? Much good seed has been sown by the 396 teachers, who have on the return of each Sabbath repaired to their portion of the vineyard. Shall not those who have sown look for the harvest, that they may come again rejoicing with their sheaves as in former years? Who of the 3110 youth connected with the Union shall be brought to Christ during the year upon which we have now entered?

The population of our city is rapidly increasing. Shall not a spirit of religious enterprise also increase, so that the youth in our midst, of all classes shall be gathered into the Sabbath school and into the sanctuary of God? Multitudes will live and grow up in vice in our streets unless they are rescued by Christian kindness. The amount of good, which may be accomplished through the agency of these schools cannot be estimated. There are some who understand it, and they are always at their post. Shall not an interest be awakened on this occasion that shall be felt through the year? that God may be honored and souls saved.

CHRISTIAN WATCHMAN.

BOSTON, OCTOBER 25, 1844.

Signs of the Dawn.

A dark night of religious declension and of prevailing worldliness, has settled upon the churches. It has not been so much distinguished for duration, as for thick darkness. For the last two years or more, it has been like that of Egypt, "A darkness which might be felt." And it has been a prevailing darkness, with scarce a solitary ray of light to break the thick gloom which has encompassed the Zion of our God on every side. True she has enjoyed light within her own dwellings, but that light has not broken forth upon a benighted world.

During this season, it might be truly said, "The ways of Zion do mourn, because none come to her solemn feasts"—none from the ranks of the unconverted. The ungodly world, buried in heavy slumbers, has been sending its multitudes down to the grave, unpardoned, unsanctified, to become heirs of eternal woe. Those who mourn and watch in Zion, have not been idle, nor unconcerned. Some of them can say with truth before that God who searcheth the heart, in view of the prevailing neglect of religion, "Rivers of water run down mine eyes, because they keep not thy law." They have to some extent heard the prophet's exhortation, "Ye that make mention of the Lord, keep not silence, and give him no rest till he establish, and till he make Jerusalem a praise in the earth." They have often inquired, "Watchman, what of the night?"

To such inquiries the reply may now be made, though with trembling solicitude, there are signs of dawn. A few glimmering rays of light appear, which we now hope betoken the break of day. From several quarters is received intelligence that the Spirit of God is at work in his reviving and converting influences. In some places, Christians have been much quickened, have received larger measures of spiritual enjoyment, and have felt more earnest longings of soul after God. The bonds of worldliness and spiritual slumber have been loosed, and they have earnestly desired to put forth new efforts in the cause of the Redeemer. And though as yet nothing like a general revival has been witnessed among the unconverted in any place, yet there are tokens that such events are not far off.

Let Christians, then, be sober, and watch unto prayer. Let them wait as those that watch for the morning. Let them see that their armor is buckled on, and that they are at the post of duty. It is time for them to work for God. Those who labor, will surely receive wages, and will know that their labors are not in vain.

Extemporaneous Preaching.

Allow me, Mr. Editor, a brief space, for a few passing thoughts under the above title. I too, "am heartily sick of what I will call *twaddle*, or nonsense, whichever you please, about extemporaneous preaching." I always turn away sickened, disgusted, from any attempt to decry learning in the ministry.—Equally so, from the modern practice of attempting to attach a false dignity to it from scholastic habits. "W." says, "Deterioration will mark our ministry the moment this (i. e. extemporaneous preaching) becomes more general than now." The point in dispute to which he here alludes, must be written or unwritten sermons; for I have seen in the Watchman, no call for extemporizing farther than in the secondary application of the term.

Is it a true statement, that "Deterioration will mark our ministry," should they follow the advice of your Washington correspondent? Would it be, should they entirely abjure the use of *written* sermons for Sabbath use? But Sir! what is meant by "deterioration," here? Is it in scholarship—or holiness? The power of pleasing—or awakening "and building the churches up in the most holy faith"? If this—the statement does not hold true with facts. If that—it will to a certain extent. Why sir, is it not a notorious *fact*, that a large proportion of the Congregational churches of the "Old Bay State," have "deteriorated?" Have fallen from evangelical purity, to gross Unitarianism? And that too, under the influence, and instruction of written sermons? While at the same time, the foundation for the present prosperity of the Baptist cause, was laid there, by a ministry to *a great* extent extempore, in almost the full sense of the term. And the Baptist churches, at the West, and South, are improving under an *unwritten* preaching, rapidly, "though in less favored portions of our country, it may be, than ours." Do we need farther evidence? Look at the Episcopal church, especially in England.—And with a ministry far enough from *extemporaneousness* to please the most fastidious; you see them fast sinking, down, *down*, into the gulf of Romanism. Far off be the day, when the Baptist ministry of New England shall *presume* to trust to the impulse of the moment for the matter, and arrangement of matter, to communicate to their charge; equally far, when to be deemed prepared for our task, and to roll off the imputation of neglecting study, we shall be compelled to carry up a written discourse; and commit ourselves in the incongruity, of praying for the Holy Ghost to help us to *preach*, when we have nothing else to do, than what any *good reader* could do about as well as we, i. e. to *read* our piece.

But this charge of "deterioration"! how is it? Would not our ministry prepare themselves, for the performance of their solemn duties, unless they were bound with writing bands? If so, they must be awfully deficient in that deep feeling of the importance of their calling, in which consists one of the pre-eminent qualifications, for ministerial life. If they cannot; then it becomes an important question for churches to decide; whether they will be satisfied with their unwritten preaching, or procure that which is. No sir! if a man *cannot* successfully perform his task without the formality of the scribe, he must have mistaken his calling. He had better leave the pulpit, for some other calling.

If written, in opposition to extemporaneous sermons, are necessarily so much more important, as some of our friends seem to think; the apostle Paul did not well; instead of employing his time in writing, to devote so much of it to tent-making, and leave the people, to hang for hours upon the warm expressions of his lips. Instead of "deterioration" from extemporizing, I believe we may look for it with more certainty, from the habit of writing, and its causes. A "deterioration" not in literature, but "in the simplicity that is in Christ;" which will eventually present both ministry and church, clothed indeed in the moral grandeur of science, but without spirituality.—"Having a name to live, yet dead." E.

Leaf from an Agent's Diary.

Monday. Left my pastoral charge by urgent solicitation to plead for pecuniary aid for ——— Academy; rather reluctantly in a cause capable of so little excitement, still most conscientiously. This first effort is certainly encouraging. Found in Br. B.'s parish an excellent spirit in my favor, already created by Dea. S. Names and sums were all in readiness for my acceptance.

Tuesday. Visited the town of —— and met the pastor as agreed with every arrangement made to facilitate the effort. He cheerfully gave his time and vehicle from sun to sun, introduced me and the subject always with pleasure and warmly seconded every solicitation. Most of his people are mechanics and of moderate means, but none ever contributed more cheerfully. Shall not wonder longer how they raise so much for missions. They all do something.

Wednesday. Went four miles on purpose to see Dea. K., called the best farmer in town. His land, fences, stock, &c., bear evident marks of "the diligent hand," and it is making him rich. But from his readiness to tell me of his abundant crops and his sums annually put at interest, I fear he is not "using the office of deacon *well*." Why how strange that a man of his station and circumstances, with a growing family around him does not take the Watchman or any religious periodical whatever! He listened to my story, and would "think of it," but favored me with a list of "good brethren" in an adjoining town, whom he knew would do something.

Thursday. Got quite wearied in travelling distances to see those mentioned by Dea. K. Found none "ready to say *now*;" but incidentally met with Capt. ——— and through the good impression, as he told me, made on his mind by his son when he studied at the Academy, I obtained to my surprise a most generous donation. A few more such, and the work is done.

Friday. Br. F. explicitly engaged to see me to-day in his study, and arrange plans, and now he is gone a journey! I find no word left with his deacons, no notice given of any kind. But he has a large and wealthy Society, and among them the most respectable people in town. Shall no doubt succeed well. Have heard that Br. L. is a kind and liberal man if taken at the right time, and generally is looked up to as an example.

P. S. Made a sad mistake in calling upon Br. L. when I did. Found him warmly disputing about politics. Heard him say "if he were a betting man" he would stake $500 any moment on the election of his candidate. He and poor Br. C., his hired man, gave me a dollor each. Esquire D. entered warmly into the interests of education, wished me success, was certain the denomination would sustain me. Had he recovered fully from the failures of '37 his name would be freely given. Wished I had the $10,000 he lost by endorsing other men's paper. Aged father H. is noted for having the largest barn in town, and the most money at interest. His sons are all grown up and well settled in business. He is much interested in the church. Said that feeble as he was, he had attended a society meeting every evening that week to see how they should liquidate a debt of nearly $200 on their place of worship, and until some plan could be agreed upon, and all the debts to the minister also paid off, he could afford me no aid whatever. For people ought to be just before they are generous.

Saturday. Came at the repeated request of Br. J. to present the case to his people, and at the meeting which he appointed for the purpose this evening. We had a delightful time. The pastor opened the subscription with his own name, and the result I find is a long and valuable subscription. Really there is a spirit of benevolence among pious, active and well-instructed Christians that does one's heart good to come in the presence of it. Don't wonder Br. J. has so good a Sabbath school, and raises so much money for missions. Oh, if the views and feelings expressed this evening in behalf of education pervaded the entire denomination, what might we not expect in the overthrow of anti-Christ? B.

From our Washington Correspondent.

Re-opening of the Calvert Street Meeting-House in Baltimore—Liberal spirit in other Churches in that City—Extemporaneous Preaching—Studious Habits of Lawyers and Statesmen—New England Fanaticisms—A Revival of Religion.

WASHINGTON, D. C., Oct. 19, 1844.

I was glad, Mr. Editor, you noticed the amusing typographical error in my last letter; for I had not. I frequently notice little errors of pointing and of spelling, (perhaps the fault of the writer rather than of the printer,) which I could wish otherwise; but so apparent that it would be an implication on the good sense of your readers to notice and correct them. I hope they will appreciate this apology.

I read with interest in your last the letter from your Baltimore correspondent. I had the pleasure last Sabbath of being in that city at the re-opening of the Calvert Street Baptist meeting-house; and was gratified to hear from all sides facts which show that the prospects of our denomination are brightening in that city. The two parties of the First Church are undoubtedly permanently separated. The question which party has a claim to the property of the Church is now in the hands of lawyers undergoing legal investigation; an expedient perhaps questionable; but which probably will come to an issue without being brought to public debate. Of the prospects of the church which left Calvert street, some months ago, you were informed by your Baltimore correspondent. After being closed for some time, and thoroughly repaired, the Calvert street meeting-house was re-opened with encouraging prospects last Sabbath. A small but tried band are rallying there, with a young man of promise and of piety as their pastor; a nucleus around which will undoubtedly be gathered a large and thriving church. The well known church of father Healy, I learned, are soon to celebrate the fiftieth year—the jubilee—of their venerable pastor's connection with them. The church in Madison street, are at present without a pastor, but are taking measures to secure one. The little band at Holland street, are but a score in number; but they have the spirit of Gideon's army. As a specimen let me mention—not to extol the liberal, but to arouse the slothful to Christian emulation—a blacksmith connected with their number who gains his daily bread by hammering at his anvil, has pledged $100 annually to support the preaching of the gospel. May they secure a pastor worthy of them. And may the wish and the expectation of your correspondent be gratified; that soon there may be seven (instead of five) flourishing Baptist churches in the city of Baltimore; that city which long has been the seat of anti-Christian Rome in America.

That little article on "Extemporaneous Preaching," in your last, from the pen of another "W." is *capital* in one respect, but mere *judge* as to the question in hand. I admire your contributor's warm defence of the Baptist clergy of New-England. It is all true; as your correspondent has before said they are too noble a set of men to have their vigor wasted in misdirected efforts. As to the remarks on *extemporaneous preaching*, the allusion of your contributor is too plain to be mistaken; and yet if he will take the trouble to turn again to your correspondent's remarks, he will find nothing is said about "extemporaneous preaching;" but on the other hand a caution (which your contributor overlooked) is thrown out, that the reader avoid this mistaken notion. No one pleads for *extemporaneous preaching*; whether it come in the shape of a written sermon (like the one alluded to) planned, and put on paper between dinner and tea; or in the shape of a harangue (without notes) upon a passage of Scripture selected after Thomas Scott's fashion, while walking to the place of preaching. But there are those who plead for more study in the open air, and in the circle of pastoral visits, and for less confinement in the study. Daniel Webster and Rufus Choate, (as I am informed) in all the multiplicity of their duties as statesmen, have four hours each day for close study of *law*; (thus keeping up their professional skill as lawyers,) three hours before breakfast (from 6 to 9 o'clock,) and one hour after; and then they devote the rest of the day to active pursuits. And is there not room for question whether our ministers would not accomplish more, if they devoted five or six of the morning hours to close study in their rooms, and then gave the rest to the thousand other more active and dissipating duties of the pastor. There are again those who plead for delivering sermons (after they are *studied*) in extemporaneous *language*, instead of *reading*; and as to this question, it will require something more than the bare assertion that "analogies drawn from other things fail here in a just application," and the distressing additional hint that your contributor "is heartily sick of *twaddle*"—it will require *argument* to convince strong headed men at the South, who have before them the example of Webster and Clay, and Cicero and Demosthenes, yes, the whole world of orators at the bar and the forum; who have besides the examples of Staughton and Stillman and the inimitable Hall; and who still more have the testimony and example of such men as Prof. Ripley, of Newton, and of Prof. Ware, of Cambridge, both of them our most approved teachers of Pulpit Eloquence. If there really be great advantages in *reading* two sermons every Sunday, especially if there be in it such a charm to keep people awake, our preachers of the South ought to know the why and the wherefore. And as your paper is scattered South as well as North, and as your excellent contributor even in his short article has shown himself competent to the task, why may we not be favored in this matter.

Really, Mr. Editor, I do abhor the carping critic; but you will excuse me for alluding to one or two more late articles in your paper; not I trust with the ambition for skill at picking flaws, but with the desire to arrive at useful truth. By the way, it is to the honor of your paper and its contributors that most of its articles are *worth reading*. Your contributor on "License to Preach," states well the evil, alludes questionably to the cause, and says nothing of the cure. Wont he favor us farther?

As to your extract from the Christian Review on "Revivals of Religion," while the reader receives a timely and valuable hint to guard him against over excitement, and against mistaking mere animal impulse for religious emotion,—is there not reason to fear that he may be led to overlook the great principle of Edwards, that Religion is seated in the affections and consists of emotion; and that he may be also led to forget the important fact that on this great principle Peter and Paul acted when they preached alarming and rousing truth to such men as Felix and the crucifiers of Jesus, and still more when they urged these truths *day after day* and *hour after hour* "warning every one *night and day* with tears?"

Why is it that in Boston and other Northern cities, where there is such superior education and enlightenment,—why is it that you are harassed and overrun with Millerism, while we farther South are almost entirely free from it. I have been thinking of this question and I cannot agree with some of my good Southern friends that is a specimen of the peculiar curiousness and gullibility of Yankee character; a relic in fact of old Salem witchcraft delusion. The thought strikes me—may it not in some measure be the result of the peculiar enterprising spirit of the Yankees which leads them all to *read* and especially to read *new* things; and if new books were published here as extensively as at the North and if people devoured their contents as eagerly, is there not as much of the marvellous and the gullible in the Southern as in the Northern character for the impostor to work upon?

I am happy to close this sheet with the welcome news that a *green spot* has appeared recently in our moral desert. At one of the Methodist churches in our city a revival of religion has been for some weeks in progress; and as the fruits of it more than 100 have already been added to the church. The rest of our evangelical churches are enjoying no particular season of religious awakening; though in some of them there is a continued, still "moving among the tops of the trees," which indicates the refreshing presence of the "breeze celestial."

I have no local news from the capital to communicate. We are something like *men* living in a light house. We only see the grimmy back side of the reflector; it is those at a *distance* who admire the light and the *splendor*. I have sometimes thought that you in Boston and New York know what is passing in Washington sooner than we do. For instance, the Intelligencer, which is taken by all parties here, often quotes city and especially Cabinet news from the Washington correspondence of distant papers. However there is no Washington news for any body to tell now.

Yours, W.

Intelligence from Cherokee Nation.

[The following is an extract of a letter from Mr. Hervey Upham, to his father, dated Cherokee Nation, Sept. 9, 1844.]

"The missionaries are all in good health. Brother Willard's wife, in a letter which I received a short time since, stated that 'they were well, contented, and happy.' They reside in a very healthy, and beautiful place, thickly populated with Indians. It is twenty-five miles from Cherokee, our place of residence, and about one day's ride on horseback. There is a Baptist church in the place, and my brother generally preaches on the Sabbath.

"Both my wife and myself have enjoyed tolerable good health ever since we left home; but I have recently had some of the symptoms of the prevailing fever, but by attention to diet, and taking suitable medicines in season, I have so far escaped, although with considerable loss of flesh.

"But while I have told you of our continued good health, I have to add that it has been very sickly in our neighborhood, and among some of our friends. It has been a sickly season, owing to the heavy rains in the spring, and the exceeding dry weather since. It rained here almost two months in succession in the spring; and ceased raining on the 12th of June. From that time, till the last part of August, we have had no rain at all. The bilious fever has proved very fatal to some of our nearest neighbors. Our dear bro. Bushyhead was one of its first victims. He was sick only four days. It will be impossible to compute the loss which the Cherokee nation will sustain by his death. He was the first and foremost in every object of benevolence, which had for its aim the good of his countrymen. He was the supreme Judge of the nation, and a man of uncommon powers of mind. He was once an untutored child of the forest,—and what he has since become, has been mostly through his own native talent.

"You remember, that some time ago, I wrote you an account of the death of his daughter. In the letter which you sent me in reply, you expressed pour sympathy with him in his affliction. On reading to him that part of your letter, he was very much affected, and was very grateful to you for the sympathy which you expressed. He desired to be particularly remembered to you, and to your family. *He is gone!* But gone, undoubtedly, to a mansion prepared for him in heaven. In his conversion, life, and death, we see some of the fruits of missionary labor.

"I suppose you have received the first number of the 'Cherokee Messenger,' which we have published. * * * We are engaged in a great and arduous undertaking—no less than the translation of the entire Bible into the Cherokee language,—and also, Bunyan's Pilgrim's Progress, Parley's Natural History, and other works. But we can do nothing without the blessing of God on our efforts. Remember us in your prayers."

To the Editor of the Christian Watchman—

SIR,—The following letter, addressed to the editor of the Reflector, was drawn up and sent to that gentleman, requesting its insertion as an act of justice in reparation of the uncalled for attack which he made upon me in his paper of the 26th ult. To my communication he has not paid the slightest attention, although I transmitted it to him on the 30th for publication.

You will oblige me by giving it a place in your paper, inasmuch as it concerns the interests of the church with which I am connected as much as my own. Indeed, were it a personal matter, I should not deem his attack worthy of a moment's notice.

My letter necessarily referred to Banvard's Topical Question Book. I am happy to say that the Secretary of the New England Sabbath School Union informed me a few days ago, that the obnoxious questions are to be expunged from the future editions of that work. This piece of information will give much pleasure to many of your readers, and render the work henceforth a highly useful medium of communicating religious instruction to the youth in our Sabbath schools.

Yours, &c. JAMES JOHNSTON.

Boston Association.

To the Editor of the Christian Reflector—

SIR,—An editorial, with the above caption, has just met my eye, in which the pastor of the Framingham church is held up to the readers of the Reflector, as occupying the position of one who committed "an abuse of privilege," during the late session of the Association, by reading the letter from that church to the Association.

As I happen to occupy the pastoral relation in the Framingham church, and am the individual referred to, I claim the privilege of defending myself from the invidious and injurious imputation with which you have assailed me.

And let me here say, before you found fault with me, you should have defined the peculiar duties of an Association, and the object for which an Association is convened, so that it might have been seen that I had committed "an abuse of privilege." At present the alleged "abuse of privilege," is but the opinion of the editor of the Reflector, who has set himself up as sole judge and jury of the question at issue, without regard to evidence or to the law, upon the subject.

An Association is intended to promote the general interests of religion in the churches composing it, and with this object in view it collects the statistics of increase or of diminution of membership, and at the same time solicits the communications of the churches in the form of epistolary correspondence on subjects affecting the general or the individual welfare of the churches, considering "the letters from the churches can scarcely fail, (in the language of Dr. Sharp,) to be instructive, admonitory, and encouraging." *Now the Framingham letter to the Association was purely admonitory; if so, did I commit an "abuse of privilege in reading it?* To the high authority of the Rev. Dr. Sharp, I refer you, as may be discovered by a reference to the circular letter of the Boston Association, for 1841, drawn up by that gentleman, and approved by that body, in which he says the letters from the churches "can scarcely fail to be instructive, admonitory, and encouraging."

If then the Doctor's definition of the topics of associational letters be correct—and it was approved by the Association—I ask you to point out where I committed "an abuse of privilege," by reading a letter (without note or comment,) adopted and approved by one of the most respectable of the churches of the Association, and which related to important matters of fact affecting the general and particular interests of religion in the churches of the Association, and not as you most erroneously affirm, that it contained "a disquisition on the prevalence of Unitarianism in this region."

Sir, the letter from the church in Framingham was "*admonitory*." It was admonitory because it referred to a practice exceedingly destructive to the interests of evangelical truth, namely, the attendance of members of our churches in Unitarian places of worship, and it pointed out one of the causes which led to this very sinful inconsistency, namely, that of ministers of the Association officiating occasionally in Unitarian churches, thereby inducing their people to consider that it can be no sin to occupy the *pews* of an Unitarian place of worship, if their minister can find it is no trangression to occupy the pulpit.

Further, the letter from Framingham was admonitory, because it brought before the notice of the Association, the fact that the New England Sabbath School Union was engaged in largely circulating among the churches of the Association, a question book, designed for the Sabbath schools, attached to the churches, entitled Banvard's Topical Question Book, and which book contains sentiments which we regarded as subversive of the gospel of Christ.

Next time you find fault with a member of the Association for "an abuse of privilege," please, sir, to ascertain exactly what the duties of an Association are, as defined by Dr. Sharp, and approved by the Boston Baptist Association, and then you will be competent to decide as to what constitutes an abuse of privilege on the part of any of its members. But it seems you are pleased, in the exercise of your high consideration, to excuse "my abuse of privilege," on the ground that I am a foreigner and unacquainted with the objects and usages of Baptist Associations in America.

It is very possible that I am very slow to learn and dull of apprehension, so that although I have participated for *eight* consecutive years in such Associations in America, still I have not acquired the tact, and the talent, and the experience, which others doubtless like yourself, have acquired in less time, and who have not had the misfortune of being foreigners. But it is rather a singular fact which doubtless has escaped your notice, that *one fifth part of the ministers of the churches of the Boston Association are foreigners*, and with the exception of myself none of them need the apology of the stripling editor of the Reflector, which he has made for me, as ignorant of the objects and usages of Baptist Associations in America.

But if it be a curious thing that it should have escaped your notice that one-fifth part of the ministers of the churches of the Boston Association are foreigners, it is still more curious that the editor of the Trumpet and the editor of the Reflector should both join in the same lachrymose strain, respecting my foreign origin, joined to a host of other opponents of the gospel, as though it were a misfortune. But I pray, sir, you may be at least undeceived. I glory in the fact, and find instead of its being any obstacle in the prosecution of my ministry, it is a most powerful auxiliary, inasmuch as in that time-honored land which gave me birth, I learned those simple truths which are the glory of the gospel, without which no man can be a Christian, nor any system of religion be Christianity.

Yours, &c. JAMES JOHNSTON.

Framingham, Sept. 30, 1844.

We publish the above communication at the writer's request, who certainly has a right to be heard in his defence. The question whether the reading of the letter from the Framingham church to the Association was "a breach of privilege," must be determined by reference to the proper powers and duties of Associations. If the churches may not communicate to each other, in their annual epistles, their views and feelings respecting those influences which are affecting their own spiritual state, and the religious welfare of their children, they ought to know on what subjects they are at liberty to communicate. This is a question of no small importance.

As to the Topical Question Book, it ought to be said, in justice to the author and the N. E. S. S. Union, that it had been received with much favor,—had met a very extensive sale, and had been adopted in many schools of different evangelical denominations before it became the property of the Union. Two questions were, however, deemed objectionable, and on this account they are to be expunged from the future editions of the book, and others inserted in their places. The author is well known as a highly esteemed and useful minister, thoroughly orthodox in his doctrinal views; and in his judgment, as well as that of many others, those questions were not only harmless, but opened a field of discussion at once interesting and useful. But as objections have been made, he has expurged them, and inserted others in their room, so as to render the book entirely free from every real or supposed blemish. And this fact is the strongest guaranty to the churches, that the books of the Union will not only be prepared and revised with great care, but that every expression which can be shown to be in the least degree objectionable, will be removed. The Publishing Committee have been very laborious and vigilant in revising their books and the publications of the Union may be received into Sabbath schools with entire confidence.

City Missions.

The annual meeting of the City Mission Society sustained by the Baptist churches of this city, was held in the Tremont Temple on Sabbath evening last, Rev. Baron Stow, the President of the Society in the chair. Rev. Mr. Howe read a paper containing a brief account of his labors as a minister at large among the poor during the past year. Some extracts from this document may be expected in a future number of the Watchman.

The annual sermon was delivered by Rev. N. Colver, from Luke 14:23—24 "Go out into the highways," &c. The doctrine of the discourse was, *The Gospel must look mainly to the poor of this world for its success.* In support and as illustration of this doctrine, he observed, 1. That the poor are more accessible. 2. That they are more susceptible. 3. The bands of this world are not so strong about the poor as the rich. 4. The poor are the special objects of the Saviour's compassion. 5. The salvation of the poor magnifies the grace of benevolence.

From this view the practical reflections urged were 1. As the gospel is adapted to the poor, Boston affords an excellent field to labor in. 2. While the pride of wealth repels, the condition of the poor invites our assistance. 3. The city mission should be regarded as a connecting link between the churches. 4. As our missionary does the work of all, he should have the prayers of all.

The discourse in structure and in style was characteristic of the preacher, abounding in bold thoughts, and strong expressions, and contained many important truths. From some of the views maintained, however, we must entirely dissent. We are not at all certain that the miserably poor, are more susceptible of gospel influences than the rich. The poor are hardened by poverty, as the rich are blinded and corrupted by riches. Certainly the rich need the gospel as much as the poor, they have all the requisite faculties and susceptibilities for receiving it, and they can become channels of great good to others. No doubt great wealth is a hindrance to piety, and so is grinding poverty. The most favorable condition is that happy medium for which the son of Jakeh prayed: "Give me neither poverty nor riches; feed me with food convenient for me: Lest I be full, and deny *thee*, and say, Who *is* the Lord? or lest I be poor, and steal, and take the name of my God *in vain*."

We are wiilling that the poor should be specially cared for, and sought after, but not by repelling any other class. The rich have perils enough in their way of salvation already, and let not Christians add to them.

VARIETY.

THE BAPTIST ADVOCATE.—The editor of this paper has prepared a reply to our critique on the "Lines on the death of a fair young child," in a better spirit than we anticipated from the tone of his first notice. Now we assure our brother editor, that we had no intention to reflect on his judgment or literary taste, or to injure his feelings in any degree. Our only motive was to vindicate and promote truth—sound criticism, and sound theology. We always take for granted that our own brother Baptist editors, and pastors, and church members, will receive a hint, a criticism, an admonition, (for we believe that it is even scriptural to admonish each other) in the spirit of kindness, if given in that spirit. And we think it is better to discover and to point out the errors of our own brethren, than those of others. It is true our brethren, pastors and others, have sometimes taken offence at us for using this liberty, and in some instances have construed a hint, given in the utmost kindness, as evidence of a personal pique, or a captious spirit. This we regret, because a serious obstacle is thus thrown in the way of the advancement of sound principles. The editor of the Advocate, in commencing his reply, says:

"The comparative position which the Baptist Advocate occupies in the world, renders so extended a notice from the *Christian Watchman*, a matter of no little consequence. Under the editorial management of brother Crowell, that paper has seldom directed attention to this, except in the spirit which characterizes the foregoing article. That we so rarely meet with any notice from that quarter, must therefore be attributed to the few opportunities, real or imaginary, which the Advocate furnishes for learned criticism. With the gratitude, then, which such a benevolent watchfulness and kindly keenness in fault-finding deserve, we sit down to examine and profit by our friend's remarks."

Now as it regards the "spirit" of our article, we know altogether more about it than the editor of the Advocate. *He* can only judge of it by its language, and we take upon us to say, that it contains not a single unkind or "fault-finding" expression, or word, towards the Advocate or its editor, unless a critique is necessarily "fault-finding." We simply criticised the *poetry*, not the *poet*, much less the *editor*. We undertook to show that it was "very lame poetry, and still worse theology." And we think we did show it pretty clearly. We should regard it as a favor, if our esteemed brother of the Advocate would return the favor at any time, in precisely the same "spirit" in which we happen to *know* that the critique in question was written by the editor of the Watchman.

But our brother of the Advocate says, "Under the editorial management of brother Crowell, that paper [the Watchman] has seldom directed attention to this, [*the Advocate*] except," &c. Now, brother Wyckoff, we were not aware of this, certainly. It is, at the worst, a sin of *omission*, as the old theologians would say, and not of *commission*. This takes out half of its blackness. Besides, it is a sin of *ignorance*, and this extracts at least one half of the other half. Now if we are faulty in this matter, we are sincerely sorry. But our brother may rest assured it is not for want of esteem for him and his useful labors. We have not had the pleasure of a personal acquaintance with him, although we have called at his office some three or four times for the purpose. We have a long account against him, therefore, on this score, which he must call on us and settle, before he can, with any propriety, accuse us farther of neglect or a bad spirit.

Our brother editor next proceeds to examine our criticism of the lines, and seems to suppose that he has entirely refuted it. We are willing he should think so. Our only design being to promote sound criticism, good poetry, and good feeling, in what we have said, we shall say no more, except to request our friend of the Advocate never to take offence at a piece of good natured, well meant criticism, nor suspect us of intentional or of unkind neglect.

MINISTERIAL QUACKERY.—There is a class of men in every large community, who live upon the excitement of novelties, and who make a trade of theology, as well as of other articles. They always calculate on leading a host of inferior minds, who cherish similar tastes—those who were described of old as "tost to and fro with every wind of doctrine, and cunning craftinesu of men." They often put on the clerical garb, and are designated "reverend," and in pursuing their vocation as lecturers, whether they be "apt to teach" or not, they are certainly apt to seize every passing event which may be used as an occasion of drawing a crowd around them. We have an illustration of this before us, in a placard just issued to give notice that Elder Adams is about to fulfil a prediction of his own, made three years ago, that he would preach the FUNERAL SERMON OF MILLERISM. The fact is announced that Millerism died October 22d, 1844. "Like attracts like;" and it would not be wonderful if many of those who are now disappointed Millerites, should swell the ranks of this Mormon prophet.

Perhaps in a city like this, such things as these are to be constantly expected; and they do here *comparatively* little harm. But in small villages, where the coming of every stranger excites attention, these vagrant lecturers, putting forth their handbills on a Saturday, do much to disturb the order of society on Sunday. The facilities of communication will increase this evil, and in every village, members of churches, heads of families, and all sober men, should be on their guard against this kind of influence, and especially should caution the young against allowing themselves to be drawn away from the teaching of their own pastors, and the regular ministrations of the sanctuary. Unless they are alive to this duty, they will find that the design of a Sabbath is defeated, that "itching ears" will become an incurable disease, and spread like a pestilence through the community.

THE VIRGINIA BAPTISTS ON SLAVE-TRADING.—From the Religious Herald we learn that the late meeting of the Rappahonnock Baptist Association was one of uncommon interest. Two new churches were received, making the present number 37 with 14,037 members, viz.: whites 5,830 colored 8,207—the largest number in any Association in the United States. Added dy baptism 468. The contributions to Foreign Missions, from the churches, for the year ending June 1844, amounted to $1499 80.

The following queries, from the Piscataway church, with its answer, affords cheering evidence of the advance of feeling on the subject of slave traffic.

"Is it consistent with the Christian religion, for a member of the Baptist church, to buy and sell negroes for speculation? If this query should be answered in the negative; then what course would the Association advise a church to pursue towards a member who persisted in trafficking in slaves for speculation?"

Answer. We think that the traffic referred to in the query, is inconsistent with a profession of the religion of Jesus Christ. That a member of the church engaged in such a speculation, ought to be admonished of the evil, and persisting in the practice, ought to be excluded from fellowship.

A CLEVER HIT.—"What a pity, we have sometimes thought, that certain ardent minds whose fever is scarce ever below the boiling point, could not be turned in some innocuous direction! If they would but become impassioned antiquarians, inveterate lovers of statistics, as madly devoted as any German utopian to the niceties of philology, or even the harmless vagaries of dreamy transcendentalism, it would be tolerable, yea comfortable, compared with their range and rage for endless revolution in the practical working of the organizations of religious benevolence. Here, just here, is the loud call, the large requisition for THE PATIENCE OF THE SAINTS."—*J. O. Choules.*

Southern Ideas of Abolition.—Rev. T. Meredith, editor of the Biblical Recorder, published at Raleigh, N. C., has given us in his last paper what he conceives to be the "Abolitionist's Creed." It is the part of wisdom to learn from opponents as well as friends, and we therefore copy this "creed" for the information of our Northern readers. We think, however, that a subject of so serious importance as the temporal and eternal welfare of several millions of human beings, should be treated with less levity.

THE ABOLITIONIST'S CREED.

1. I believe in Abolition.

2. I believe *in the* World's Convention, the American Antislavery Society, the Baptist Antislavery Society, and all other Societies and Conventions, from Greenland to Cape Horn, that will go, head and horns, for Antislavery and Abolition.

3. I believe in Loyd Garrison, George Thompson, Arthur Tappan, Abbey Kelly, Miss Grimke, the Emancipator, and the Christian Reflector.

4. I believe in the Triennial Convention, the American and Foreign Bible Society, the American Baptist Home Mission Society, &c. &c.—but I believe that these institutions are sadly out of joint because they will not raise the war-cry against Southern slaveholders.

5. I believe in the apostle Paul, and also in the apostle Peter; but I believe also that these worthies were greatly out of the secret, when they spoke so smoothly to slaveholders.

6. I believe in the scriptures of the Old and New Testaments,—but I believe that they are awfully defective on the subject of slavery. To be honest, I fear that they will stand monstrously in our way, in our crusade against the South.

7. I believe in free discussion;—but I believe that it is possible to have too much of even a good thing. I therefore consider it a wise policy to close our periodicals, as much as possible, against all arguments and statements in favor of the South.

8. I believe in *strong assertions* about the sin of slaveholding, about manstealing, about robbing the poor, about oppression, about the decalogue, about the precepts of the New Testament, and all such sort of thing; but I don't believe in the wisdom of those who would attempt to refute the slaveholder, in a close argument, on apostolic principles.

9. I believe in the *benevolence* of making a huge outcry about the sufferings of the poor slave; but I *guess* that our starving poor here at home in New England, and also on the other side of the big water, may as well take care of themselves.

10. I believe in talking abolition into the ears of the Southern Delegation, when they come on to attend the Anniversaries, "in every parlor, at every dinner-table, and at every street corner;" but I don't believe much in trusting my skin south of Mason and Dixon's line.

11. I believe that a great part of the primitive Christians were a pack of slaveholders, and agreeably to our improved system of morals, ought to have been turned neck and heels out of the churches; but I don't believe it would be well to admit this *openly*, lest the concession should tend to open the eyes of those who are now enemies to the South—and increase our difficulty, withal, in managing the argument with the Southern press.

12. To sum up the whole—I believe that a Bible, made to order, and with special reference to the "unsurpassed sin" of holding property in man, is a consummation most devoutly to be wished for.

Naturalization and Illegal Voting.—In one of the Wards of the city of Baltimore at the late election, it appears that a large number of votes were polled above the aggregate of ascertained voters. The question arose where the votes came from—a question which is answered in another paragraph, in a manner which shows the folly of our present naturalization laws.

"We have the fact from a collector of rents, who had occasion to make frequent calls upon the widow of a deceased foreigner, occupying a small tenement under his charge, and receive his rent in small instalments. A day or two, however, after the late election, he made her a call, and was surprised to find her fully prepared and honestly willing to pay up all arrearages. Upon inquiring how she became possessed of the ample means—she replied with a complacent smile, perfectly unconscious, no doubt, of the impropriety of the act, that she '*had loaned out the paper of her dear old man—pace to his ashes—for a dollar each time, to seventeen persons, and by that manes was able to pay her rent.*'"

"Here it will be seen that the Naturalization papers of *one* person were used by *seventeen!* and in this way a naturalized citizen may often dishonestly neutralize the votes of a dozen others! Every American citizen whether native or naturalized, has a right to vote once; but the native *has no papers to lend;* he cannot vote by proxy a dozen times, as others may and do."

"The Hibernia Greens."—The London Punch, referring to the military company called by this name in Philadelphia, thinks the name is specially applicable to those Irishmen who have subscribed to the "Repeal Fund." Perhaps it may not be generally known that in each ward in this city, persons are appointed to collect funds from every Irishman who can be reached, and the names of the donors of five dollars, one dollar, fifty cents, or twenty-five cents, are paraded in the Catholic newspapers. This is the way in which popish priests get money from the Hibernia *Greens*.

☞ To the instance of liberality mentioned last week among the good people of Framingham, in aid of the High School at Worcester, might be added another in New England Village as illustrative of the same intelligent and ready benevolence which prevails in *some* churches. A few weeks since, *quite* "three hundred dollars" were obtained in that place and in less than twenty-four hours. Like others they have "so many calls" that they—wished to respond to one they considered the most important. But such results are rare and will be found it is to be feared, *too* rare.—*Comm.*

A successful Deer Hunt.—Rev. J. B. Jeter in his sketches of a late tour to the West thus winds up an account of a deer hunt:—"At 3 o'clock, P. M., see the long train of huntsmen, hungry, tired, muddy, in solemn procession, riding slowly up to Joshua Sharp's. The deer hunt is over. The family are looking out with throbbing anxiety to ascertain the results of the hunt. 'What luck?' 'Why, tolerable—the dogs killed a polecat.'"

A private of the 5th Fusiliers, stationed at Belfast, recently received 150 lashes for a breach of discipline, and died under the operation.—*English paper.*

It appears that some horrible things are done in England, as well as in America. The poor fellow, however, was beaten to death as a *soldier*, and not as a *slave*. To the eye of British philanthropy this may make all the difference in the world. The humanity of some people is known abroad, more than at home.

The Advent Excitement.—This excitement has during the last week exceeded all former manifestations, if we may credit the reports which come from all quarters. Persons of both sexes give up their property and their time to the work of promulgating the doctrine of the certain end of the world on the tenth day of the seventh month, which they say is certainly not later than Wednesday of this week. Reports of signs in the sun and in the moon are set afloat and eagerly believed and reported by the infatuated votaries of this scheme. According to some reports, the sun rose a few mornings since in a square form, then it assumed the shape of a sheaf of wheat. Others have seen that luminary surrounded by a ring, surmounted by a cross. Miller Storr's, Himes, and others, openly stake the credit of their scheme on the declaration that this theory is true.

The question now is often asked, Will those men and their deluded followers be satisfied when this time has passed by, to return to sober views of truth and Christian duty? Our reply is, we have no expectation that they will. Fanaticism is not so tamed. The same craving for excitement which made them Millerites, will remain, and will urge them into some other set of notions equally extravagant.

Rev. Dr. Going.—Intelligence has reached this city, that the Rev. Jonathan Going, the much respected President of Granville College, Ohio, who has for some time past been dangerously ill, is apparently at the point of death, and all hopes of his recovery are abandoned. In these afflictive circumstances the family of our excellent brother, and the institution of learning to which he has rendered invaluable services, have the strongest claim on our sympathies and prayers.

☞ From the Baltimore Saturday Visitor we learn, that the Grand Jury of the Baltimore city Court have found a bill against Charles T. Torrey, charged with enticing away certain slaves of Henry Heckrotte, of that city. It is uncertain when the case will come on. It is, indeed questionable whether Torrey's physical strength is sufficient to allow of his speedy trial. He has been much prostrated by confinement to his cell, since his attempt to escape from prison.

☞ The new Baptist meeting-house recently completed on Cumberland Hill, R. I. was dedicated to the worship of Almighty God on Tuesday, Oct. 8. Sermon by Rev. T. C. Jameson, of Providence. Bro. Stewart, the pastor of this church, commenced his labors at this place about four years since under very unfavorable circumstances. All that time their was no Baptist church in the place though there were several professors connected with the Baptist denomination. In the summer of 1841, the church was organized, and on the first Sabbath in July, four individuals were baptized by Rev. E. K. Fuller. Br. Stewart was ordained a few weeks subsequent to this. The meeting-house being very old, and congregation small, there was but little that was encouraging, but by pecuniary diligence in *cultivating the field*, the church under the blessing of God now numbers one hundred and two members, with a most elegant house, the pews of which belong to the church to be rented for the support of the meeting.

This church is but one of the many that has been placed on a permanent basis under the blessing of God by the fostering care of the Rhode Island State Convention. The first year of this existence they received about two hundred and twenty-five dollars to sustain the ministry among them; hereafter they expect to sustain themselves unaided by the Convention. F.

Rebaptizing.—The Christian Herald states that Rev. F. G. Brown, late pastor of the Baptist church in Portsmouth, N. H., was rebaptized in New Bedford last week, as a preparation for the advent and end of the world on the 22d of October. Poor man!

Ordination.—Mr. Norman Harris, a member of the graduating class of the Hamilton Theological Institution, was ordained to the work of the gospel ministry at Becket, Oct. 8. Sermon by Rev. H. D. Doolittle, of Northampton.

Mr. William C. Child will be ordained as pastor of the First Baptist Church, Charlestown, on Wednesday evening next. Sermon by Rev. Dr. Welch, of Albany. Services to commence at 6 o'clock.

☞ Mr. Gliddon was to commence a course of lectures on Egypt, on Thursday evening of this week, at the Tremont Temple. They will be worth hearing.

Library of Brown University.—We shall publish next week some interesting extracts from the Report of the Library Committee.

☞ Our types blundered sadly in the 3d verse of Mr. Washburn's hymn published last week. Instead of

"Yet when *my* judgments lay *as* low,"

Read—

"Yet, when thy judgments lay us low,"

SECULAR INTELLIGENCE.

Arrival of the Acadia.

FIFTEEN DAYS LATER FROM EUROPE.

The steamship Acadia, Captain Harrison, arrived at this port on Sunday, in sixteen days from Liverpool, whence she brings dates to the 4th inst. She left Liverpool at 3 P. M. on the 4th, and experienced severe weather, was detained by fog, off Halifax, where she arrived on the 18th, at 10 P. M.—was telegraphed about a quarter before one, and arrived at East Boston at 4 o'clock P. M.

The news, says the Courier, is not of very great interest. Commercial affairs remained without change of importance. There had been a slight decline in the lower qualities of cotton, and the market was without animation, with heavy stocks. Money was more scarce, and commanded higher rates, but this it was supposed would be temporary.

The overland mail from India and China, arrived at London on the 2d inst. The accounts from the latter are to June 21. Wilmer & Smith's Times gives as the substance of news received through a private letter, the important intelligence "that a treaty had been concluded between the United States and the Celestial Empire, based upon the same principle as dictated that between England and China—in which America will enjoy all the advantages which Great Britain by her arms secured, after an immense outlay of blood and treasure. This can hardly fail to be gratifying in America. Every one interested in the United States, will be delighted at the result. The communication will, doubtless, from this time forward, be more direct and continuous, and the success which has accompanied American diplomacy, must stimulate our transatlantic neighbors to fresh energy, and necessarily, to future achievements." It is worthy of remark that the above appears in no other journal, and may be regarded as somewhat questionable.

The Queen returned from Scotland on the 3d inst., "in excellent health and spirits."

The harvest was abundant, and prices would rule low.

The king of the French was to embark from Treport on his proposed visit to England on the 7th inst., accompanied by two frigates and six steamers. He is said to be the first French sovereign who ever visited England in time of peace.

The Hibernia steamship, hence 16th ult., arrived out on the 28th, at 10 P. M. The Great Western, which sailed from New-York on the 15th, arrived on the night of the 29th, making three days difference in favor of the Hibernia.

A dreadful explosion and loss of life had occurred in a coal mine at Haswell, near Sunderland, which caused the destruction of *ninety-six human beings*. An inquest was held on the bodies, which elicited the following:—

No blame whatever can be attached to the colliery proprietors, who invariably took care to have the mine properly ventilated. Notwithstanding the very fatal results of the accident, the explosion must have been of a very slight character, and confined to only one part of the mine. Six persons were saved who were not in that part of the mine where the explosion took place; a number had ascended a short time previous; the pit suffered scarcely any damage, and it is ascertained that till within about 20 minutes of the explosion all was considered to be in a safe state; after that time nothing further is known of that part of the mine which exploded, as all who were there have suffered. One man was found unsinged, with his cap in his mouth; he had probably placed it there in order to prevent the foul air getting into his mouth. Several had their fingers closed in each other, and pressing on their mouths. Fifteen putters (boys and young men employed in taking the coals from the hewers to the bottom of the shaft) were in one lump, all clasped together. They had their clothes on, prepared to ascend. When working, they are nearly naked. Each cottage had its dead father, or brothers, or both. Three men at the bottom of the shaft were saved; the shock was so great that the roof near them had fallen down, and so blocked up the passage as to prevent the further progress of the bad air. The men, when asked the cause of the accident, say that the state of the pit must have been known to some persons; but it does not appear that any complaints had been previously made. One lad had his bones sticking out of his thigh; many had their bones broken, some were very much scorched, while others, to all external appearance, were uninjured. The "after damp" is generally fatal to those who escape the immediate effect of the explosion. An equally disastrous explosion occurred 20 years ago, at Wall's End, about four miles from Newcastle-on-Tyne. 101 perished on that occasion. The bodies of the sufferers were interred on the 27th ult.

The directors of the East India Company conferred upon General Nott, for his services at Candabar, Ghuznee and Cabul, an annuity of £1000.

The marriage of the Duke d'Aumale with the daughter of the Prince de Salerno is positively agreed upon, and will, it is said, be solemnized soon after Louis Philippe's return from Windsor.

The treaty entered into between England and France, for giving up offenders that take refuge in either country, has been carried out in the person of Jacques Besset, charged with fraudulent bankruptcy, who has been taken into custody in London, and sent to Paris.

India and China.—The India mail by the overland route arrived in London on the 2nd inst. The dates are from Bombay, 27th August; Calcutta, August 16; and Canton, June 18.

The intelligence is interesting, though peculiarly British. Enough of the movements in India are given, to show that the policy of the Anglo Indian government is to put down all the native princes of the country, and make all subservient to the British interest. Cause of quarrel will not be found wanting. We copy from Wilmer's European Times:—

Sir H. Hardinge arrived at Calcutta 23d July, and was immediately sworn into his high office. He was likely to become popular. Lord Ellenborough embarked on the 1st August, and proceeded to Suez. A subscription was advertised to erect a testimonial to him, which was violently opposed by his enemies. The rainy season in the north-west provinces stopped all military operations.—The ringleaders of the mutiny of the 64th regiment were under trial at Sukker, and it was expected that a severe example would be made of those found guilty. There is but little sickness in the Scinde district this year. The Punjaub continues to be a scene of anarchy and confusion. The British India government is the object of their bitter hatred; and it is said, that, as they contemplate a conflict with the British, an alliance has been formed with Dost Mahomed and his son, Akhbar Khan, to aid them with a large army, in the hope of conquering and plundering the north of India. The last mail from London had reached Bombay in twenty-eight days and sixteen hours.

The news from China is not of particular importance. In the papers great dissatisfaction is expressed at the meddling of the French and Americans in our now settled affairs with China.

The American and French men-of-war Brandywine, St. Louis, Cleopatra and Alcmene, had arrived almost simultaneously in the Chinese waters.

At Canton the populace were very unruly, manifesting on every occasion a spirit of extreme discontent at the presence of foreigners. An arrow as a wind-vane had been placed on the top of the United States flag-staff, and great umbrage had been taken at this by the Chinese—on what ground is not explained.

Tahiti.—The Paris Moniteur of 25th ult. conveyed the following intelligence as received by the government from Tahiti, dated the 24th April: "After having vainly endeavored to bring back to their obedience the rebels who made the attack at Taravau, Governor Bruat went out to meet them at Mahahana, where they had made themselves intrenchments, defended by 3000 men and three pieces of cannon. On the 17th Governor Bruat landed with 441 men of all arms. The redoubts were taken with the bayonet; the enemy having 102 men killed, their colors taken from them, and their cannon spiked. The next day we destroyed their works, and carried away their arms and ammunition. On our side we have to lament the loss of two officers, M. Nausoty, ensign de Vaisseau, and M Seignette of the Artillery. We had, besides, 52 men wounded."

Sweden.—Popular disturbances have been occasioned by the rejection of the measure of reform recently discussed in the Diet; and there were riots on the 28th and 29th of August. The method of their suppression was curious. The police hired a number of assistants, miners, day laborers, and others, all of them tall and powerful men, who mingled with the crowd, and who not only inflicted summary punishment for every attempt to create disturbance, but also arrested the most conspicuous among the rioters. Among the prisoners, fifty-six in number, were two opera dancers.

Spain.—Another expected Revolution.—A letter from Bayonne of the 22d September, confirms the rumor of an intended movement, on a grand scale, of the Carlists of Navarre; money and munitions of war, along with a large number of printed proclamations, having been for some time in readiness.—Colonel Jose Maria Ladron, the nephew of the Carlist General Santos Ladron, who was shot in Navarre, in 1833, by the Christian General Lorenzo, with a force of four hundred to five hundred men, was waiting an opportunity to commence the movement.—Colonels Elcharte and Corteta had undertaken the organization of the Carlist forces in that province, when orders were received from General Balmacedo for the discontinuance of their preparations. The reason assigned for this unlooked-for hesitation, is the repugnance of Don Carlos to acts of violence, and a lingering hope that the succession may be adjusted by a marriage between the Prince of Asturias and Queen Isabella. The Spanish government is despatching reinforcements to Navaare, with all possible expedition. The Captain General of Valencia had been directed to send thither 2000 men. The province of Navarre has returned in all its elections, deputies hostile to the government.

Information was received at Perpignan on the 22d ult., that a revolutionary movement had been made at Carthagena, and that similar movements were discovered in many parts of Catalonia. The Director of the Posts, the Director of Customs, and one of the Judges of Mataro had been arrested.

France.—The papers announce the arrival at Paris of the Duke de Glucksberg with a treaty between France and Morocco. The Emperor stipulates that he will communicate to the French government the names of the Moorish chiefs who invaded the Algerian territory; that Abd-el-Kader be outlawed throughout the African possessions of the Emperor and France; that he may be pursued by the troops of *both* governments until expelled or captured; that if he fall into the hands of the French, he is to be treated with every respect due to his station; that the Mogador island and the town of Ouchda be evacuated by the French; that prisoners of war be immediately exchanged; and that the ratification of the treaty be exchanged within two months.

DOMESTIC.

Tremendous Gale at Buffalo; great Loss of Life and Property.—The Buffalo Advertiser of Saturday, gives the particulars of one of the most destructive gales ever experienced on the lake, and more disastrous to life and property than ever before known. The gale commenced about midnight, and blew with tremendous violence till 5 o'clock on Saturday morning. At 3 P. M. on Saturday the storm was still threatening. The steamer Chataque was ashore. The U. S. steamer Albert ashore also. The St. Louis made Buffalo port, having had three men and a boy washed overboard. The Julia Palmer was at anchor in the bay, south of the light house, having on board 3 or 400 passengers; if she goes ashore, the loss of life will be fearful. The Constellation, Wayne and Perry made the harbor. Fulton is reported ashore at Sturgeon Point—3 men lost. Upwards of 70 canal boats are drifted ashore, a number of which are half a mile and over from the canal. The massive stone pier that protects the harbor, is injured for many rods, and the wharves flooded, and property washed off. The lower floors of all the warehouses have been filled with water. Several factories, stores, and buildings of various descriptions have been prostrated, and lie a mass of ruins. The Attica and Buffalo railroad track, for the distance of nearly half a mile from the depot, is completely broken up. The water filled the depot to the depth of about five feet, but subsided without any material damage. But the most deplorable effect of the gale, is the destruction of life. How many lives have been destroyed it is impossible as yet to ascertain. Twenty-five bodies of men, women and children have been recovered and taken to the Court-house, for identification by relations and friends. The bodies of five children in one wagon have just passed our office. Sixteen persons, men, women and children, are missing from Wilkinson's foundry. Two servant girls employed at Hoff's Hotel, slept in the basement; the sidewalk fell in, and filled the room with water before they could escape. Thus far the number of dead ascertained, is nine men, ten women, and thirteen children, thirty-two in all. The loss of property it is impossible to estimate, but it far exceeds that occasioned by any previous gale, and must amount to many thousands of dollars. Great numbers of families have lost every thing. Never did any disaster that has afflicted our city, appeal more powerfully to the sympathies of the humane and benevolent.—*Transcript.*

Shipwreck and Loss of Life.—Brig Saratoga, Bedell, of and from New York for Apalachicola, with an assorted cargo, was totally lost off Orange Key, 3d inst., Mr. Simonton, 2d mate, and Samuel Smith, passenger, arrived at this port, in the barque Zaida this morning. The S. during a severe gale on the 3d inst., at 7 A. M. struck a ledge of rocks to the leeward of Orange Key, and immediately went over, on sounding the pumps found she had sprung a leak, immediately wore round when she struck again, fearing she would go off again and sink in deep water, let go both anchors, and after pumping all day, at 7 P. M. she went down. The top of the poop drifting off Mr. Simonton who was washed overboard as the brig went down succeeded in reaching it on which was Smith. They remained eight days on the poop, and were picked up by the barque Zaida, on the 11th inst., in lat. 25 40, lon. 79 45. The following persons were on board the S. and all no doubt perished: Passengers, Capt. E. G. Wood, Capt. John Perkins, Donald Campbell, Mrs. Larkin and two children, Mrs. Fitzgerald, Mr. Hewins, Mr. Markam, Charles M'Kenney, wife and child, and two German steerage passengers; Capt. Bedell, six colored seamen, steward, and one boy (white.)—*Transcript.*

Dissolution of the Mormon Church.—Through the politeness of a friend, says the Alton Telegraph, we have received the manifesto of a portion of the Mormons, in regard to the successorship of the impostor, Joe Smith, and declaring the church to be dissolved on account of its rejection of Rigdon as its divinely appointed leader. The elements of discord and disunion are successfully at work at Nauvoo, and no doubt rests upon our minds, but that the total dissolution of the church will be the inevitable result. Factions may spring up among them, and some unprincipled and ambitious leader seek to seat himself on the throne of power so firmly established by Joe Smith for his own base purposes. But every such attempt will, as heretofore, result in a failure. With the fall of the mock "Prophet," fell also the throne of despotism he had erected in this Republic, and the charm that enabled him to delude the populace, has, with his death, departed, we trust, forever.—*Cincinnati Gazette.*

Lewisport, Ky., Oct. 4.—*Deplorable Accident—A man buried alive 45 feet deep.*—Two of the coal diggers from the Hawesville mines, have been engaged in building a public well at this place. They had sunk it to the depth of 45 feet, mostly through gravel. One of the men, named Thomas Glossop, had been sick, and had not been down in the well for nearly a week. On Monday afternoon, feeling better, he descended, and had only been there a short time, when the whole working fell in upon him. Much excitement and alarm prevailed, and the people, being in doubt as to the proper course to be pursued, sent an express to Hawesville, (12 miles above) for aid. Mr. James Hay, the able and energetic superintendent of the Hawesville and Cannelton mines, with some 20 of the miners, and Mr. C. C. Hawley, and several citizens of Hawesville, immediately repaired to the spot, and directly commenced operations. Notwithstanding the unremitting exertions of all parties, both by night and day, the body was not reached until this (Friday) morning. It is to be hoped his death was instantaneous, and such, probably, was the case, although the persons at work above him, confidently assert that they heard his voice repeatedly, and that he knocked on the curbing many hours after the accident occurred. He was an Englishman, about 25 years of age, had no family or relations here, but, it is said, a brother at Pittsburg.—*Cincinnati Atlas.*

Steamboat burnt.—The Ithica Democrat states that the steamboat De Witt Clinton, owned in that village, which was run on Cayuga Lake for the past fourteen years, accidentally took fire, on Wednesday night, at her moorings, and was entirely consumed, with all her machinery and furniture. Only one person was asleep on board at the time, and he barely escaped from the burning wreck.

Railroad from Maine to Canada.—The Montreal Herald announces the arrival in that city of a committee from Portland, charged with inquiries relative to the construction of a railroad between the two cities. This paper, after alluding to the proceedings of the meeting at Portland, by whom this committee was appointed, adds the following:—

"We find that, in accordance with the resolution above referred to, two gentlemen arrived yesterday morning in town, Judge Preble, formerly chairman of the committee for the settlement of the Boundary question, and J. S. Little, Esq., of Portland.

These gentlemen bring letters of recommendation to the Governor General, and to several of our influential citizens. They visit us at a time when men's minds are more occupied with political theories and party contests than with those practical measures which add to the general and individual wealth and prosperity of a country, but we trust they will meet with that cordial reception which is due to the importance of their mission, as well as to their own personal characters, as gentlemen so trusted and respected by their fellow citizens. They have taken up their residence at the Exchange Hotel."

Three Bishops Consecrated.—The Rev. Carlton Chase D. D., to the Episcopate of New Hampshire; the Rev. Nicholas H. Cobb, D. D., to the Episcopate of Alabama; the Rev. Cicero S. Hawks, to the Episcopate of Missouri were consecrated in Philadelphia on Sunday. Sermon by the venerable Bishop Chase of Illinois.

Death in the Watch House.—On Friday night, Emanuel Safora, an Italian barber, called at the North watch-house, and asked for lodgings. He said he had not eaten anything for three days, but had drank whenever he could get a chance. He appeared to have understood his situation very well, but was scarcely able to walk. In the morning he expressed a desire to be sent to the house of correction, in order that he might receive the benefit of the hospital treatment there. Mr. Vialle, the officer, left him in the watch-house, while he went to court for a warrant against him as a common drunkard, but when he returned to take him under the warrant, he found him dead. Col. Pratt held an inquest on the body and the jury returned a verdict that his death was caused by excessive indulgence in intoxicating drinks.—*Post.*

The Railroad Contracted for.—We learn that Messrs. Belknap & Co., were the successful bidders for the grading and masonry of the Old Colony Railroad, and that they have contracted for the whole length of the line from Boston to Plymouth, one half to be completed on or before the first day of July next, and the remaining half on or before the first day of August next. The contracts are said to be favorable to the Corporation, and at less prices than have ever been paid in New England for similar work. The contractors will commence operations next week, and the Road is expected to be entirely completed in a year from the present time.—*Old Colony Memorial.*

Am Bible Society.—The issues from the Depository for the last five months, have been upwards of 40,000 copies per month. Bibles of the smallest size, neatly bound, are furnished at twenty-five cents, and Testaments at six cents! Besides gratuitous supplies, for multitudes in our own country, the Society has the last year made foreign grants to the amount of $23,000.—*N. Y. Jour. of Com.*

SUMMARY.

We are happy to learn, says the Mercantile Journal of Monday, that the health of Prof. Stuart, of Andover, who has been seriously ill, is better, and it is expected that he will be able to resume his duties in the Seminary on the opening of the term on Tuesday next.

The editor of the U. S. Gazette chronicles the existence in the vicinity of Philadelphia, of a sound apple, that weighed *twenty-five and a half ounces, and measured fifteen and a half inches round.*

In New York State, more than 1,200 captains of canal boats have signed petitions that the locks may not be opened on the Sabbath. More than eighteen out of twenty of all the boatmen who have seen the petitions, have signed the same, and all the *forwarders* from New York to Buffalo.

The official majority of Mr. Stratton, the Whig candidate for Governor, in New Jersey, is 1,368 over the Democratic candidate. The abolitionists threw about 100 votes.

A destructive fire occurred at London, West Canada, on the 7th inst., which destroyed all the buildings in an area of nearly six acres, in the very centre of the town, consuming property to the amount of $60,000.

Maine Railroad extension is progressing rapidly—the bridging over Mystic and Charles rivers is far advanced, and workmen are now cutting through the Winter Hill road. A favorable season will enable them to complete the work early in the next year.

U. S. frigate Raritan was at Bahia about 5th ult., and was expected at Pernambuco on the 12th.

Mr. Bartley is elected Governor of Ohio by a majority not far from 2000. In Pennsylvania Mr. Shunk, according to the Harrisburg Telegraph, is elected by a majority of 3865.

B. F. Hallett, Esq., is nominated as the Democratic candidate for Representative in Congress from this district.

A discourse will be delivered before the Massachusetts Historical Society, at the Tremont Temple, on Thursday next, by Dr. John G. Palfrey, in celebration of the 50th anniversary of the establishment of that society.

In the case of Nicholas Gordon, who had been on trial at Providence for some days past, for the murder of Amasa Sprague, the Attorney General concluded his argument on Monday, and the Chief Justice Durfee, charged the jury. After deliberation on the case for sixteen hours, the jury came into Court, and declared that they could not agree on a verdict, and they were discharged. A new trial was ordered.

The Baltimore American contains a list of twenty-two persons who have been convicted of illegal voting in the late election in that city. They were severally fined $20, and some of them were committed to jail for nonpayment of the fine.

BRIGHTON MARKET—Monday, Oct. 21, 1844.

[Reported for the Daily Advertiser and Patriot.]

At Market 2050 Beef Cattle, 150 Stores, 4300 Sheep, and 3150 Swine. Several lots of Cattle and seven hundred Swine unsold. No cattle were purchased by the barrellers.

Prices—*Beef Cattle*—Former prices were not sustained, and reduce our quotations. Extra 4 50 a 4 75; first quality $4 a 4 25; second quality, 3 75; third quality, 2 75 a 3 50.

Stores—Two year old from $10 a $13; three year old from $15 to $19.

Sheep—We quote lots from 1 20 to 2 17.

Swine—Lots to peddle from 3 1-2 to 3 3-4c., half Barrows; two or three entire lots 3 and 3 1-4c.; old Hogs, from a distillery, 3 1-2c. At retail from 3 1-2 to 5c.

MARRIED.

In this city, Mr. Cyrus Brooks to Miss Alice Murray; Mr. John Baird to Miss Ann Manning; Mr. Isaac R. Andrews to Miss Mary Davis; Mr. Wm. Radford to Miss Eliza Edwards; Mr. Sydney Butterfield to Mrs. Sarah E. Russell; Mr. Henry S. Dunn to Miss Ann Borrowscale.

In this city, by Rev. Mr. Stow, Mr. Nathaniel O. Hart to Miss Almira M. White, daughter of Mr. Thomas White; Mr. William C. Bassett to Miss Mary Ellen Holland, daughter of Mr. Thomas Holland.

In Charlestown, on Monday evening, by Rev. Mr. Neale, S. G. Shipley, Esq., of this city, to Miss Abby C., daughter of Dea. Joseph Carter, late a teacher in the Female Seminary in that town.

In Braintree, by Rev. George N. Waitt, Mr. Thomas Rodgers to Miss Mary Ann Buckley; 18th inst., Mr. John Tower, 2d, to Miss Susan Langley, all of B.

In Canton, 15th inst., by Rev. Lewis Holmes, Mr. Albert W. Makepeace to Miss Harriet D. White, both of C.

In Haverhill, Mr. Isaac Pitman, of Boston, to Miss Harriet Minot, daughter of the Hon. Stephen Minot, of H.

In Gardiner, Me., Dr. Martin Gay, of this city, to Miss Eleanor Allen, of G.

DIED,

In this city, Mr. Moses Whitney, Jr., 42; Marcus S. Pike, eldest son of E. P. Pike, Esq., of Brunswick, Me.; Mr. John Roberts, 23, formerly of Gloucester; Miss Sarah A. Turner, 27; Mr. Benjamin Abbott, formerly of Marblehead, 77; Mr. Samuel F. Dorr, of New York, 40; Miss Harriet S. Caines, 36.

In Charlestown, Mrs. Elizabeth Dennis, 75.

In Roxbury, Mrs. Ann M. Williams, 36.

In Brookline, Louisa Jemerson, 59, eldest daughter of Wm. Jemerson; Mr. Henry S. Ward, 38.

In Tisbury, Mrs. Dinah, widow of Capt. James Adams, 77; Miss Rebecca Nichols, 60.

In Portsmouth, N. H., very suddenly, Mrs. Margaret S. Peirce, wife of M. W. Peirce, Esq.

In Mason Village, N. H., 9th inst., Rev. A. L. Mason, pastor of the Baptist Church in that place.

In Thomaston, Me., Mrs. —— Cilley, widow of the late Jonathan Cilley, who was killed in a duel.

In Wells Me., 9th inst., Miss Olive Kimball, 26.

In Troy, N. Y., Mr. Alexander H. Kent, son of George Kent, Esq., formerly of Concord, N. H., 23.

At Indian River, East Florida, in Sept., Dr. Moses Holbrook, formerly of Charleston, S. C., about 60; same place, Mr. George Sprague, formerly of Ms. 45.

Near Columbus, Tenn., Sept. 15, Rev. John Armstrong, a graduate of Columbian College, and a native of Philadelphia. Mr. A. was at one time Professor in Wake Forest Institute, but for the last three years pastor of the Baptist Church in Columbus, Tenn. His age was about 45.

At the Shawanoe Mission Station, Sept. 28, of consumption, Mrs. Delilia Lykins, wife of Dr. Johnston Lykins, and daughter of Rev. Isaac McCoy. Mrs. L. has labored with her husband for a long series of years as a missionary among the Indians. Her age was 36 years.

Number of deaths in Boston for the week ending Oct. 19. 44. Males, 19; Females, 25.

Under 5 years, 19—between 5 and 20 years, 5—between 20 and 60 years, 17—over 60 years, 3.

Died, in Groton, Ms. Oct. 11, Miss Mary Ann Spaulding, aged 24. Miss Spaulding was a young lady possessed of uncommon excellencies of character. Her mind was deeply imbued with the truths of the gospel, which formed the spring of her choicest consolations. She possessed an intellect of a superior order—a lively imagination, and vivid powers of description. These powers she often employed in composition, and her productions were marked by uncommon ardor of feeling, and strength of language. She was a member of the Worthen Street Baptist Church in Lowell, where she was highly esteemed and much beloved.

In the early part of last season her health failed, and she tried a residence at the sea side, where she had a severe attack of typhus fever. She went to Groton, and there a relapse of the same complaint soon laid her low in death. Her remains were interred in Manchester, N. H., by the grave of her mother. Rev. Mr. Brierly preached a sermon on the occasion from Phil. 1: 21,—"For to me to live is Christ, and to die is gain."

Miss S. will long be remembered by those who knew her as a lovely, talented young woman, and a faithful devoted Christian. She died in the full hope of a blissful resurrection to a glorious immortality. Her end was peace.

NOTICES.

The Baptist Ministers' Meeting of Hampden County, will hold their next session at the house of bro. Doolittle, in Northampton, on Tuesday, the 6th day of November, at 1 o'clock P. M. Br. H. Richards is appointed to preach the sermon on Tuesday evening. Br F. L. Batchelder his alternate.

Ireland, Oct. 19, 1844. Wm. L. Brown, Sec'y.

The annual meeting of the Boston Children's Friend Society will be held in Mr. Kirk's Chapel, Somerset Court, on Wednesday, the 6th of November, at 11 o'clock, A. M. It is hoped that all the members of the Society, and all interested in the object will attend. The services will commence punctually at 11 o'clock.

S. W. Cushing, Sec'y.

The next Quarterly Meeting of the Board of Managers of the Massachusetts Baptist Convention, will be held in the Committee Room of the Bowdoin Square Baptist Church, on Wednesday, November 6, at 10 o'clock, A. M. William H. Shailer, Sec'y.

Brookline, Oct. 24, 1844.

☞ A special meeting of the Board of the R. I. Baptist State Convention will be held on Monday, October 28, at 10 o'clock, A. M. in the Committee room of the First Baptist Church, Providence. The Committees appointed at Newport are particularly requested to be present and make their reports.

By order of the Board. T. C. Jameson, Secr'y.

Providence, October 16, 1844.

☞ The Ministers' Meeting of Fitchburg and vicinity will be held with bro. Carpenter, in Leominster, on the first Monday in November.

O. Cunningham, *Sec'ry.*

Sterling, Oct. 12, 1844.

☞ The Ministers' Meeting in the vicinity of Worcester, will convene at the house of Rev. J. B. Boomer, East Brookfield, Wednesday, Oct. 30, at 10 o'clock, A. M. A. S. Lyon, *Sec'ry.*

School of Practical Rhetoric, Oratory and Elocution.

MESSRS. RUSSELL and MURDOCH, respectfully announce, that the exercises of their Establishment are arranged in separate classes for Gentlemen, Ladies, Youth and Children. Private instruction also is given to individuals.

The Classes in the various departments of Corporeal Exercise and Vocal Culture, are open as usual.

Terms may be ascertained by calling at Boylston Hall.

Boston, Oct. 25, 1844.

FLOUR.

S. G. BOWDLEAR, & CO. Dealers in Flour, No. 17 Long Wharf, Boston, have constantly on hand a large assortment of Extra Genesee, Ohio and Graham Flour in whole and half barrels for families; also Clagett, Shaner, E. S. Beach and other approved brands Southern and Western Flour suitable for Bakers use; which they offer for sale at the lowest market prices.

Oct. 25. 6m

FRENCH MEDICAL BOOKS.

WM. D. TICKNOR & CO., corner of Washington and School streets—have just added to their *extensive Catalogue of Medical Books*, a fine assortment of French books, among which may be found the work of D'Ambrose Pare Burdaeks Physiologie, 9 vols. 8vo. Singet Anatomie et Physiologie, 2 vols. 8vo. Encyclopedia Anatomique, Pritchard's Natural Historie De L'Homme, 2 vols., Faville, Anatomie Physiologie et Pathologie du Systeme Nerveex, &c. &c., all of which the profession are respectfully invited to call and examine. Oct. 25.

JUST Imported, a few *old books*—such as Bishop HALL'S Works, 3 vols. folio. calf.

Dupin's Ecclesiastical Writers, 3 vols. folio, calf.

Turreltino Institutio Theologiæ Elencticæ, 4 vols. 4to 1-2 Russia.

Stappen's Institutunes Theologiæ, 5 vols. 8vo. 1-2 calf.

Thompson's Account of two Missionary Voyages, one "to New Jersey, North America," and the other "from America to the Coast of Guinea." 1753.

Owen on the Natural History of Serpents. 1742. 1 vol 4to. calf.

Also, a fresh supply of the Works of

Jonathan Edwards, 2 vols. Imp'l. 8vo.

Andrew Fuller, 1 vol. " "

Jeremy Taylor, 3 vols. " "

Adams' Exposition upon the second Epistle of St. Peter, 1 vol. Imp'l. 8vo.

Kitte's Pictorial History of Palestine, 2 vols. Imp'l. 8vo.

Milton's Prose and Poetical Works, 1 vol. Imp'l. 8vo.

Bible Selections, 1 vol. Imp'l. 8vo.

Cecil's Works, 2 vols. 8vo.

Mitford's Greece, 8 vols. 8vo.

Chatham Papers.

Vyses Pyramids, 3 vols. 8vo.

Lane's Modern Egyptians.

Oxford edition of the Library of the Fathers. St. Chrysostom's Homilies on Philippians, Colossians, Thessalonians, Matthew, the Statutes as to the people of Antioch, Romans, Timothy, Titus, Philemon, Galatians, Ephesians, Tertulian, St. Augustine, St. Anthanasius' Historical Tracts, de treatises against Ananism, Commentary on the Gospels, from the Fathers, by Aquinas. Andrew's Sermons. Thorndike's Works, Cosin's Works, Marshall's Penitential Discipline, Nichols on Exposition of the Catechism, and Bull's Sermon, together with a great variety of valuable English Works—including a splendid assortment of Oxford Bibles, of all the sizes.

For sale by WM. D. TICKNOR & CO., corner of Washington and School sts. Oct. 25.

RICH FALL AND WINTER GOODS.

327 Washington, North corner of West St.

GEORGE HILL & CO.

IMPORTERS, JOBBERS, AND RETAILERS,

HAVE received by late arrivals one of the largest and most extensive assortment of RICH FALL GOODS to be found in the city—such as

SHAWLS.

Super Black Silk Shawls,	Rich Printed Cashmere Shawls,
" " Ottoman do	" Terker's do do
" Col'd. ch'gl. do	Embr'd & Plain Thibet do
" White & Green French Cashmere do	" " M de Laine do
" Drab & Blue do	Norwegian Woolen do
" Red & Black do	Stripe and Plaid do do

4-4 Black Silk Velvet for Shawls, together with a great variety of other low priced seasonable Shawls.

RICH DRESS SILKS.

1 Case 3-4 Ispahan Cameleon Silks, a splendid article for Dresses and Cloaks.

3-4 Satin stripe Gro de Amure,	Black & White Watered Silks,
Plain Blue Black, do	Plain and Figured Stripe, do
Super Black & Blue-Black Gro de Rhine,	Plaid do
do do Gro de Stripe,	Synchaws, Poplins, &c. &c.
do do Gro de France,	

CLOAK GOODS.

Thibet Cloths, all colors, Colored Alpaccas, Plaid Cloakings, Gala and Cashmere Plaids.

RICH DRESS GOODS

Such as Cashmere D' Ecosse, Mous de Laines, Rep Cashmeres, Crape de Laines, Striped and Watered de Laines, Superior Black Cashmere de Laines—also, Black and Blue black Alpaccas, Super Black and Blue-black Bombazines, Black Silk Velvets, Colored Silk Velvets, French and American Prints, Caroline Plaids, Black, White and Colored Moreens.

MOURNING GOODS.

Particular attention will be given to MOURNING GOODS, and always on hand one of the largest and best assortments to be found in the city.

LINEN GOODS.

On hand a large assortment of LINEN GOODS, which has been put up for them by the Manufacturer, expressly for their retail sales, that can be warranted of superior fabric,—viz:

Linen Sheetings from 5-4 to 12-4,	Russia Diapers & Huckerbucks,
Pillow Case Linens, all qualities,	Linen Damask's, from 5-4 to 9-4
Shirting do do	Linen Damask Cloths, from 6-4 to 12-4.
Fronting do do	
Bird's Eye & Scotch Diapers,	

HOUSEKEEPING GOODS.

American & English Quilts,	from 3-4 to 12-4
Bath & Whitney Blankets,	do do Flannels,
Cradle and Crib do	Crashes and Towellings,
Comforters,	Damask Napkins & Doylies,
Flannels,	
Tickings,	Dimities, Furniture & Cambric,
Cotton and Worsted Colored Table Cloths,	Curtain Muslins,
Embossed, do do	" Cambrics,
Bleached & Brown Cottons	Stair Linens.

Also 300 dozen *Linen Cambric Handkerchiefs*, from 12 1-2 cents to 1 00; Linen Lawns; Linen Cambrics, Plaid, Stripe and Check'd Cambrics; Swiss and Book Muslins; Bishop Lawns; India Linens; Pongee and Spittalfield Hdkfs.; Black Italian Cravats; Hosiery; Kid Gloves, &c. &c.

Purchasers are invited to examine our extensive assortment before making their selection, as many of the above goods are IMPORTED direct from the Manufacturers by us, we shall offer such inducements which cannot fail to suit.

At 327 Washington, North corner of West St.

GEORGE HILL & CO

Boston, Oct. 13.

MALCOM'S TRAVELS.

☞ PRICE REDUCED $1 50. ☜

Two Volumes in one.

TRAVELS in South-Eastern Asia; embracing Hindustan, Malaya, Siam, and China; with Notices of numerous Missionary Stations, and a full Account of the Burman Empire; with Dissertations, Tables, &c. By Howard Malcom, 12mo. 2 volumes in one; with a superb original Map of South-eastern Asia, five Steel Plate Engravings, and about seventy wood cuts.

This work has received the highest commendation from the press; and the best proof of the estimation in which it is regarded, is in the unexampled sale of the work. Near FOUR THOUSAND copies were sold within one year from its first appearance. In its mechanical execution it surpasses any similar work ever attempted in this country. In order to place the work within the means of every one, the publishers have been induced to publish it in one large elegant twelve mo. volume, and sell it at the *very low price of* ONE DOLLAR AND FIFTY CENTS per copy!

CHARACTERISTICS OF THE WORK.

It is not a mere diary of events which befel the traveller, but contains thousands of facts, dates, numbers, prices, &c. &c., which are either original, or gleaned from sources not accessible in this country.

Incidents, anecdotes, and scenes, have been freely introduced; but only such as tend to make the reader better acquainted with the country.

The most perfect impartiality is shown to every sect of Christians, and such details given of the various missions as make the work equally acceptable to every persuasion.

Such sketches are given of the history of the countries, towns, and missions which are described, as serve to throw light upon their present condition.

The map is beautifully executed, and may be considered original. Many important corrections have been made by actual observation, and the remainder is chiefly drawn from original and unpublished surveys by British officers, engineers, and surveyors, to which the author was politely granted access.

The pictures are wholly new, and form an important addition to our oriental illustrations. No pains or expense has been spared in these or the mechanical execution. Five of these are on steel, showing landscapes of Maulmain, Tavoy, Mergui, and Sagaing, and a curious page, exhibiting specimens of 16 different oriental languages.

A great part of the work relates to countries almost entirely unknown, even to the best informed persons in our country.

The author, from the important character of his mission, his intercourse with distinguished civilians and experienced missionaries, his deliberate stay at each place, his previous familiarity with foreign countries, and his long experience in the Board of Missions, enjoyed the highest advantages for gathering ample and correct details for the work.

Chapters on the mode of conducting modern missions, or on the measure of success which has attended the enterprise; on the almost unknown tribes in and around Burmah; and on other important subjects, are added at the close of the work, and constitute no small part of its value.

Just published and for sale by GOULD, KENDALL & LINCOLN, 59 Washington street. Oct. 25.

COOKING STOVES

ON A NEW PLAN.

THE TROJAN PIONEER, a complete Summer and Winter COOKING STOVE, for coal or wood, possessing the advantage of a Cooking Range, a Cooking Stove, an open grate, or fire place. Boiling, baking, roasting, broiling, frying, washing, heating irons, &c. &c., is all done in the most thorough manner, and with much less fuel than the same work can be done in any other cooking apparatus now in use. The Oven to this Stove is of great value, being sufficiently large to admit of six large pie plates, or six large loaves of bread, or even the largest pudding or bean pots at the same time. There is a fire place under the oven, which can be used morning and evening for boiling and baking—and requires less fuel than any Summer baker. It is acknowledged by all that have examined this Stove, that it has advantages that no other Stove ever yet had. Sizes convenient—from the smallest family to that of a public house. Please call and examine the Trojan before purchasing elsewhere. The Trojan has had three silver medals awarded to it within one year—the first at the American Institute, N. Y., last fall—the second at the great State Fair in Poughkeepsie, N. Y., Sept. 1844—the third at the Mechanics' Exhibition and Fair held in this city, Sept. 1844. A complete assortment of other kinds of Cooking Stoves—Cooking Ranges—Parlor, Entry, Store and Shop Stoves—Stove Apparatus and Funnels of all descriptions. At wholesale and retail, at the Stove and Hot Air Furnace Establishment, 51 and 53 Blackstone street. GARDNER CHILSON.

Oct. 25. 2mis

HOT AIR FURNACES.

ALL persons wishing to warm their houses, stores, churches, and other large buildings with pure heated air, are particularly requested to call at CHILSON'S and see his extensive assortment and examine his improvements. The rapid demand there is now for them, together with the high recommendation of several hundred persons that have them in use, is a positive proof that they do possess superior qualities over every other furnace in use. Hundreds of them are up and being put up this fall in the city and all parts of the country, and many of them into the best public and private buildings we have—the conveniences of the lever grate and the durability of the castings, &c. are worth examining. Some large sizes just finished for heating churches and other large buildings on an improved plan, will be found to stand the test where all others must fail. They not requiring more than one third part of the time, and one half the fuel to heat a large building that has been required in other furnaces, which all will see must be the case when they come to examine them. Furnaces set in the most thorough manner at short notice, and warranted to give entire satisfaction or no pay expected. A silver medal was awarded to these furnaces at the late Mechanics' Fair and exhibition in this city For sale wholesale and retail, at the Stove and Hot Air Furnace establishment, 51 and 53 Blackstone street.

GARDNER CHILSON.

Oct. 25. 2mis

POETRY.

For the Watchman.

TO JESUS IN GETHSEMANE.

Dear Jesus, why that sigh?
What means that downcast eye,
Thy soul so sad?
Why, in Gethsemane,
Art thou, on bended knee,
In sorrow clad?

That mild reproving look
Bespeaks the just rebuke;
The blame I take.
Grief doth my spirit fill,
Tears fast my eyes distill,
My heart doth ache.

Blest Saviour full of love,
Worshipped in worlds above
By seraph tongue,
'Twas I that caused thy tears,
By sins of my past years;
Thy heart I wrung.

Remorse broods o'er my soul,
My grief knows no control,
I made thee bleed.
I fall before thy face,
Jesus, bestow thy grace,
Thy suppliant heed.

The world I'll love no more,—
Thee only I'll adore,—
Thou art my all.
Thy path henceforth I'll tread,
Though all be dark o'er head,
And blackest gloom.

Light breaks upon my mind,
An opening joy I find,—
And am I thine?
Hope all my fears beguiles,
Jesus benignant smiles,—
Sweet peace is mine!

YOUTH'S DEPARTMENT.

For the Christian Watchman.

How to ask for a Favor.

"Father, father," said a little boy of about eight years old, as he pushed open the door of a room where a gentleman was busy writing, "may I go with Robert Munroe, to his uncle's this afternoon? Robert's father has just asked me."

"I think not, my son," replied his father, without raising his eyes from the paper on which he was writing.

"Why, father, there is no school this afternoon, and Robert wants me to go, very much."

"Albert," said his father, "I am very busy, and cannot attend to what you say. You must leave me now."

"But, father, do say that I may go this afternoon first," persisted the little boy.

"No, my son, I don't think I shall allow you to go."

Albert still lingered in the room, playing with the door latch. Presently his father rose, and taking him gently by the arm, put him into the entry, and closed the door.

Albert then began to cry, for he felt cross and unhappy. He had not yet learned to bear disappointments patiently.—While he was crying, he heard the door bell ring, and not liking to be caught in tears by a visiter, he went to his sister Mary's room.

Albert had no kind mother; she died when he was a very small boy, and when his little brother Charlie was a tiny infant He could not remember a great deal about her, but there were some things which he remembered very distinctly. One was, that every morning, when she took him out of his little bed, and every evening, before she laid him in it, she taught him to kneel, and pray to God, and Albert sometimes thinks he can almost feel the soft touch of her hand upon his head, as she used to lay it there when she directed him how to pray aright.

But although this little boy had no loving mother, yet he had a very dear and kind sister. She was eighteen years old, and she did for Albert and little Charlie almost as much as a mother could do.

As Albert, with flushed cheeks and tears still running from his eyes, entered the room where she was sitting, she kindly inquired what had happened to trouble him.

"Why father won't allow me to go with Robert Munroe, to his uncle's," said the little boy. "He is going this afternoon, and I want to go, very much."

"Well, dear," said his sister, drawing him to her side, "it is not the most painful disappointment in the world, and I would try not to cry about it. But when did you see father?"

"I have just seen him. He was in his own room."

"But I thought he was very busy," said Mary.

"Well, I suppose he was, he was writing ever so fast."

"And did you ask him while he was writing?"

"Yes," said Albert.

"If I had been in your place, I should have waited till he had finished writing. No person likes to be troubled when very busy, and almost every body is better disposed to confer favors when at leisure. In the course of the day, I am going to request a favor of father. Don't you want to observe my method, and then conclude which of the two manages the business best?"

Albert's tears had already ceased to flow. It was something new to watch his sister's manner of asking a favor, and he was already diligently employed in guessing what the favor could be. In about an hour afterwards, when Albert and Charlie, both feeling very pleasant and happy, came in from the garden, where they had been playing, they found their father and Mary alone in the parlor, the former reading a newspaper, the latter examining a book of prints, which, as they entered the room, she held out for her brothers to examine with her.

"I want you to ask the favor now," said Albert.

Mary placed her hand upon her lips.

"O, I understand," said Albert, "He is reading, and you don't want to disturb him. I wonder when he will be done."

Albert's wonder was soon at an end, for in a very few minutes his father laid the paper on the table, and came towards his children. Then Mary said,

"Father, if you are not busy, and if it will not trouble you too much, I want you to give me a ride to-morrow."

"A ride, and where, Mary?" said her father, smiling.

"Just into the next town," said Mary, returning the smile. "Amelia Rhodes leaves home for school, next week, and I should like much to see her before she goes."

"Well," said her father, "I will take you there with pleasure. Have you thought of any plan for the excursion?"

"Why I should like to go in a carryall, and then we can take Albert and Charlie."

"Your excursions generally include family parties," said her father, regarding her with a look of pleasure, "and you shall have your own way about it." Y.

MISCELLANY.

For the Watchman.

Female Foreign Missionary Society of the First Baptist Church and Congregation.

Second Annual Report.

The season has again arrived when this Society is permitted, by the good providence of God, to celebrate its second anniversary. It becomes us too meet this occasion with heartfelt gratitude to our Heavenly Father, that he has permitted us to labor in so blessed a cause. While we feel that it is little, very little, that we have accomplished, we would cherish a sentiment of gratitude to God, that He has put it into our hearts to seek to alleviate in any degree, the wants of the spiritually destitute.

No change of operations, during the past year has taken place in the course marked out by the Society. The funds contributed, have been disposed of in the same manner as mentioned in the last annual Report. The requisite sum for accomplishing the specific object of the Society, (the support of Mrs. Mason, of the Karen mission,) has been collected and paid over to the Missionary Board. We hope that an increase of interest in the great work of missions is perceptible among us, and that it will continue to be more and more so, until those members of our Society, whose duty it is to superintend its pecuniary affairs, shall have occasion to make use of the expostulation addressed to the Israelites of old, "Ye bring more than enough to the service of the Lord."*

The recent events, which have taken place in the Karen nation, widening as they have done the avenues for the success of the gospel, cannot but deeply interest the members of this Association. The thrilling statement made in a recent circular from Messrs. Mason and Bennett, have come home directly to our hearts. We rejoice that in the providence of God we are permitted in any degree to aid those who are laboring in so interesting a field—to render assistance to missionaries so extensively useful, so deservedly beloved.

By a heartfelt performance of the duties arising from our relations to this Society, we cannot but feel a more enlarged sympathy with suffering humanity, and by the blessing of God a deeper compassion for the spiritually destitute. Living as we do in the enjoyment of those blessings which the gospel diffuses, shall we not be miserably recreant to the principles of that gospel, if our hearts do not burn within us, to impart to others that which we have ourselves received? If beneath the robe of a Christian profession, we hide a cold, a selfish or a worldly heart, will it not go far to prove that for us Christ has died in vain? If our souls are absorbed in unworthy desires or frivolous pursuits, is it not evident that however earnestly we may claim the Christian name, we are as yet ignorant of the great principles of the Christian character?

We cannot but feel that those who labor for the promotion of Christianity in distant lands, have the strongest of claims upon our sympathies; but we are also aware that here as every where, our love should be in its character active and practical, that it is not enough that we regard their work with approbation, that we dwell with interest upon the periodical story of their labors in foreign lands, that warmed by their presence into a temporary enthusiasm, we crowd to hear their parting words, as they leave their native shores. All this is well. But our sympathies should by no means end here. To them belongs a remembrance in our daily prayers, and to them belongs also a share of the gifts which a beneficent Providence has made our own. To them should be given a portion of that unfailing regard which we bear to near relatives or personal friends.

The representatives of the Christian church in heathen lands—are they not, in a high and peculiar sense the representatives of Him, who, as our final Judge, will say, "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me"?

In behalf of the Society,
M. A. Collier, *Sec'ry.*
Boston, Oct. 11, 1844.

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*Exodus 35 : 5.

Sound Doctrine.

A correspondent who was present at the late meeting of the Boston Baptist Association, under date of Boston September 25, writes to the Baptist Record as follows:

I had the pleasure of attending the late meeting of the Boston Baptist Association, which was characterized throughout, with harmony and good feeling. Most of the churches complained of the low state of religion among them, and although many of their letters were of considerable length, yet they were deeply interesting, and contained sound views of Christian doctrine and church policy. As a specimen, the letter from Dr. Sharp's church said—"On a request made by a sub-committee of the American Baptist Home Mission Society, for a laconic answer to the questions,—'Whether we approve of the appointment of persons as missionaries who hold slaves?'—and 'what change should be made in the constitution of that Society?' our church unanimously voted, That we have no fellowship with slavery: but deplore its existence, and would entreat those who stand connected with it, to take immediate measures to rid themselves of the evil—yet, in regard to the Home Mission Society, having confidence in the wisdom and fidelity of its managers, we refer all action, in regard to the appointment of missionaries, or any needed changes in the constitution, to their special responsibilities—to their equal integrity with ourselves, and to their more enlarged experience in Home Mission operations.

In this connection, we deem it our duty to record our conviction, that it is inexpedient for any other organized body to catechize the churches, under the form of inquiries, on any of the subjects which are agitating the public mind. Although this may not be the purpose, yet the tendency of such a course will be, to impair, if not to destroy, the independence of the churches; and to divert their attention from the great objects, for which they were originally constituted—viz. the salvation of souls, and the spiritual progress of each member—by questions and strifes of words," whereof cometh envy, strife, railing, evil surmisings.

These remarks are not intended in the least degree, to have any special application, but have reference solely, to a general principle. For we do suppose, that the student of ecclesiastical history, would not find it difficult to trace the foulest corruptions which have tainted the church, and the most unrelenting despotism, to which in past ages it has been subjected, to questions put with all *seeming modesty* to pastors, councils and churches. Let it never be forgotten by the Baptists, that the churches are above all other bodies, religious, charitable or humane, and not accountable to any one of them. Nay, whatever is religious or missionary, should originate *in* the churches, and be *sustained* and directed by them, at least by representation.

There is another subject, to which we would refer; because, in carrying out our own views upon it, we have to some extent incurred censure; and because, we believe, that contrary views are not only unscriptural, but may be a source of spiritual despotism. We allude to the object for which the Lord's Supper was instituted. Instead of considering it, as it truly is, a *commemorative* ordinance, many seem to have scarcely any other idea of it than as a *fellowship* ordinance. Hence, instead of participating of it, in faith, as a means of refreshment and strength to the soul, it is made a medium of expressing approbation, or disapprobation of other professing Christians. That which was given to nourish and support the faith and hope of God's children, is converted into a church *club*; and is held up in *terrorem*, or employed in beating into subjection, (to opinions and rules of man's devising) the disciples of Jesus Christ.

We would not notice this perversion of the Supper, but because we believe it to be a usurpation of the kingly authority of Christ, which leads to the enactment of terms of communion, which no church on earth has a right to make. In omitting therefore to enforce any new terms of communion, we do not feel conscious that we are less faithful than others. On the contrary, we do believe that we manifest a more simple and reverential regard for the constitution and laws of Christ's house."

These views, Mr. Editor, I regard as sound Baptist views, and hope you will give them a place in the Record, and that our members will generally, "read, ponder, and inwardly digest them."

Yours, sincerely, W.

A Climax.—Miller, the false prophet of 1844, in a late letter on his future prospects, thus discourses:

"I know that my mind is too feeble to imagine, my faculties too weak to comprehend the emotion of my soul, when I shall stand before him; yes, and see him as he is, and be like him; yes, more than that, ten times more grand, more glorious still than all, shall be forever with him. No more a stranger in this giddy world, no more a pilgrim from the dizzy maze of life's ten thousand cares, no more a wanderer from my Father's house, no more to meet the scoffs of friends or foes, or meet the upturned lip, or curl of scorn from that black coat, and hear the oft repeated epithet, in accents of deep derision, '*There goes old Miller.*'"

Apple Trees.—A horticulturist in Bohemia has a fine plantation of the best apple trees, which have neither sprung from seeds nor grafting. His plan is, to take shoots from the choicest sorts, insert them in a potatoe, and plunge them into the ground, having put an inch or two of the shoot above the surface. The potatoe nourishes the shoot whilst it pushes out roots, and the shoot gradually springs up, and becomes a beautiful tree, bearing the best fruit, without requiring to be grafted.

STANDARD WORKS.

THE Way of Life, by Professor Hodge, of Princeton Theological Seminary. Price 37 cents.

The Great Change—a treatise on Conversion, by George Redford, D D., with an introduction by Rev. John Angell James. Price 25 cents.

The above truly excellent publications from the press of American S. S. Union, are furnished in large or small quantities, and by the single copy, at No. 5, Cornhill. A considerable number of each of these books have been purchased *for distribution* by the benevolent. Such are supplied at reduced prices.
Oct. 18. Wm. B. Tappan, *Agent.*

MRS. M. N. GARDNER'S Indian Balsam of Liverwort and Hoarhound, is the most popular remedy ever invented for immediate cure of Coughs, Colds, Consumption, Spitting of Blood, Phthysic, difficulty of Breathing, Whooping Cough, and all diseases occasioned by weak lungs. It is now fully a settled point, that this remedy is the most extensively used for the above complaints, and gives the most immediate relief of any other remedies. No one should be without it in their families. The Balsam is put up in bottles, at 50 cents each. It is for sale by the proprietor, WM. BROWN, 481 Washington street, corner of Elliot street;—also retailed by all the Druggists in Boston, Lowell, Salem, Worcester, Springfield, Hartford, New Bedford, Providence, Newburyport, Portland, and by most of the country stores. For genuine, see that the outside wrapper is signed by the proprietor, William Brown, as none other is genuine. Oct. 18.

SEE THAT YOU get the Genuine Pure Extract of Sarsaparilla, now written for by the most celebrated Physicians, and prescribed in their daily practice. Its mode of preparation is entirely new, preventing evaporation, thereby procuring an extract far superior to all others now in use. It is recommended for all to become acquainted with this invaluable medicine as its effect is wholly upon the blood, thereby will remove any diseases the human family are heir to—such as Scrofula, Salt Rheum, Rheumatism of long standing, and is a certain cure for all diseases of the skin, Ring Worms, Scald Head, Barber's Itch, Leprosy, Mercurial Diseases of the Blood, and all Chronic diseases, swelled joints. It is put up in bottles at 62 1-2 cents. Also it is written for by the ounce. The true and genuine article is manufactured by WM. BROWN, 481 Washington street, Boston, and sold by most of the Druggists in this city. For the genuine, call for William Brown's Extract of Sarsaparilla. See that the wrapper is signed by the proprietor.

For sale in New Bedford, by Thornton & Son; G. H. Carlton & Co., Lowell; E. Porter, Salem; J. Balch, Jr., Providence; J. K. Taylor, Newport; Bliss, Chapin & Co., Springfield; J. Green & Co., Worcester.
Oct. 18.

COUGHS AND COLDS.

WILLIAM BROWN'S Compound Boneset Candy—so well known and extensively used for the cure of coughs, colds, sore throat, hooping cough, and all diseases of the lungs; also, it is in extensive use for clearing the voice, is now for sale only in Boston, by the proprietor, 481 Washington street; Theodore Metcalf, Tremont Row; James Kidder corner of Court and Hanover streets; Seth W. Fowle, opposite School st; Brewer, Cushing & Stevens, Washington street; Chas. Call, Bowdoin Square; John White, Leverett street; S. Almy, School street. Oct. 18.

SABBATH SCHOOL BOOKS.

MORE THAN ONE THOUSAND VARIETIES!

THE Depository of the New England Sabbath School Union, 79 Cornhill, is supplied with more than a thousand varieties of Sabbath School Books, which are offered for sale AS LOW AS THEY CAN BE OBTAINED AT ANY OTHER PLACE IN THE CITY. The Books sold at the Depository are examined and approved by a Committee, appointed by the Society for this purpose. All new books, suitable for Sabbath Scholars, received as soon as published.

All the Works of Charlotte Elizabeth, that have been approved by the Committee of Publication, are kept constantly on hand, at 79 Cornhill.

NOTICE OF RECENT PUBLICATIONS.

Day-School Sketches: by L. L. H.

This is one of the latest productions from the press of the New England S. S. Union. It gives, as its title indicates, a variety of stories about a common school, and relates transactions which are of every-day occurrence in our common or week-day schools. In each of these stories there is contained a wholesome lesson for the young, and we have no doubt that many a boy, and girl too, will discover their own behavior, or temper, or disposition, in one or the other of these tales.

With every degree of confidence we recommend it to our Sabbath Schools.

No Fear of Death, or the unbelieving convinced, is the name of another Sabbath School volume from the New England Union.

This is also a good and instructive book, and shows very clearly the power of God and the influence of religion on the soul, to take away the sting of death, in the dread hour of its approach. It makes a sweet Sabbath School book.

The King's Servant, or Obadiah in the times of *Elijah the Prophet.* Boston, N. E. S. S. Union.

In this volume we have the character and conduct of a good man, an ancient servant of the Lord, who, as this book represents him, is a pattern for our imitation. Of his life there is a very suitable improvement made by the author, which is directed to the young; and we do not hesitate to say, that if those who read it, will but pattern after Obadiah, they cannot go wrong, and will never stray into forbidden paths. It will be quite an ornament to a Sabbath School library. Let every one of our schools buy copies of "Obadiah," for the use of their scholars.—*Baptist Record.*

For sale at the Depository, 79 Cornhill.
Oct. 18. H. S. Washburn, *Agent.*

COLEMAN'S PRIMITIVE CHURCH,

OR *The Apostolical and Primitive Church; popular in its government and simple in its worship.* By Lyman Coleman. With an Introductory Essay; by Dr. Augustus Neander, of Berlin.

The publishers have been favored with many highly commendatory notices of this work, from individuals and public journals. The first edition found a rapid sale; it has been republished in England, and received with much favor; it is universally pronounced to be *standard authority* on this subject, and is adopted as a *Text Book* in Theological Seminaries.

From the Professors in Andover Theological Seminary.

"The undersigned are pleased to hear that you are soon to publish a new edition of the 'Primitive Church,' by Lyman Coleman. They regard this volume as the result of extensive and original research; as embodying very important materials for reference, much sound thought and conclusive argument. In their estimation it may both interest and instruct the intelligent layman, may be profitably used as a Text Book for Theological Students, and should especially form a part of the libraries of clergymen. The Introduction by Neander is of itself sufficient to recommend the volume to the literary public.
Leonard Woods,
Ralph Emerson,
Bela B. Edwards,
Edwards A. Park.
Andover, June 20, 1844."

From the Professors in Auburn Theological Seminary

"The work of the Rev. Lyman Coleman on 'The Apostolical and Primitive Church,' we regard as a faithful exhibition of testimonies on the primary organization and government of the Christian church, and on the progress of subsequent changes;—and although in our inferences in favor of a popular government, we might incline more than the author to a representative instead of a pure democracy, we cannot but welcome the publication as seasonable,—and as furnishing a desirable means of correct information on the subject which has been too much neglected in the training of theological students, of ministers, and of people in the Congregational and Presbyterian churches.
Henry Mills,
Prof. Biblical Criticism.
Baxter Dickinson,
Prof. Sacred Rhetoric and Pastoral Theology.
Auburn, June 23, 1844."

From the Professors in Yale College.

"The undersigned consider the Rev. L. Coleman's work on the Apostolical and Primitive Church as being, in general, correct in sentiment, judicious in the exposition of the Scriptures, and both copious and fair in citations from the early ecclesiastical writers. As a book of reference it possesses great value; and we think it may be used advantageously as a text book in Lectures to Theological Students.
James Murdock,
Nath'l W. Taylor,
Chauncey A. Goodrich,
James L. Kingsley,
Leonard Bacon.
New Haven, Aug. 25, 1844."

From the Rev. John Harris, D. D.

President of Cheshunt College, England, and author of "Mammon," "Great Teacher," "Great Commission."

In a letter to the author Dr. Harris says:—"I need not say, that the perusal of your work has very highly gratified me, as it must have done numbers besides. Its well digested and rightly applied learning, catholic spirit, and comprehensive plan, cannot fail to place it among standard works in its particular department, and to render it subservient to the final triumph of scriptural Christianity. I shall certainly make it a class book on the subject of which it treats."

From Samuel Miller, D. D., Princeton Theological Seminary.

Gentlemen,—I am truly gratified to find that the Rev. Mr. Coleman's work on the "Apostolical and Primitive Church," is so soon to reach a second edition. It is, in my judgment, executed with learning, skill and fidelity; and it will give me pleasure to learn that it is in the hands of every minister, and every candidate for the ministry in our land, and indeed of every one who is disposed to inquire, and who wishes for enlightened and safe guidance, on the great subject of which it treats. Very respectfully.
Samuel Miller.
Princeton, N. J., Sept. 20, 1844.

Just published by GOULD, KENDALL & LINCOLN, 59 Washington street. Oct. 18

NEW SINGING BOOK,

FOR SABBATH SCHOOLS.

LATELY published, by the N. E. S. S. Union, the N. England Sabbath School Minstrel, designed for Sabbath Schools, Families, and Social Meetings. By a Sabbath School Teacher.

This collection of music and hymns has been prepared with much care, and with especial reference to the wants of the Sabbath School. The style of the music is simple and devotional; and while it will gratify those somewhat advanced in the science, it may be learned with facility by even the youngest scholar. The object has been to introduce as large a number of appropriate hymns as possible, varying in length and in measure; and all adapted to the exercises of the Sabbath School, its Anniversaries, Celebrations, &c.

It is believed that the Minstrel will be found admirably adapted to the purposes for which it was designed, and containing for the price a better collection of music and hymns for Sabbath Schools, than any book heretofore published.

Copies will be given to any school, who may wish to examine it, with a view to introducing it.

Price $1,50 per doz. $12,50 per hundred. Depository 79 Cornhill, Boston.
Oct. 18. H. S. Washburn, Ag't.

NETTLETON'S Memoir Received. Memoir of the Life and Character of Rev. Asahel Nettleton, D. D., by Bennet Tyler, D. D, President and Professor of Christian Theology, in the Theological Institute of Connecticut.

MEDICINES—Their uses and mode of administration; including a complete conspectus of the three British Pharmacopœias, an account of all the new Remedies, and an appendix of formulæ; by I. Moore Nohgan, M. D.; with notes and additions, by D. M. Reese, M. D.

MEMOIR OF LARNED.—Life and Eloquence of the Rev. Sylvester Larned, first pastor of the First Presbyterian Church in New Orleans, by R. R. Gurley.

SOUTHGATE'S VISIT—To the Syrian Church. Narrative of a visit to the Syrian (Jacobite) Church of Mesopotamia; with statements and reflections upon the present state of Christianity in Turkey, and the character and prospects of the Eastern Churches, by Rev. Horatio Southgate, M. A.

OXFORD BIBLES and Testaments. Wm. D. Ticknor & Co., have just imported a very superior lot of Bibles and Testaments printed at the famous University Press, richly bound in moroceo and velvet, with and without clasps; for sale very low.

OBSERVATIONS on the Proximate Cause of Insanity, by James Sheppard, member of the Royal College of Surgeons, just received, and for sale by W. D. TICKNOR & CO., 135 Washington st. Oct. 18.

GENUINE BUFFALO OIL, to promote the growth and beautify the hair. See that you get the genuine. This preparation gives a lustre to the hair, causes it to curl beautifully, prevents its falling off, removes the dandruff. It has been proved to be far better than any vegetable preparation—creates a moisture which is desirable to a beautiful head of hair. For genuine see that "Buffalo Oil" is stamped on the glass bottle; also the wrapper is signed by the Proprietor, WM. BROWN. Price 25 cents a vial. For sale at 481 Washington street; also retailed by all the Druggists and perfumers in Boston, Providence, Lowell, Salem and New Bedford.
Oct. 11.

POLISH YOUR STVOES AND GRATES.

IF you wish to save trouble use the celebrated Pencil Paste, as its lustre is more durable and applied with half the trouble of black lead, and without making so much dust and dirt. It is put up in rolls, at 12 1-2 cents each. It is manufactured by WILLIAM BROWN, 481 Washington street—the true article is for sale by Dana, Evans & Co., Broad street; Silas Pierce & Co., Elm street; William Stearns & Co., Chatham street. Retailed by all the Druggists and Grocery stores in Boston, Salem, Lowell, Worcester, Portland, Providence, New Bedford. Oct. 18.

FALL AND WINTER GOODS.

DANIELL & CO.

No. 201 Washington Street,

HAVING enlarged our establishment the past season, we have made extensive arrangements to receive the most valuable stock that we have ever before offered, and feel sure that we can offer inducements to purchasers equal to any in the city, as it respects new styles of Goods, and at as low prices. In our

SHAWL ROOM

We have all the new, rich and desirable styles of LONG AND SQUARE CASHMERE SHAWLS, and a full supply of every other kind of new and fashionable SHAWLS.

SILK DEPARTMENT.

NEW DRESS SILKS of all kinds, qualities and prices to be found.

EMBOSSED CENTRE TABLE AND PIANO COVERS.

The best AA THIBET CLOTHS imported, and all other kinds of CLOAK GOODS.

Black and blue black ALEPINES, of the most approved manufacture.

LINEN DEPARTMENT.

We have our usual large supply of all the best styles of LINENS, and as we have for many years paid particular attention to this article, we feel sure the kinds we offer will not fail of giving entire satisfaction. We have every width from 1 yard to 3 yards wide.

LINEN CAMBRIC HDKFS., HOSIERY AND GLOVES.

Mouseline de Laines, Cashmere Repts, Alpaccas, Gala Plaids, French and American Prints, and a great variety of other GOODS FOR DRESSES.

Rose and Whitney BLANKETS, QUILTS, and every other article of

Housekeeping Goods.

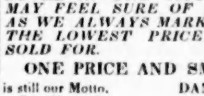
CASSIMERES, FLANNELS, COTTONS.

We have always on hand every article usually wanted for MOURNING, viz: Black Bombazines, Silks, Crapes, veils, &c.

As our facilities are equal to any in the Trade, we are enabled to sell our Goods at the lowest price, *AND WE PLEDGE OURSELVES TO SELL AS GOOD A SHAWL, SILK, OR ANY OTHER ARTICLE, AT AS LOW A PRICE AS IT CAN BE OBTAINED AT ANY OTHER STORE IN THE CITY. PURCHASERS MAY FEEL SURE OF BUYING CHEAP, AS WE ALWAYS MARK OUR GOODS AT THE LOWEST PRICE THEY CAN BE SOLD FOR.*

ONE PRICE AND SMALL PROFIT,
is still our Motto. DANIELL & CO.,
Oct. 11. 3m 201 Washington St.

OPERATIONS ON TEETH.



DR. FLETCHER Dentist, No. 6, Hanover Street, three doors from Court Street, Boston, continues to perform all operations, necessary for the health and beauty of the teeth, in the best possible manner.

Teeth Filled with the best of Gold and made permanently good, if not too much decayed. Also, Teeth filled with any other substance in use, that the patient may wish, or the case require.

Mineral Teeth inserted on Gold Plates or Pivots, from a single tooth, to a whole set. Upper sets inserted on the principle of Atmospheric Pressure.

Teeth Cleansed, Extracted, &c. Terms moderate, and entire satisfaction warranted. Teeth examined free of expense. tf May 17.

HARDWARE AND HOUSEKEEPING GOODS WAREHOUSE,

336 Washington Street, Boston, Chickering's Building, a little South of Lamb Tavern.

HENRY E. LINCOLN, Importer of HARDWARE, CUTLERY and BRITANNIA WARE, and dealer at Wholesale or Retail in WOODEN, TIN and FANCY HOUSEKEEPING WARES. *Carpenters' Tools and Building Materials.* Piano-Forte Screws, Pins, Wire, Castors, Stool Screws and Locks. Bakers, Furnaces, Stoves, Fancy and Feather Dusters; Brushes, Brooms, Baskets; Door, Coach and Table Mats; TRANSPARENT & OTHER WINDOW SHADES, with Cord and Tassels, &c. &c., embracing a largely assorted stock of Housekeeping Goods.

Agency for Pike's celebrated "Egyptian Cement," a superior article for mending Broken Ware.

H. E. L. has a printed Catalogue, for the use, especially, of those who are purchasing Housekeeping Wares, which will be found of great convenience.

Country Traders supplied on the most reasonable terms.

☞ All articles warranted as good as represented.

P.S. ENAMELLED KETTLES and PRESERVE PANS, TEA TRAYS, and the *latest styles* of Dixon's Tea and Coffee Pots recently received.
Sept. 13. 3m

STOVES—STOVES—STOVES.

THE subscriber would solicit the attention of individuals about to furnish themselves with either COOKING, PARLOR, OFFICE, SHOP or other STOVES, to his large stock, at the CHEAP STOVE STORE, No. 44 Congress Street, a few doors north of Water Street.

This stock embraces a very large assortment of most of the best patterns of STOVES now in use, and will be sold at prices to satisfy the most economical.

Individuals having HOT AIR FURNACE PIPES which require cleaning out, repairing, or new ones substituted, will find workmen at this establishment, who are perfectly familiar with all such work.
L. Stetson Bates.
Sept. 6. 17w

LADIES

I HAVE now in store one of the most extensive stocks and the largest variety of Fur Goods to be found in New England, for the Wholesale and Retail trade.

Any style of Muffs, Boas, Tippets, &c. made to order at short notice. Your attention is respectfully invited at the old stand 173 Washington street.
Sept. 13. W. M. SHUTE.

CHURCH MUSIC.

CARMINA SACRA, or Boston Collection of Church Music; by Lowell Mason. Published under the sanction of the Boston Academy. The extensive use this work has enjoyed the past season, is deemed the strongest evidence of its worth. Wherever it has been introduced it is believed the music of the church has been improved. The beauty, vigor, and style of the music has a tendency to create new life and zeal in the choir, and to interest the congregation more and more in this important part of public worship.

For sale by J. H. Wilkins and R. B. Carter.

☞ The Boston Academy's Collection, likewise for sale as above. 6w Sept. 20.

FARM FOR SALE OR EXCHANGED

FOR A GOOD HOUSE IN THE CITY.

SITUATED in the pleasant town of Pembroke, Mass., containing about 30 acres of prime Land, under a good state of cultivation, well walled, with a two story House well finished, Barn with cellar, and about 150 loads of manure in it, chaise house, shed and shop, a young orchard just beginning to bear. Meetings, schools, mills and stores are as handy as in any town in the State. Any one who wants a pleasant country seat will do well to call on I. R. PRUDEN, at No. 50 Long wharf, as it will be sold at a bargain.

☞ I. R. PRUDEN, at No. 50 Long wharf, will be happy to see all his old friends and customers, and accommodate them with Codfish, Mackerel, &c.
May 31. tf

COPARTNERSHIP NOTICE.

THE subscribers have this day formed a connection in business under the firm of *Smith, Rogers & Davis*, for the purpose of conducting the Wholesale Dry Goods business, and have located themselves at No. 30 Milk Street, where they will be happy to see purchasers by the piece or package.
Thomas P. Smith.
Daniel H. Rogers.
Daniel C. Davis.
Boston, Sept. 27, 1844.

N. B. T. P. Smith would inform his friends and customers, that he has removed from his old stand at the corner of West and Washington Streets, to No. 30 Milk Street, where he will be glad to see them and introduce them to the above firm. Those of his old customers who purchase by the piece, he would respectfully solicit to continue their trade with the firm.
Sept. 27. 8w

WOOD, BARK, COAL, AND HAY.

500 Cords Nova Scotia Wood.
200 do do do Rock Maple Wood for Air-tight Stoves.
100 Cords South Shore and Portland Oak.
100 do Pine Wood.
50 do Hemlock Bark.
1000 Tons Red and White Ash Coal for Furnaces, Grates, Stoves and Ranges.
200 Chaldrons Newcastle, Sydney, and Scotch Coal.
100 do fine Sydney and Pictou Coal, for smiths, and Steam Engines.
50 Tons Hay, for retail or shipping.

For sale by Moses French, Jr., Maine Wharf, Broad Street, near the bottom of Summer St.
Oct. 4. 2m

RAY'S Medical Jurisprudence, new edition, with additions, just published, and for sale by WM. D. TICKNOR & CO Oct. 11.

RHEUMATISM AND GOUT, SPRAINS, Swelled Joints, Contraction of the Chords. The only remedy that should be used is Hews & Kitridge's Nerve and Bone Liniment—it has been known for many years to be the most popular remedy.—Call for Hews & Kitridge's Nerve and Bone Liniment, this being the genuine article. It is put up in oval vials, the name is stamped in the glass. For sale by WM. BROWN, 481 Washington street; Jos. Kidder, corner of Court and Hanover streets; also retailed by all Druggists.
Oct. 11.

PROUTY & MEARS

MASSACHUSETTS PREMIUM PLOUGH.

D. PROUTY & CO., continue to manufacture Prouty & Mears' Patent *Centre Draught Ploughs*, and they have added to their already extended list, several new patterns, combining new and important improvements, adapting them to all the different qualities of soil, and the various systems of culture; especially to an approximation to the *spade labor system*, which is admitted to be the *perfection of good husbandry*—and why? For the reason, that at one operation it perfectly turns the mass, of whatever depth; covering all vegetable and other matter lying on the surface, leaving the furrow slice in a fine, lively, friable state, crushing its hard lumps and disarranging its particles, thereby elaborating its food for plants. Hence as but one ploughing is requisite, the proper moment may be taken for its performance, when the seed bed will be found to be in far better condition than after the protracted labor of two or three cross-ploughings and harrowings.

Their castings are of a superior quality, both in workmanship and materials. By using *pure iron* and an improved process of melting, they offer castings of *less weight*, possessing

SUPERIOR STRENGTH AND DURABILITY,

which with *chilling* the *points, wings*, and *landsides*, and the excellent quality and finish of the wood-work, renders their ploughs, in every respect, the very article which the wants and interest of the farmer demand.

The high character of the Centre Draught Plough, abundantly sustained by a continued and extended patronage, is in perfect accordance with the decision of an able and impartial committee of the Massachusetts Agricultural Society, in awarding to the inventors the sum of $100, the *highest* premium ever given in this country for doing the best work with the least draught, in a trial open to the whole Union, running its natural course, inclining to keep its true position without any effort of the ploughman, and turning a furrow one foot wide and six inches deep, *with a draught of only 294 pounds*, in compact and well swarded land, being much the easiest in draught of any plough of which we have any report.

Besides the great State premium of Massachusetts, the Centre Draught has taken the high premiums in New York, Pennsylvania, Delaware and Maryland.—Last fall, at four trials, where the Plough was the particular object for experiment, it took the highest premiums in four differant States. At the County Ploughing Matches, their performance was the admiration of our best farmers, and premiums too numerous to mention were awarded for the excellent work done by them; but the trial in Northampton, last fall, is worthy of a notice, where "in accordance with a regulation of the society, adopted to prevent favoritism, or any suspicion of it, in the adjudging of premiums, the Committee were no present during the ploughing, and consequently could not know at the time of deciding by whom any one of the lands was ploughed." There were at this trial 17 Worcester ploughs, and only 5 of Prouty & Mears, and yet to ALL THESE FIVE, PREMIUMS WERE UNANIMOUSLY AWARDED, and those of the *highest class*, though only eight were offered.

While the Centre Draught Plough is taking the *highest prizes* and gaining more and more in favor with farmers, disappointed competitors are boasting "loud and long" of small premiums awarded for the skill of ploughmen and their well trained teams, or won by *extraordinary exertions*, on fields where there was *no competition*; and they have raised the frequent cry of "Centre Draught Humbug," by which it is evident that the busy hum of public opinion, expressing the real merits of these ploughs, is a kind of *mysterious Centre Draught*, continually buzzing in their ears, with a consciousness of its truth.

Misrepresentations have also been made in regard to the trials in Essex County, by publishing statements and tables *manufactured* for the purpose, giving to their ploughs an advantage which the Report of the Committee did not exhibit, and which called forth from them the following severe rebuke, AS SHOWN BY THE REPORTS OF THAT COMMITTEE IN 1842 AND 1843.—"We hope they will have the fairness to take all the facts into view, and not a garbled selection, as has sometimes been done, and thereby entirely misrepresenting the impressions intended to be made by the Committee."

The Centre Draught Plough still stands unrivalled, bidding defiance to all competitors, and so it will, as we have at our command the best practice, science, skill and ingenuity, necessary to effect any improvement of which it is susceptible, and we give constant attention to the subject.

Constantly on hand, Shares, Landsides, and Mouldboards of most Ploughs in use, and Farming Implements of all kinds.

Also Grass, Field, Garden, and Flower Seeds.—Dealers and others supplied on favorable terms.
FARMERS' WAREHOUSE,
Nos. 19 and 20 North Market & 20 Clinton Sts
June 14 tf

HIGHLY IMPORTANT.

ALL discoveries in dental science, whether mechanical or surgical, that tend to a practical improvement in that branch of surgery, should be made known by all proper means, that the public may avail themselves of the benefits derivable from them. The luxuries of life, connected with other causes, either local or constitutional, have made such sad inroads upon the number and health of our natural teeth, as to make it an important study with the dental profession, to substitute others in their stead, in a manner the least objectionable. Objections of much weight have been urged against artificial teeth on plate, from the well known fact, that large portions of brass and copper are contained in the solder, that is used, to connect the teeth with the plate. The impurity of this composition is seen after a short time wearing, in a change of its color to a dark, dirty appearance, attended with a brassy taste. But this is not the greatest evil. The connecting of not less than four different metals in the mouth, produces a galvanic action, which tends directly to impair the general health of the gums, and consequently, to affect unfavorably the remaining natural teeth. Dr. S. Stocking, surgeon dentist, has succeeded in making such improvements in the manner of setting artificial teeth on plate, as to entirely obviate every objection that can be urged against them; the solder used by him being of equal purity with the plate, and warranted to neither change its color, or produce the unpleasant taste of brass and copper while worn. An improvement of great importance has also been neatly made by Dr. S. in the manner of adapting the plate to the mouth, with such fastenings as will admit of the whole work being removed, and then replaced again at the pleasure of the wearer, with as much convenience, as a glove can be taken from the hand, or a ring from the finger, and then replaced again; and yet, when on, are firm, easy, and inoffensive. These are improvements of such practical value, as to commend themselves to the consideration of all who may wish or desire artificial teeth. During the two past years, not less than 15,000 teeth that had become painful by reason of the exposure of the dental nerve, have been successfully treated by Dr. S. by first destroying the nerve and living membrane of the tooth, with his celebrated anodyne, without pain, and then filling them. As there is a general disposition with people, to defer all necessary operations on their teeth, until compelled to it by severe pain, it is most respectfully urged, that all teeth be immediately filled, where decay has commenced, before the general health of the tooth becomes seriously affected; and if properly done, the tooth is safe for life. The proper filling for such cases, is unquestionably the purest gold. The usual method of setting teeth on wood pivots, is found by experience to be objectionable, as the pivot, from its nature, is too liable to become spongy, weak and offensive, and in a few months breaks entirely off. An improvement of great value, has been adopted by Dr. S. by substituting gold and silver pivots, which make them ten-fold more firm, lasting and inoffensive.

Dr. S. continues the use of his justly celebrated Parisian instruments for the extraction of ulcerated teeth, stumps, and roots; and can assure the public, that in the hands of one who understands their use, with the experience of twenty-five years; success must ever be the result.

Terms.—For an entire upper and under set of artificial teeth on plate, from $50 to $100. For an entire upper set of fourteen teeth on plate, confined by atmospheric pressure, from $25 to $50. For two or more teeth on plate, confined to the natural teeth by clasps, from $2 to $4. For setting on gold and silver pivots, from $1 50 to $2 50. For filling common sized cavities with gold $1. For filling with silver, platina, tin, and all other fillings, from 50 cts. to $1. For cleansing and polishing $1 to $2. Extracting 25 cents. All operations warranted. Examinations and advice gratis. Office, No. 266 Washington Street, corner of Avon Place, Boston. 1y May 24.

THE PROPRIETORS OF THE QUINCY HALL CLOTHING ESTABLISHMENT, over the new Market, Boston, respectfully invite the attention of the readers of this paper, to one of the largest assortments of *CLOTHS, CASSIMERES, VESTINGS, and READY-MADE CLOTHING*, ever offered for sale in this city—by the package, piece, or at retail. Hundreds of packages having been purchased before the rise, we shall endeavor to supply our friends and patrons at last year's prices.

Purchasers from the *South and West*, and the public generally, are requested to call and examine our stock.

Every article appertaining to a gentleman's wardrobe can be found at this establishment, at prices that cannot but please. Obliging salesmen, experienced and faithful cutters and workmen, are always employed. *Terms cash*, and no deduction from prices.
June 28. tf JOHN SIMMONS & CO.

PIANO FORTES.

THE Subscribers have formed a co-partnership under the firm of HALLET, DAVIS & CO., for the purpose of manufacturing Piano Fortes; and having taken the stock and stand of the late Brown & Hallet, 293 Washington street, Boston, would beg leave to say to our friends, and all others who may purchase instruments of us, we are not only determined to maintain the high reputation which has been bestowed upon this manufactory in past years, but by our united and personal attention to business, to make such improvements in point of tone, style of finish, and durability, that the public will be satisfied our instruments are equal in every respect, if not superior to any made in this or any other city; and we can, and will sell first rate instruments, upon as reasonable terms as any other makers; and every instrument made by us will be warranted, and if it does not prove as good as recommended, it will be made so at our expense, or the money refunded to the purchaser.
RUSSEL HALLET,
GEORGE H. DAVIS,
HENRY ALLEN.
July 19. 1y

CHURCH BELLS.—The subscribers continue to cast at their foundery in Boston, Church Bells of any weight required—having great facilities in the business are enabled to cast bells of perfect harmony and evenness of tone. Persons about purchasing will find it for their interest to call on us as we are selling them at an unusually low price. Orders by mail or otherwise will meet with prompt attention.
Henry N. Hooper & Co., Copper
Dealers and Founders, No. 24 Commercial St.

1844. Improved Eagle Ploughs, 1844.

MANUFACTURED BY
Ruggles, Nourse & Mason,
And for sale at the Manufactory in Worcester, and at their
AGRICULTURAL WAREHOUSE
AND
SEED STORE,
Quincy Hall, Boston

RUGGLES, NOURSE & MASON, have added to their extensive assortment of plough patterns, several sizes with *new* and *important improvements*, and have by means of machinery, introduced such uniformity in the structure of their ploughs, that all those of the same class being exactly of the same form and dimensions, all parts of the *wood* as well as iron, may be replaced with a facility that could not otherwise be attained.

In 1843 the Trustees of the Essex County Agricultural Society considering the *plough* the most important implement in agriculture, offered premiums for the *best plough*, under the direction of a most able committee, consisting of *Moses Newell, J. W. Proctor, Wm. Sutton, Asa F. Newhall*, and *Andrew Dodge* Esqrs., a most thorough and persevering trial was had at Salem in October last, occupying two days. The committee in their report say,—"In testing the quality of a plough, the power by which a plough is moved, the ease with which it is handled, and the manner in which it completes the work, are prominent points for consideration." And after giving a statement of the first day's trials, at which there were 17 ploughs presented for trial, and giving the names of those who held the ploughs they say,—"As so much depends on the skill of the person *holding* the plough, the committee were at a loss to know what proportion of the merits of the work was to be attributed to the plough and what to the ploughman; and as there appeared in some instances an effort to enlarge the work beyond the natural powers of the plough, the committee requested the competitors each of them to produce two ploughs, one of large and one of medium size, to be tried on a subsequent day; the smaller size to turn a furrow 12 inches wide and 7 inches deep; the larger size to turn a furrow 14 inches wide and 7 inches deep. The examination of these ploughs took place on the 24th of October. The ploughs were held by members of the committee." The following is a copy of their table [*for the authenticity of which we refer the public to the report of the Committee,*) showing the comparative amount of power in pounds required to operate the different ploughs:

MEDIUM SIZE PLOUGHS.

Winslow of Danvers,	462 lbs.
Prouty & Co. Boston,	425 lbs.
Ruggles & Co. Worcester,	412 lbs.
Howard, Hingham,	412 lbs.

LARGE SIZE PLOUGHS.

Winslow,		512 lbs.
Prouty & Co.,	Sod A.	487 lbs.
Ruggles & Co.,	Eagle No. 3,	425 lbs.
Howard,		450 lbs.

In speaking of the Improved Eagle plough, to which they unanimously awarded the highest premium, they say,—"As near as we can ascertain, this plough combines all the good qualities manifested in either of the others, with some peculiar to itself;" and "further, our attention was particularly called to the *quality* of the castings on the ploughs of Ruggles & Co., their *finish* and *durability*." "Their appearance certainly is more perfect than any thing we have elsewhere seen."—"The process of *chilling* the *points*, the entire *edge* of the *share*, and *flange* or *base* of the *landside*, gives a permanence and durability to the work that renders it of a decidedly superior character." "And we think there is no hazard in saying the value of the parts thus made, is more than doubled by the process."

At the same Society's Ploughing Match, held at Andover Oct. 3, 1843, where there were forty-four competitors, nine of the ten premiums were awarded to ploughman using ploughs made by Ruggles, Nourse & Mason.

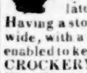
At the Ploughing Matches held in Massachusetts the same year, forty-three premiums were awarded to ploughman using ploughs made by R. N. & M., twelve of which were the highest premiums awarded in the counties of Essex, Middlesex, Worcester, Plymouth, and Bristol.

At our Warehouse may be found the most extensive and complete assortment of AGRICULTURAL and HORTICULTURAL IMPLEMENTS to be found in the United States, embracing every tool used in the cultivation of the farm and garden. Also a large and well selected assortment of Field, Grass, Garden and FLOWER SEEDS, all of which are offered at wholesale or retail, at prices which cannot fail to suit the purchaser.

Also, PLOUGH CASTINGS, for repairing most kinds of ploughs in use.

Dealers supplied on the most liberal terms.
July 3. tf.

CHINA HALL,



No. 24, Hanover Street, 2d door from the Shawmut House, near Court Street, Boston. E. B. McLaughlin, by authority of the Legislature, will take the name of E. B. MASON. Having a store 82 feet deep, and the back half 32 feet wide, with a large back store and packing room, he is enabled to keep one of the most extensive assortments of CROCKERY, GLASS, CHINA and BRITANNIA WARE, that can be found in this country. Having the advantage of importing his ware, he can sell at wholesale or retail, at the lowest prices. After a trial of twelve years in a cash business, he is satisfied that he can take the most comfort himself, and give the best satisfaction to the public, by continuing the same course.

Just received and on hand the newest and best patterns of China Tea setts, blue and brown printed, white China glazed Dinner and Tea setts; all kinds of common Crockery, cut and common Glass, Knives and Forks, Spoons, Casters, &c., &c. Cash purchasers are invited to examine this stock and judge for themselves.
July 22. tf

WATERMAN'S PATENT

PNEUMATIC SHOWER BATH, AND IMPROVED BATHING PAN.

THOSE about to adopt the healthy practice of daily ablution, will find the above the easiest, cheapest, and quickest method of performing the operation.

Those on the eve of house-keeping will find at this establishment every thing appertaining to the kitchen department, with catalogues to facilitate in making their selection, and are respectfully invited to call.
NATH'L. WATERMAN.
Nos. 85 Cornhill, 6 Brattle, & 73 Court Streets.
April 12. 1y

LUTHER HOSMER.

TEMPERANCE RESTORATOR, No. 51 North Market Street, Boston.

L. H. having taken the above Cellar, will keep a variety of Refreshments, Puddings, Pies, Cakes, Coffee, Tea, Fruit, &c., and provide HOT MEALS, at all hours of the day. All persons who may desire to procure meals or refreshments, will find this a neat and convenient place. tf Feb. 23.

ROBBINS & CO. Furniture Dealers, Upholsterers Mattress and Mahogany Chair Manufacturers, No 43 Blackstone Street, Boston.
C. L. Robbins.
C. Carlisle. 1y May 10.

GEORGE COOLIDGE,

(Late Foreman of Mr. S. N. Dickinson's extensive Printing Office.)

HAVING established himself in business at No. 57 Washington Street, is prepared to execute every description of

BOOK AND JOB PRINTING.

Cards, Billets, etc. executed on the ROTARY PRESS, in a style of unsurpassed excellence.

All orders will be personally and promptly attended to. Terms low. 1y Boston, Aug. 9.

FORD'S EATING HOUSE!

No. 2 Wilson's Lane.

MEALS are served up at this establishment at all hours, from 6 A. M. till 9 P. M. Sundays excepted.

Persons transiently visiting the city, will find this a convenient and economical place of resort, to procure, at a few moments notice, whatever refreshment may be desired that the market affords.

This establishment has no connection with any other in the city.
March 31. tf

HISTORY OF AMERICAN MISSIONS.

THE History of American Missions to the Heathen, *from the Commencement to the Present Time.* Under the superintendence of the Rev. Messrs. Joseph Tracy and Solomon Peck. This valuable work, containing 726 octavo pages, is for sale at the Christian Watchman office, No. 5 Washington street, at the remarkably low price of $1,50 per copy, handsomely bound. There are on hand about two dozen copies. istf Feb. 2

CHRISTIAN WATCHMAN.

☞ Published weekly, by NICHOLS & CROWELL. Office, No. 5 Washington St., and 60 Brattle Street each entrance three doors from Dock Square.

☞ The price to single subscribers is $2,50 per annum, if payment be made within *six weeks* after the commencement of the year, or $3,00 at the close of the year.

☞ Companies in the country may receive five copies for $10,00, *provided* the whole business of supplying the company is done by one person, and no account is kept by us except with him, and provided the pay is *strictly in advance.*

☞ Local agents in the country, by becoming responsible for ten or more copies, and doing all the business of their companies, shall be entitled to ten per cent. of all the money which they collect and pay over to us.

☞ No paper can be discontinued without the payment of all arrearages, except at the discretion of the Publishers.

☞ All letters and communications should be addressed to the Publishers, *post paid.*

CHRISTIAN WATCHMAN.

NICHOLS & CROWELL, PUBLISHERS. OFFICE, 5 WASHINGTON STREET---3 DOORS FROM DOCK SQUARE. WILLIAM CROWELL, EDITOR.

VOL. XXV.----NO. 44. BOSTON, FRIDAY, NOVEMBER 1, 1844. WHOLE NO. 1292.

THE WATCHMAN.

The Future Life.---No. 5.

THE INTERMEDIATE STATE.

Without a two-fold miracle Divine revelation must have been communicated gradually. It is slowly and by laborious efforts that men generally become acquainted with the most familiar objects. More tedious, still, is the process by which they arrive at a knowledge of truths and principles far removed from the range of the senses. If the whole will of God as now revealed should be given at one and the same time, there would be a most extravagant waste of light, and the purpose aimed at would be defeated. If all the eyes in the world were adapted to see only by starlight, the greatest calamity conceivable that could befall them would be the creation of a sun. Such a luminary would forever extinguish their vision. The analogy in this respect will hold good between the natural and intellectual world To impart instruction more rapidly than the understanding is prepared to receive it, serves only to confuse and discourage.

When God formed the intellect, he had a distinct perception of all the purposes for which it was made. Did he not endow it with such a constitution and place it under such laws as every way to fit it for the accomplishment of all the designs which he contemplated? Will he not, then, in all his dealings with the mind have the most sacred regard to the constitution and laws which he himself established? If so, he must have made known his will to us by degrees If, on the contrary, the full blaze of Divine revelation shone at once upon our world, the event would exhibit such a contradiction to the known methods of the Divine operations in the natural world, as could scarcely by any amount of evidence be proved to have proceeded from the same source.

Religion is often compared to *light* or *day*. And the resemblance is neither fanciful nor limited. In the case of the latter, there are, the dark night, the dim dawn, the blushing east, the rising sun, the noonday splendor. So the knowledge of God has been advancing step by step.

Bearing in mind that such has been the actual state of things, suppose that some dear friends of ours, from a cause unknown to us, had suddenly left us. The direction they took, and their present condition are all a profound mystery. Our solicitude to ascertain their history is irrepressible.—We set out on our search. Presently we meet with a most venerable looking man. Surely, say we to ourselves, we wonder no more, that the young men, when they saw him, hid themselves; that the aged arose and stood up; that the princes refrained talking, and laid the hand on their mouth. Let us reverently approach him, and ask what he knows of the matter. Father—do you know any thing of my brethren, who have left me, and I know not where they are? I can give you, my son, some information. In the dim twilight, I was standing here, and heard the sound of footsteps, and groans, as of persons in distress. I seemed also to behold forms moving in the darkness. I heard a fall. Ever since that the most profound silence has prevailed. Appearances indicate that they are buried under the heap of ruins yonder. What were the actual facts in the case, I confess, the night hung too heavily over the scene for me accurately to discern.

Thankful to the venerable old man for his frankness, but not satisfied with the information, we still press on our way. Soon we see a person coming against us with a quick and hurried step. He seems a little under the common stature, and is somewhat bowed down, as if he were "in labors more abundant," than all the rest of the sons of men. Traveller—if I may not detain you from more important business, please to inform me, if you have seen my brethren? Yes, he replies, they passed by me about noon. They were much worn out with the journey when I first saw them. Their tents which had been so long spread and exposed to the rude winds of the desert, seemed very frail and much patched up. Soon I heard a crash, and looked, and lo! their miserable habitations had fallen to pieces. But I rejoice to be able to inform you, that they were not killed, nor even injured. They gazed with an air of triumph on the waste around them, and held in their hand a paper which I understood to be a deed given them under the hand and seal of their King investing in them the proprietorship of a palace not subject to any vicissitudes. In a chariot sent expressly from the seat of government, they rode off, as I was looking on, towards the royal mansion.

We have now, two separate accounts of our departed friends. Though extremely different, they are by no means contradictory. What shall we do? Shall we take the gloom of the first to cover up the brightness of the last; or shall we take the light of the last to illumine the darkness of the first? Men, in this case act differently, according as they love darkness or light.—Shall we take the ignorance of Job and others who lived in the dim twilight of our religion, and enshroud with it, the meridian splendor of the New Testament; or shall we with the certain and steady blaze of the gospel, solve the distressing doubts of the patriarchs? I choose the latter alternative; and am thus enabled te remove at one stroke all the more serious objections from the Bible, which have been urged against the intermediate state.

It is somewhat strange why so little should have been said in the New Testament respecting the condition of the spirit immediately after death. Its state was, certainly not unknown to the apostles; and yet it is but very seldom that they alluded to it either for exhortation, or consolation. Nearly all their arguments for affecting in any manner the minds of the disciples, or of the impenitent, were derived from the final state. I used to think that the reason might be, that the intermediate state, was more strange, farther removed from commen comprehension and less capable of being intelligibly described than the final condition. For, thought I, what can we know of disembodied spirits? But are there such beings as disembodied spirits? The Bible says nothing of them; nor does philosophy. Our Creator, we suppose, is a pure, infinite spirit universally present, with an infinite plenitude of being. But all created spirits are limited. Their presence is confined. They sustain some relation to place. They must, therefore, have something so much like figure or form, that we cannot avoid the conviction that they are all clothed with some material habiliment. From our conception of such a body, we should, of course, be careful to detach every idea of grossness. We can set no limits to the degrees of refinement or subtilty that matter in the hand of the Creator is capable of assuming. The difference between the soil that yields us food, and the light which enables us to till it, is very great. And who will say that light, or electricity is the very highest perfection to which matter can be raised? In bodies made of some such subtil substances, it is probable, the angels are clothed.

And will not human spirits, when these mortal frames have crumbled into dust, dwell in such vehicles? Is not such the idea of Paul in 2 Cor. 5: 1—4? We cannot, it seems to me, refer the *heavenly house* to a body that is to be raised at the final consummation of all things. For it is spoken of as being in readiness for the spirit to enter upon the immediate possession of it, when its present earthy tabernacle is taken down. It was the certain hope of this that enabled the apostle to observe with no anxious concern the increasing decay of his outer man. He was assured that when the threatened dissolution should take place, he should not be found houseless; that there should be provided for him a habitation of God's immediate building, made of the elements of the world of glory, or at least, should be so constructed as to be every way fit for the place, and permanent in its nature.

It is somewhat remarkable that the New Testament should not have been more full on this doctrine. In several instances, the intermediate state, would apparently be more to the purpose than the consideration adduced. For instance, Paul comforts the Thessalonians by telling them, that it is a righteous thing with God to recompense tribulation to their oppressors, and to them—the oppressed—rest, when the Lord Jesus should be revealed from heaven with his mighty angels. Why placing this release at so great a distance? Why not telling them that immediately after death, the pious and the wicked will go into their own place? Instead of that, he drew his argument from an event, which we now know to be 2000 years distant—and how much more—no one can tell. On another occasion when the same people were very sorrowful on account of the dead, and bewailed their privations, it would be most apposite, we should think, for him to inform them that the departed were very much more happy now than the living. But he simply states that the dead in Christ will be raised before the living believers will be changed. In numerous other places, the coming of Christ and the happiness that will follow are introduced, though these events were so far off, while the glory, peace and joy that were so near at hand, are for the most part overlooked. There is, surely, something in this that ought to be examined. The following view may relieve the difficulty.

The whole of the future life is strictly an object of prophesy. From the bold and dramatic character of prophesy generally, it would seem that the knowledge of future events was communicated by scenic representations. Events and personages of the same class were usually grouped together. Space and time, were very imperfectly, if at all, exhibited. Hence we find the most abrupt transitions from one thing to another, though these objects in history were ages asunder. If the object exhibited was, before its final consummation, to pass through many progressive changes, the prophet directed almost his whole attention to the last state, working it may be into his picture, a few of the more striking characteristics of the previous revolutions. Such is the case with the prophesies respecting Babylon, and Christianity. Such to considerable extent is the character of the predictions contained in the New Testament. In describing things which lie partly in both worlds it is not always distinctly announced in what position the subject is for the time being considered. Our Saviour considered death as a mere accident which did not materially affect the life which he gave. This heavenly principle from the beginning goes on unfolding in virtue both of its internal energies, and of powers from without. From an imperceptible rill it progresses, ever widening, till neither shore nor bottom can be discovered. The Holy Spirit opened the eyes of the apostles, and from an elevated position showed them the whole course of this river. Because of the limited powers of the human mind, the whole scene had to be presented on a reduced scale, and its successive stages as contemporaneous. They perceived that here and there the noble stream received great accessions, and swelled out into a broad channel. Magnificent as these bays would be any where else, placed, as they seemed to be in juxtaposition with the ocean just beyond, they sank into insignificance. Would a messenger be likely to descant at great length on a legacy of $500 which was to fall unto us, if on the very next day he expected, we should receive $5,000,000? It is very obvious that the apostles did expect Christ immediately to appear. They did not measure distances correctly This is no objection whatever to their inspiration. For the Saviour told them distinctly that they were to have no knowledge of times and seasons. The passages above referred to are in the earlier epistles of Paul. In later epistles he makes greater allowance for the events which were to transpire before the end. He applies to the whole scene a scale of distances furnished by a maturer experience. And from a deeper sense of personal want he brings more distinctly to view the state of departed spirits. But it admits of a question whether the two great eras in the history of the Christian, viz., his entrance into the everlasting world, and the final consummation, are ever completely separated in the New Testament; and whether, in the conceptions of the apostles, some things which belonged to the nearest event were not transferred to the one more remote.

D.

For the Watchman.

Short Essays.---No. 3.

RASSELAS, PRINCE OF ABYSSINIA.

I took the "Majus" from its shelf and began to turn over its leaves. "Our short acquaintance," said I, apostrophizing the book," must here terminate. Zoroaster, Aristotle, Paracelsus, and Friar Bacon, whose studies and deeds in Magie you commemorate were, without doubt, very remarkable men; their preparations and predictions, it is easy to conceive, once excited the astonishment and awe of the unlearned of remote times. But the wonderful works of the ancients have no novelty or interest for this race of the moderns. What the magicians of old had but rudely began, has been long since completed; and what they sometimes dreamed of as possible, now exists a scarcely noted reality. Absurdities in morals, in philosophy, and in religion, the old philosophers were sometimes guilty of maintaining; but the absurdities of the moderns are far more monstrous, gross, and startling. No, you are too far behind the age. You must get yourself a new cover, and an illuminated, mysteriously-ornamented title-page, or you will not, by any fair means, ever get yourself a reading."

If any one should feel surprised at the summary manner of closing this acquaintance, I will, on a short notice, point him to illustrious examples of the mode of procedure in the active world around us. It is a practice, that just at present, obtains among men. And one can hardly walk the length of a principal street without seeing, or it may be, feeling it illustrated.

At the close of these reflections, I replaced the "Celestial Intelligencer" on its shelf again. A little book, jostled from its position by this movement fell to my feet, which on taking up, I found to be the Rasselas of Dr. Johnson;—the little volume which was composed in the evenings of a single week, to defray the expenses and pay the debts of the author's mother—which soon after its publication was translated into nearly every European language—which, possessing the interest of a pleasing romance and the wisdom of a book of morals charms both old and young—the book, which, in the minds of the great mass of readers is as intimately associated with the name and fame of Dr. Johnson, as is the "Pilgrim's Progress," with that of Bunyan, or the "Vicar of Wakefield," with that of Goldsmith—and the one which probably will be read and admired when many of the other great achievements of its author shall have passed from human remembrance. A hundred years have not elapsed since this book was first given to the world. There are those now living whose fathers or mothers sat in the company of its great author. And yet it may be reckoned among the number of old books; old,—in the sense in which the term is sometimes employed, to denote what has long been familiarly known. It has long since taken a place among the classical works of our language; and it will be long, we think, before it will leave it. That it is a tale in the construction of which the author has displayed the power of his luxurious imagination, the strength and force of his reasoning faculties, and his skilful use of the weapons of ridicule and satire, is a general criticism which need not be proved. Those who have read the book would not be gratified to see this observation extended into minute details; and for those who have not read it, the most elaborate critique would have no interest at all. We are, therefore persuaded that in abandoning the book and in betaking ourselves to the author, we shall succeed much better in the attempt to please the reader, and lay ourselves less liable to the charge of hypercriticism or vanity. Such was our design in placing the Prince of Abyssinia at the head of this essay. So extraordinary was the character of Dr. Johnson, so various and arduous were the labors of his mind, and so remarkable were the eccentricities of his habits and manners, that we shall offer no apology for attempting to revive his memory in the minds of those who (like ourselves) find themselves sighing for the days of the olden time.

In the year 1736, Samuel Johnson with two-pence half-penny in his pocket, started on foot for London. Although he started as an adventurer, he had more than a common adventurer's experience. He had lived twenty-seven years; but in those twenty-seven years he had seen much of the ways of the world. For, during that time he had studied Latin and Greek at public schools and at private schools—had entered the University of Oxford and distinguished himself as a scholar and a wit—had left the University when the consciousness and consequences of poverty became insupportable—had married a widow just twice his age—had written poetry—served as an usher in a grammar-school—and last of all, had established himself as the principal of a private academy.

David Garrick, one of the three pupils of his academy, accompanied Johnson on the road to London. Garrick was going to London to study law, and had a good person and address to recommend him; Johnson was going thither with nothing but his literature and wit; and his person, was remarkable enough. An immense structure of bones, scantily and sparingly covered—a rolling, awkward, but rapid gait—a huge head, adorned with a moderate quantity of stiff, straight hair, parted behind—eyes singularly defective, one being wholly useless, and the other lamentably short-sighted—the whole subjected at every few moments to violent twitchings and convulsions,—these features together constituted the personal presence and appearance of the great philosopher at this period of his existence. Thus with their heads full of floating fancies, and with hearts doubtless saddened by a view of their circumstances, Johnson and Garrick, then obscure and unknown, travelled in company to the great metropolis.

It was an important era in the lives of each of them; and therefore it is that we have recurred to it. It is an important era in the life of any Englishman who would live by his wits, when he leaves the country and throws himself into the great city. If he fails of success, it is almost always certain and irretrievable ruin; if he succeeds, he is at the summit of literary excellence. Neither of the two companions, in all their visions, ever dreamed that in after years the first society of London would seek their society, and hang entranced on their words. Yet such was afterwards the case.

BRUNO.

Library of Brown University.

We have received the Circular of the Library Committee, drawn up by Professor Gammell, from which we select some passages, showing the condition, prospects and wants of the Library. We are much gratified to witness the zeal manifested in this important object, which, directed by the well known skill of Mr. Jewett in selecting books, and made efficacious by the good judgment of the Faculty and the liberality of the Corporation and other friends of the University, will, we doubt not, render that Library a noble repository of learning and wisdom.

CONDITION AND WANTS.

"The Library of Brown University, as is generally known, is dependent for its growth on the proceeds of a fund of $25,000, which has been raised by subscription, and set apart mainly for this purpose. Some portion of the income of this fund is annually absorbed by appropriations for the increase of the philosophical and chemical apparatus. The remainder is devoted exclusively to the purchase of books for the Library. Under the operation of this new provision for its benefit, the Library, within the last few years, has been considerably enlarged, and its value greatly enhanced. But it will, after all, continue to be lamentably deficient as an aid to public education, and as a depository of learning unless it obtain from the graduates and friends of the college yet further tokens of their interest in its welfare. From the very excellent catalogue which has just been published, it will be seen what are the actual wants of the Library—how imperfectly supplied are some departments of literature and science, and how utterly destitute are others. The Committee, therefore, while they hope that the permanent character and high usefulness of the Library, and its security as a depository of books for the benefit of other generations, will, at all times, invite frequent and liberal donations from the graduates and friends of the college, venture more particularly *now*, to solicit such volumes and pamphlets as may be willingly spared, of the following or of kindred classes:

I. Any complete files of American newspapers.

II. Any published discourses, whether sermons, orations or addresses.

III. Any printed pamphlets, not included in the preceding description, which may be illustrative of the character of the times.

IV. Any publications relating to the history of collegiate or other education.

V. Ancient pamphlets or other works, pertaining to the history of this State, or of any of the United States.

"These several classes of books have been specified by the Committee, but they desire it to be understood that the college will be grateful for any donations which its friends may be pleased to make to its Library.

"The Committee take this occasion to invite the friends and graduates of the college, to place in the Library any works which they themselves have published. All such works will be gratefully accepted from their authors, as a tribute of respect to the place of their education, and will be faithfully preserved as among the literary fruits which the college has from time to time produced."

PLAN FOR INCREASE

"More than six months ago, the Committee caused a subscription to be opened for the purpose of raising a sum not less than $5,000, to be expended as soon as may be, in the purchase of standard works in the English language. The plan devised by the Committee for supplying the most pressing wants of the Library, met a very cordial and prompt response on the part of those friends of the college who have been solicited to contribute their aid. One gentleman, a citizen of Providence and a member of the Corporation of this University, imparted to the project a decided impulse, by pledging himself to contribute towards the amount proposed to be raised, the sum of $1,000. A few other gentlemen, some of whom are neither graduates of the University, nor members of the Corporation, have likewise pledged themselves in various sums, amounting in all to $2,050. The whole amount thus far subscribed towards an object which it is so desirable to accomplish without delay, is therefore $3,050. For reasons which it is unnecessary to state, no progress has for several months been made in the proposed subscription. The librarian, Mr. Jewett, before his return will visit London. His zeal in behalf of the Library, and his rare skill in the purchase of books, indicate the wisdom of confiding to him the expenditure of whatever sum may be raised by the subscription now in progress. The Committee have made these suggestions, in the belief that the friends of the college will, without delay, make a vigorous effort to place in the hands of Mr. Jewett ample pecuniary means for the purchase of standard works in the mother tongue. Such an opportunity for the judicious and economical expenditure of money, it is not too much to say, has never occurred since the establishment of this University. Such an opportunity may never occur again. Could the sum of $10,000 be raised, the Committee are of the opinion that, in the hands of Mr. Jewett, it might be made adequate to the purchase of not less than 10,000 volumes."

ADDITIONS.

Since the last annual report of the Joint Library Committee, 2,201 volumes have been added to the Library—459 by purchase, and 1742 by donation. The whole number of volumes reported last year as belonging to the Library, was 10,523, exclusive of pamphlets and odd volumes not catalogued. The whole number is now 12,724, exclusive of pamphlets.

The additions which have been made, may be classified as follows, viz:—

123	Folios,
188	Quartos,
1179	Octavos,
690	12 mos and smaller,
21	Maps, Charts, &c.

MAGNIFICENT DONATION.

While Mr. Jewett was residing in Paris, a gentleman of Providence, entirely without solicitation from any quarter, placed in his hands ample means for the purchase of such books as he might select to constitute the foundation of a French Library, adequate to the immediate wants of the University. These means were appropriated by Mr. Jewett under the most favorable circumstances, and with a judgment and taste in the selection of the books, which the Committee cannot, without the risk of seeming extravagant, sufficiently commend. This most valuable collection embraces 89 folios, 88 quartos, 735 octavos, 480 smaller sized volumes, and 20 maps. Total, 1412, all of approved editions, many of them truly elegant, and all bound in the most neat and thorough style. In this collection are to be found the choicest of the French classics, the best fruits of French genius, in the departments of history, biography, philosophy, eloquence and poetry. This is not the occasion for minute detail; but the Committee cannot forbear to mention, for the purpose of illustrating the general value of the books selected by Mr. Jewett, that this collection embraces, among other important works, Petitot's and Guizot's collections for the History of France, contained in about 200 volumes—Transactions of the National Institute of Paris, in 40 volumes—the Moniteur Universell, in 77 volumes, and that magnificent work entitled "the Description of Egypt," published by the government of France, during the reign of Napoleon, and embodying all the known facts illustrative of the history, scenery, government and manners of the Egyptians."

All the graduates and friends of the college will rejoice in this encouraging progress, and will be ready, we trust, to contribute liberally to forward the noble design of collecting such a library as will do honor to this ancient and valuable seat of learning.

For the Watchman.

The Old Man's Revery.

Silently and sadly he sat at the door of his hut, resting his hoary head upon his staff. He was wholly engaged in his secret meditations, unconscious of all around him. His features, the index of his mind, were distorted, showing plainly, the inward workings of his soul. He was ill at ease. Conscience could no longer be disregarded. That faithful monitor was now chiding the old man, for his past manner of life. And though the time had been, when he could stifle her warnings, and be deaf to her calls, yet now, being obliged to look in upon himself, for want of the ability to engage in more active scenes, he was compelled, reluctantly, to feel the goadings of that slighted friend.

As memory brought before him his early habits, led him to reflect on the many misspent hours, the abuse of his faculties, the squandering of property, the injuries inflicted on his fellow-men, his many crimes committed, conscience smote, and thus caused him bitterly to lament his course. But it was now too late to heed conscience. She will not always strive in kindness. She had been injured, her influence had been opposed.

In looking forward to the future, he shuddered. The past, chequered with pleasures and disappointments, was plainly brought before his mind. The future seemed dark and dreadful. He saw nothing on which to rest his hopes. The past was like a desert, covered only with thorns and thistles. The future, like a pathless cavern, destitute of the least gleam of light.

There he sat, alone, and left to his bitter reflections. Remorse insupportable led to despair. In the anguish of his soul, he called upon his God. That heart, that, till now, had been insensible to the truth of the existence of an all-knowing God, now felt the need of that support, derived only from that source. Those lips, that never uttered the name of the Deity in other than the most careless manner, now spoke loudly and earnestly for help.

A change takes place. Is it the change attending a new-born soul? That that gives peace and joy to his troubled mind? That causes him to repent from his inmost soul, and to forsake his past manner of life? Far otherwise. His eye grows wild. His mind loses its control. Reason has left her throne. He is no longer a man. He raves with the fury of a demon, and nature, unable to withstand the shock, at last yields. He dies, and dies an unpardoned wretch. He goes to stand before his God, and his soul—where is it?

TRUTH.

Ludicrous Blunders of the Millerites.

Rev. John Dowling, of New York, has published a communication in the New York Sun, in which after referring to the infatuation by which the dupes of this delusion have been induced to give up their business and their little earthly all to their knavish leaders, says:

But my present object is to point out the strange mistake which these men have made in fixing the day on which they say the world must be burnt up, viz: the Tenth day of the Seventh month, Jewish month, as falling on the 23d of October. Their reason for fixing this day is that the great day of atonement among the Jews fell on the 10th day of the 7th month; that the High Priest's coming out of the Holy of Holies on that day, to bless the people, is typical of Christ coming out of Heaven, the true Holy of Holies, to bless his people by burning up the wicked. But to show that I represent their views correctly, I quote the following from a little paper, which the Millerites have circulated within a few days by thousands, called "The True Midnight Cry," in distinction, I suppose, from the 1843 Midnight Cry, which they now regard as false.

"Another type is given in Lev. xxiii. 26—32, that is, the day of atonement or reconciliation, on the tenth day of the 7th month, in which the high priest went into the most holy place of the tabernacle, presenting the blood of the victim before the mercy-seat, after which on the *same day* he came out and blessed the waiting congregation of Israel. See Lev. ix. 7, 22, 23, 24, &c. Now the *important point* in this type is the *completion* of the reconciliation at the *coming* of the high priest *out of* the holy place. The high priest was a type of Jesus our High Priest; the most holy place a type of heaven itself; and the coming out of the high priest a type of the coming of Jesus the second time to bless his waiting people. As this was on the tenth day of the 7th month, so on that day Jesus will certainly come, because not a *single point* of the law is to fail. *All must be fulfilled.*"

Now there is but little fear of a reflecting person being deceived by this representation, even if the seventh day of the tenth month did correspond with October 23d, 1844, inasmuch as by the same process of reasoning it could be proved that Christ ascended into Heaven on that very same day, although all know that the ascension of Christ into Heaven, occurred over 1800 years ago. The high Priest went in to the Holy of Holies on the same day that he came out, viz: the 10th day of the seventh month, and if one is typical of the time, so must the other be.

The fact is, however, that the 10th day of the seventh Jewish month is already past, and was celebrated by the Jews throughout the world, at the anniversary of the festival of this great day of atonement on the 23d of September last.

If the leaders of this delusion had possessed the slighest acquaintance with Biblical literature and antiquities, they could not have made this egregious mistake. The following is the calendar of the Jewish months, as given in the learned work of J. D. Michaelis, on the Jewish months: 1st month, Nisan, commencing with the new moon in March.

2d	"	Jair,	"	"	April.
3d	"	Sivan,	"	"	May.
4th	"	Thammuz,	"	"	June.
5th	"	Ab,	"	"	July.
6th	"	Elul,	"	"	August.
7th	"	Tisri,	"	"	September.

Without going so far as the Latin work of Michaelis, if these men had examined so well known a work, as the learned Thos. Hartwell Home's "Critical Introduction to the Study of the Sacred Scripture," they would have been saved the mortification and disgrace of so strange a blunder.

In Part II, Chapt. IV, Section V, of this valuable work, (vol. 3, p. 168, of the London 4 volume edition,) will be found a Jewish calendar, in which the seventh month (Tisri) is said to correspond with "part of our September and October," and in that Calendar, on the 10th day of this month, Tisri, is marked the fast of expiation or day of atonement, with a reference to Leviticus, 23, 27. Now how it is possible that the seventh month can correspond, according to Home and the learned Lamy whom he quotes, with "part of September and October," and yet the 10th day of that month fall on the 23d of October, I leave to these wiseacres to explain.

The fact is, the 7th Jewish month began with the new moon in September, and ended with the new moon in October, and as before remarked, the 10th day corresponded with the 23d of September last, and we are now, therefore, in the eighth Jewish month. Judging from the events of the last few days in connection with this delusion, we may expect that as the designated day approaches, the tide of fanaticism and insanity will rise higher and higher, and there will be more and more instances of the sacrifice of property, desertion of families, and departure of reason from its throne, unles these poor, deluded dupes are convinced of the pitiable ignorance and ludicrous mistakes of their leaders. I have, therefore, from sheer pity for the victims of this imposture, prepared this article, and I am satisfied you will be conferring a blessing upon poor suffering humanity, by giving it an insertion in your widely circulated journal.

Yours, JOHN DOWLING.

P. S. I have just called on a learned German officer in the Crosby street Synagogue, and read the above to him, and he says I am perfectly correct, and has moreover showed me his Hebrew and English Almanac, in which the 23d September is marked in Hebrew as the *yom kipur*, or Day of Atonement. J. D.

THE POWER OF TRUTH.

The celebrated Gilbert West and Lord Lyttleton, both men of acknowledged talent, had received the principles of infidelity from a superficial view of the Scriptures. They agreed together to expose what they termed the imposture of the Bible, and Mr. West chose the Resurrection of Christ, and Lord Lyttleton the conversion of St. Paul, as the subjects of their criticism. Both sat down to their respective tasks full of prejudice, and a contempt for Christianity. But what was the result? They were both converted by their endeavors to overthrow the truth of Scriptures. They came together, not as they expected, to exult over an imposture exposed to ridicule, but to lament their former unbelief, and to congratulate each other that they had discovered the truth of revelation. They published their inquiries, which form two of the most valuable treatises now existing in favor of the truth of God's word, one entitled "Observations on the conversion of St Paul," and the other, "Observations on the resurrection of Christ."

RULES FOR NEWSPAPER CORRESPONDENTS.—1. *Never write on both sides of a sheet* sent to a newspaper. Your copy must often be cut into many pieces, and a sheet written on both sides is a plague and sorrow, often delaying the article or the paper. 2. *Always keep a copy* of your article, unless it is very long. It will be apt to get lost or mislaid among the hay-stack of an editor's manuscripts if not used immediately, and it is better and safer for you to keep a copy than to rely on the editor to return the original. 3. Never send an article to an editor *unfinished*. When he hears or reads that you have scrawled it off hastily, left it full of imperfections, &c., he mentally resolves to put it quietly in the fire the moment you are out of the way. 4. Write plainly if possible; write decipherably any how, or don't write at all. 5. *Write concisely*. You thereby double the chances that your communication will be accepted, and, when accepted, that it will be read.

INTERESTING RELIC.—The *Bible* once owned and used by the Rev. David Brainerd the missionary, is in Tinmouth, in the possession of the wife of Hon. A. Noble, a relative of Brainerd. The volume, which is of the 12mo size, is somewhat worn, and has many verses *marked* with a pen, by the former owner.—*Vt. Chronicle.*

CHRISTIAN WATCHMAN.

BOSTON, NOVEMBER 1, 1844.

The End of Millerism.

Once and again and still again has the end of Millerism been chronicled, as the 23d of April, the 23d of September, '43, and the "seventh day of the tenth month," in 1844, have successively passed by; and yet the delusion is not ended. Those who have expected that the excitement about times and dates would be cured by the failure of Miller's calculations, have mistaken entirely the true character of fanaticism. Millerism is by no means, (saving the name,) a modern invention—it has existed in different forms in every age since the Christian era. The seeds of it are scattered thickly through the writings of many of our Commentaries on the Scriptures, which are held in high esteem, and that a large and luxuriant growth should spring up in this age is not strange.

But we have not taken up the pen to record the end of the Miller excitement, for we have no expectation that the end is come, or will come, till the mental disease in which it originated is cured. For the same reason we are not writing to oppose it, for that which was not, and cannot be promoted by reasoning, cannot be put down by it.

The lessons which the late excitement has taught, should not however be forgotten. They should be remembered for the future guidance of ministers and churches. We have seen ministers, highly esteemed before for piety and usefulness, turned aside from their appropriate work as preachers, and as pastors, and confidently asserting that *they* were not to pass through the grave to heaven. Yet, after a short career of excited feeling, some of them are laid in the grave, and others remain, not what they were, but like some tree, once flourishing and fair, but now blasted and riven by the lightnings of heaven, or stripped of its boughs and foliage by a sweeping hurricane, and standing, like Lot's wife, a solemn warning to others. We have seen the consequence to churches, of tampering with this delusion, countenancing and encouraging its advocates, suffering their members to be led away by it to the violation of their covenant obligations, and the neglect of their appropriate duties, till churches have been torn asunder,—till large numbers have left, or been excluded in masses,—till pastors have been displaced—till contention has alienated brethren, and blight and mildew have settled on all the religious interests of the place.

From such facts as these, Christians may learn, that an error which assumes an imposing appearance of sanctity, is not less pernicious on that account. And surely they will now see that an error which commences by directly contradicting the words of Christ and his apostles, however pious it may appear to be, should receive no indulgence. The doctrine of the second coming of our Lord Jesus Christ is too precious to be brought into contempt by being bound to a fanatical calculation of times and dates.

How far this delusion has been made use of by designing knaves for sinister purposes it is impossible to say, but that it has been so used to a considerable extent, there can be no doubt. Its unfortunate votaries have thrown in their gold and silver and bank bills, as well as watches and jewelry, without requiring any account from their leaders, some of whom have also conducted an extensive and profitable trade in books, and if report be true, they have thus amassed large sums of money. An individual, well known in this city, formerly a preacher of the sect called *Christ*-ians, is said to be in possession of a large amount of money obtained by the influence of this excitement; and public indignation has been much excited against him in consequence. We can hardly conceive of a character more entirely depraved, more completely lost to every obligation of justice and honesty, to say nothing of religion, than the man who would receive the spoils of his fellow-men by bringing them under the influence of a delusion so destructive and pernicious. That such a man should feel the scorn and contempt of every honorable mind, is to be expected, when his character is known; but a more fearful reckoning awaits him at last, unless he repents of his sin, and obtains forgiveness of his God.

This fanaticism has now had its day, and its history is to be written for the warning of generations to come. It has been fairly subjected to the scriptural test, by which false prophecies are to be distinguished from true, and has falsified its own claims. That its advocates have substituted their own fancies for scripture teachings, is now clearly seen. Of such the inspired word declares, "Woe unto the foolish prophets, that follow their own spirit, and have seen nothing!" True religion is something entirely different from a mere belief in times and dates. Let churches also be wise in distinguishing between the precious and the vile.

What new form this mass of disappointed fanaticism will now assume, remains to be seen. Whether the leaders will have the effrontery to issue another number of the "Advent Herald and Signs of the Times Reporter," will be known in due time. The churches, without doubt, needed the purifying effect of this heresy, and if they need its continuance, it will in some form be continued.

Mr. Gliddon's Lectures.

This gentleman, who has already delivered two courses of lectures on Egyptian Archeology, in this city, one of which was before the Lowell Institute, commenced another course on Thursday evening of last week, to consist of six lectures only. The lecture on that evening was introductory to the course, in the commencement of which he took occasion to refer to the introduction of the study of the hieroglyphical discoveries of Champollion and others into this country.

After paying a high compliment to the Hon. John Pickering, of this city, and Dr. Morton, of Philadelphia, for their researches in this cause, he observed that the knowledge of hieroglyphical discoveries had not spread in this country until the commencement of his own lectures in Boston in 1842. He further observed, that although Champollion had done an immense work in quickening and expanding the intellect of the nineteenth century, by refreshing it with researches among the monumental ruins of oriental antiquity, yet, inasmuch as the further discoveries of the German scholar, Lepsins, and the researches of Baron Bunsen would so far supersede the past, and modify, if not revolutionize our ideas of what is to be called ANTIQUITY, on this subject, that until their works should appear, it would be hazardous to put forth any system, or theory. All that he would promise on his part in the lectures, was, that he would be up to the time.

In the year 1802, the celebrated ROSETTA STONE was brought to Europe, which proved to be the key to the wonderful discoveries since made in deciphering the hieroglyphical writings. This stone was made the subject of most of the remaining part of the lecture.

This stone contains an edict of one of the Ptolemy's, and an inscription in hieroglyphics, in Coptic, and in Greek. As yet, they are not fully deciphered and understood. No *grammatical* analysis of the hieroglyphics on the stone has yet been made, and parts of it are broken off. The late discovery of Lepsins, at Philoe, of the counterpart of this stone, was exceedingly interesting, as supplying portions of the mutilated text on the stone itself. This stone, therefore, is the *key* which has opened the door to the treasury of hieroglyphical discoveries. Yet since the treasury has been entered, other keys of still more value have been found, especially the *Tablet of Abydos*, now in the British Museum.

Mr. Gliddon's lectures are exceedingly interesting to every lover of ancient historical investigations, and are very copiously illustrated by a great variety of drawings, covering indeed the walls of the lecture room; showing the state of the arts of painting, and of sculpture, among the early people of the country of wonders, the land of the Ptolemys and the Pharaohs, and also illustrative of many of the customs of the people, their implements of war, of husbandry, and the character of their amusements. We were glad to observe that the lectures were attended by quite a numerous and a highly intelligent audience.

A Scene in the Life of an Editor.

[Our correspondent has given a very clever hit in the following "scene," at some of the occurrences which come in the path of an editor, yet "a story might be told worth two of that," very frequently, without any assistance from imagination. It is so common for an editor to be praised and blamed for the same thing, that he comes to think nothing of it, if he is a wise man, but merely puts plus and minus together into his odd drawer, and philosophically soliloquizes, "Well, humanity at its best estate is a mass of contradictions."]

The editor of a weekly religious newspaper is sitting in his office, at a table on which are strewed a large number of manuscripts. One copy of his paper has just been issued, and he has in contemplation his usual week's hard labor to prepare for another. He has just opened one of the manuscripts, which lay before him, when a rap is heard at the door, and his "come in" is followed by the entrance of an acquaintance, who is a subscriber to his paper.

After a few moments conversation, the intruder remarked, that he wished to have some talk about the paper. He then went on to say,

"I think you admit too many severe articles. I have heard fault found with two or three of those inserted within the last few weeks, and your editorial remarks are too decided upon subjects about which so many good men differ."

"What articles do you refer to," inquired the editor?

The gentleman specified several.

"But the severity, which you complain of in these articles is directed against evils of a flagrant character, and I cannot understand why they should not be pointedly rebuked."

"Why, it is always better to avoid harshness," returned the other, "as it seldom if ever does good. Gentle measures are much to be preferred. Paul became all things to all men."

"True, I agree with you there, but he never suffered sin to pass unreproved; nor were his reproofs softened by any temporizing policy. They were always given in strong, and forcible, and frequently in indignant language."

"But Paul was not an editor of a newspaper. In that capacity you have nothing to do with preaching, and, if I should even concede, which I am by no means disposed to do, the propriety of the articles in question, your editorial remarks are liable to still stronger objection. I mean those to which I have already referred, as taking so decided a stand with regard to subjects, which divide the public mind."

"I consider these subjects exceedingly important," was the reply, "and deem it an imperative duty to express my honest convictions concerning them. Would you have me refrain altogether from a true exhibition of my sentiments?"

"By no means," said his adviser. "Only avoid exciting topics, and the result will be the accomplishment of more good, and a more extended circulation of your paper. But I will not hinder you any longer at present. We will talk more about the matter another time."

After the departure of his visitor, the editor leaned his head upon his hand, and thus soliloquized.

"Well it may be that I have been somewhat imprudent. I have certainly intended to do right, and thought it would be cowardly and unrighteous to withhold my sentiments upon subjects, which affected the welfare of my fellow-men. I will review my practice in this respect, and if I become convinced that greater good will result by conforming more to expediency, I will try thus to conform."

Here he was interrupted by a knock on the door, which he opened, and admitted a stranger, whose dress and appearance indicated a farmer from the country.

"Well, sir," said the visitor, as he seated himself, "I suppose you don't know me, and no wonder, as you never saw me before. I'm a subscriber to your paper though, and as I came into the city on business, I thought I would call and let you know a little of what the folks down our way say about it."

The editor said a few words encouraging him to proceed.

"Well, sir, I don't mean any offence. We all like your paper very well in the main, but we think you don't come out plain enough about some things. Squire C., and he is a considerable reader, says he can't always tell what side you mean to take. And Mr. F., the schoolmaster of our district, says you have refused to admit articles, which are decided against slavery and some other exciting subjects. I don't know how Mr. F. knows about it, but my wife says, and she's rather cute, that it may be he wrote them himself."

Here an involuntary smile slightly curled the lip of the editor. It was however unperceived by his visitor, who went on to say,

"After all there's no question, but that we're always glad to get your paper, but as I was in your city, I thought I would give you a hint how it was getting on among us."

As he said this, he rose and walked toward the door. The editor thanked him for his friendly intentions, and told him he would try and do what was right, and the plain-dealing farmer departed.

For a few moments afterwards the editor appeared considerably perplexed. Soon however his countenance brightened, and he said aloud,—

"My own judgment and conscience must be my guide. I am determined to do what I think right and leave the event to God."

Y.

Missionary Intelligence.

The Magazine for November has been published in good season and is a number of more than usual interest. The latest intelligence from Burmah is down to June 14. The advices from this country are of the "deepest interest, and generally, of an encouraging character. The missionaries, for the most part, were in health; Mrs. Stevens having recovered from a protracted illness of nearly two years' standing, and Mrs. Wade being able, though not in perfect health, to resume the charge of her school of twenty or thirty pupils. The schools are in a prosperous state, and, at Maulmain, are "more than usually large and interesting." The Burman school for native assistants was re-opened by Mr. Stevens about the 1st of June. The reports from the churches are peculiarly gratifying. The number of additions by baptism reported by the *last* arrival, including those at Mergui and among the Selongs, was *one hundred and fifty-one*."

In a letter dated previous to June 14, Mr. Stevens mentions the baptism of five Karens at Dong Yahn, and ten on the Gying river, some of whom were "men of promise and of influence." Others were waiting to be baptized, and many desirous to attend schools the ensuing rains. Two men baptized by Mr. Judson were "greatly persecuted by their heathen relatives and acquaintances." "We have prayed and hoped that this may be a year of the right hand of the Most High among these people."

Philadelphia Correspondence.

Millerism.—Laying a Corner Stone.—Episcopal Convention.

The public mind has for the last few days been very considerably excited with the unhappy state of things existing among the followers of Father Miller. Frenzy, it appears to us, has taken possession of those who embrace his views. Hundreds of respectable citizens, some in very good circumstances, and others making a very comfortable living for themselves and families, have given up their business, sold their property, in very many instances, at a great sacrifice, paid their debts, and cast the balance into a common treasury, a receptacle for the surplus funds, which any may have, and from which any one among them may draw, who may not be able otherwise to meet their liabilities. We understand that many have availed themselves of this privilege.

So deeply rooted in their minds is this delusion that it has, at least for the time being, dissolved the dearest of all ties, the marriage union—husbands have left their wives and children in want and comparative beggary—wives have forsaken their homes, leaving their offspring to take care of themselves, while they have provoked to anger, and called forth the denunciations of otherwise kind companions. We, ourselves, know of several instances where all worldly considerations have been laid aside, and the closing scenes of time entirely, apparently at least, occupy the mind.

The 22d inst., was the time appointed when the Lord would appear in his glory, and hundreds of these deluded creatures on Sunday night and Monday morning repaired to places, (previously selected, and prepared with tents for their accommodations,) at short distances from the city, leaving their houses open, and their property to the mercy of the public. At these places they intend remaining fasting and praying until the Lord shall come

This state of things has brought much distress and anxious concern among us, and we cannot believe is the result of sound theology. Any sentiment or theory of biblical interpretation, the tendency of which is to subvert any divine institution, whether the marriage union or any other, carries with it, in this very circumstance, we think, conclusive evidence of its falsity. Such, we must conclude with the preceding facts before us, is the tendency of Millerism.

Our prayer is, that when their fixed time, which they extend to the 27th inst., shall fully pass, God in mercy may restore unto these unhappy, deluded, and truly pitiable creatures, a sound mind, and that they may again be found discharging their duties as citizens and Christians. We very much fear that sad consequences will follow—into the hands of the Lord we commit them.

The corner stone of the meeting house of the Broad Street Chruch, Bro. Burrows' was laid on Thursday morning the 22nd inst. A large audience was in attendance. After prayer by bro. Higgins, spirited and interesting addresses were made by brethren Kennard, Ide, Perry, Fletcher, Gillette, and Burrows. Their house, as we have said on a former occasion, is to be of Gothic style, and 100 by 52. The brethren of this new and enterprising church, feel much encouraged, and hope to be able to build a house for the Lord without pecuniary embarrassment. A collection was taken up amounting to about $50.

The Episcopal Convention closed its somewhat protracted and laborious session on Tuesday night at 12 o'clock. Among the acts of the Convention was the passage of Canons relating to Foreign and Home Missionary Bishops. There was also a Canon passed relating to the resignation of Bishops, and one authorizing the appointment of lay Deacons in certain cases. The resignation of the Right Rev. Henry Ustick Onderdonk, of Pennsylvania was accepted, and the diocese declared vacant.

On Sunday morning last, at Christ Church, the Rev. Carleton Chase, D. D. was consecrated Bishop of New-Hampshire, Rev. Nicholas H. Cobbs, of Alabama, and Rev. Cicero M. Hawkes, of Missouri. The Right Rev. Philander Chase, Presiding Bishop, preached on the occasion.

On Saturday, the 26th inst., at 10 o'clock at St. Peter's church, the Rev. Wm. J. Boon, D. D. is to be consecrated Missionary Bishop to China, to reside at Amoy. Rev. Horatio Southgate, Missionary Bishop to Constantinople, and the Rev. George Freeman, M. D., Missionary Bishop to Arkansas and Texas.

The consecration sermon is to be preached by Right Rev. Stephen Elliot, Bishop of Georgia.

ALPHA.

Philadelphia, Oct. 25.

The Raising of Samuel.

To the Editor of the Christian Watchman:—

SIR—Your correspondent "D." who writes on the intermediate state, to enlighten the minds of your readers, appears to have made an important mistake, in supposing that the inspired writer of the Book of Samuel believed, that the witch of Endor brought the prophet Samuel from out of the ground. His words are, "the sacred historian evidently believed that it was the soul of the prophet in very deed that the woman raised up." It is absolutely absurd to entertain the opinion that the sacred historian under the influence of Divine inspiration, could believe that the soul of Samuel, which was undoubtedly glorified in Heaven, could possibly be raised from the ground. Nor is it rational to suppose that the Almighty would place it in the power of a wicked necromancer to bring from the spirits of the just made perfect, the soul of the holy prophet. The imagination of your correspondent must have been strangely exercised, to have made such a mistake in his remarks on the intermediate state. It is hoped that he will be more careful in his future speculations on a subject which deserves the most serious consideration.

BEREAN.

It is very natural that the venerable writer of the above, should wish to have so important a point more carefully guarded. All will agree, we suppose, that the inspired historian relates the circumstances and the conversation just as they occurred, without declaring his own opinion whether the soul of Samuel was in very deed raised or not; yet that Saul and others believed that such was the case, is evident. And all must admit that the circumstances are related as though the impressions of Saul were correct. The fidelity and inspiration of the historian, are only pledged to record the occurrences just as they appeared at the time—how the whole subject is to be understood, is a question about which there has been much difference of opinion.

ORDINATION AT CHARLESTOWN.

On Wednesday evening, Mr. WILLIAM C. CHILD, of Albany, a member of the last graduating class of Newton Theological Institution, was ordained to the pastoral charge of the First Baptist Church and Society in Charlestown. The Order of Exercises was as follows: 1. Voluntary on the Organ; 2. Anthem; 3. Reading the Scriptures by Rev. William Leverett, of Cambridge; 4. Introductory Prayer by Rev. J. Cockson, of Malden; 5. Hymn; 6. Sermon, by Rev. B. T. Welch, D. D. of Albany, N. Y.; 7. Ordaining Prayer, by Rev. Daniel Sharp, D. D. of Boston; 8. Charge to the Candidate, by Rev. Baron Stow, of Boston; 9. Right Hand of Fellowship, by Rev. J. W. Olmstead, of Chelsea; 10. Original Hymn; 11. Address to the Church and Society, by Rev. William Hague, of Boston; 12. Concluding Prayer, by Rev. R. H. Neale, of Boston; 13. Concluding Hymn; 14. Benediction by the Pastor.

The sermon of Dr. Welch was founded on Acts 26: 17, 18—"Delivering thee from the people, and from the Gentiles, unto whom now I send thee. To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." From this the preacher proposed, as his subject, *The great objects, and divine sanctions, of the Christian Ministry.* The objects of the Christian ministry are to rescue men from deep moral degradation, elevate them to the favor of God, and make them partakers of the choicest blessings—the forgiveness of sin and eternal life. The divine sanctions are to be discovered in the setting apart of the minister, in his relation to the people of his charge, and in his work, which is the same as that of prophets and apostles.

This barely indicates the line of thought pursued by the preacher, but conveys no adequate idea of the sermon, which must be listened to in order to be fully appreciated. As a nicely adjusted composition, in its division, arrangement, reasonings and illustrations—the harmony and beauty of its sentences, precision of language, and elegance of diction, in ease, naturalness, and force of delivery, this must be ranked among the best specimens of pulpit eloquence. But what imparted its chief value, as a message from an ambassador of God to guilty man, was the plainness, the faithfulness, and heavenly unction which characterized every part. The preacher spoke as one conscious of his awful charge, and anxious that his hearers should feel its solemn importance. We can scarcely conceive it possible, that the church, and the unconverted members of the congregation, could go away unimpressed and unbenefited, by a discourse at once so able, so faithful, so solemn, and so affectionate.

The other parts of the services were well adapted to strengthen the impressions of the sermon, but time will not permit us to speak of them particularly. The choir also performed their part in a highly creditable and acceptable manner.

The settlement of a young, devoted, and confiding pastor, over this church, is an event of no small importance to the parties particularly concerned, as well as to the cause of religion in the place. The church has recently been called to pass through severe trials, but they have now occasion to thank God and take fresh courage. If they seek to be united, prudent, and faithful, looking constantly to their Divine Head for wisdom and prosperity, they have no cause to fear, but abundant cause for gratitude and hope. May the union be long a rich mutual blessing.

A beautiful and appropriate original hymn, by Miss M. A. Collier, of Boston, was sung, which will be published next week.

The Pennsylvania Bible Society have received in donations, from Sept., 12th to Oct. 10th, the sum of eight hundred and fifty dollars, and eight cents.

COMMONWEALTH OF MASSACHUSETTS.

BY HIS EXCELLENCY
GEORGE N. BRIGGS,
Governor of the Commonwealth of Massachusetts.

A PROCLAMATION

FOR A DAY OF
PUBLIC THANKSGIVING AND PRAISE.

In cheerful compliance with the venerable custom of our fathers, I do, with the advice and consent of the Council, appoint THURSDAY, THE TWENTY-EIGHTH DAY OF NOVEMBER next, to be observed as a day of THANKSGIVING, GRATITUDE AND PRAYER, by the people of this Commonwealth. I earnestly recommend to them to assemble in their various places of public worship, and, by appropriate solemn religious ceremonies, render thanksgiving and praise to the God of Heaven for all his past mercies and goodness; and I request them to refrain from all pursuits not in accordance with a suitable observance of the day.

The past year has been one of substantial prosperity to the people of Massachusetts.

Every department of business has been successful, and every pursuit of industry rewarded by liberal returns.

The earth has yielded her fruits in abundance, and general health has prevailed throughout the State.

Labor upon the land and upon the sea has been reasonably repaid, and has eaten in quietness the bread it has earned.

The employer and the employed have lived together in friendship, felt their mutual dependence, and promoted each other's interests.

No sudden revulsion has shaken the commercial world, and deranged the business of men.

The affairs of the community have moved on in their accustomed channel, and our social system has been exempt from unusual excitements.

Our citizens, though divided into active political parties, have not been unmindful of each other's rights, nor forgotten that they are brethren of the same political family.

Christians of different names and professions, by the feelings of kindness, charity, and brotherly love, shown to one another, have honored the cause of their Master.

The improving condition of our primary schools, those intellectual and moral nurseries of New England, and the flourishing state of our Academies and colleges, are encouraging to the friends of education.

The numerous humane and charitable institutions of the Commonwealth are fulfilling the beneficent purposes of their creation.

The attachment of our citizens to the precious institutions planted by their Puritan Fathers, and nurtured by succeeding generations, grows stronger and stronger, as their rich fruits are spreading over the land.

Whilst we recount our temporal mercies, let us remember, with profound gratitude, that "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." And whilst we devoutly thank the Eternal Father for the gift of His Son, and the inappreciable blessings of His gospel, let us, by repentance, and faith in his name, secure the great prize of salvation which it holds out to us.

In looking beyond the limits of our own State, we have cause of gratitude to our common Parent for the general prosperity of our sister States, and for the amicable and fraternal relations which exist in this great confederacy of commonwealths.

Nor is there less cause for thankfulness to the same good Being that He has disposed the great powers of the earth to peace and justice towards each other, and that scenes of violence and blood have ceased to be familiar among the nations.

In the home of plenty, and in the midst of the happy family circle, when the joyful heart remembers the bountiful Giver, let the willing hand be stretched out in charity to supply the wants of the destitute and the poor.

Let the goodness of God, as manifested in His past dealings with us as a people, lead us to humble ourselves before him, to do works of mercy and justice, and to "turn our feet to His testimonies."

Remembering "the marvellous works that He hath done, His wonders, and the judgments of His mouth," let us pray to Him that He will continue "His loving kindness towards us," and give us stability and prosperity; that He will grant us wisdom to strengthen and perfect those institutions under which we have so long enjoyed His favor; that friendship and harmony may be preserved among the members of this Union; that temperance and all the virtues may be promoted; that the principles of peace and justice may be inculcated among the nations; that He will, in His own good providence, hasten the time when the oppressed of the earth shall go free, the blessings of liberty be universally enjoyed, and when the pure, unadulterated doctrines of Christianity shall prevail throughout the family of man.

Given at the Council Chamber, in Boston, this second day of October, in the year of our Lord one thousand eight hundred and forty-four, and of the Independence of the United States the sixty-ninth.

GEORGE N. BRIGGS.

By His Excellency the Governor, with the advice and consent of the Council.

JOHN G. PALFREY, Secretary.

God save the Commonwealth of Massachusetts.

POETRY.—The editor of the Christian Index has his own opinions on the subject of sacred poetry, both as to what is suitable to be sung and what to be read, some of which we think are rather *peculiarly* his own; yet in these days the man who has any opinions at all of his own, is worthy of some credit, for that. He has, however, in our judgment, shown his good taste, and good sense, in warmly commending the original hymn of our poetical correspondent "H. S. W." published in the Watchman a few weeks ago, entitled "The Storm on the Sabbath." He says with truth "it wins its way to the heart and seems to incorporate itself with our better feelings. Nothing in the form of verse, it appears to us, can be better calculated to awaken those solemn and reverential, yet calm and grateful feelings, which we should have on a stormy Sabbath."

OLD COLONY ASSOCIATION.—The 22d anniversary of this Association was held with the Baptist church in Raynham, October 2 and 3. The introductory sermon was delivered by Rev. E. C. Messinger, from Jude, 3d verse:—"Earnestly contend for the faith which was once delivered unto the saints." Rev. E. Ward was chosen Moderator, Rev. S. Ripley, Clerk, and George W. Patch, Assistant Clerk. Number added by baptism, 11; by letter, 20; restored, 1; dismissed, 28; excluded, 46; died, 36. Total, 1846.

SALISBURY BAPTIST ASSOCIATION.—The 25th anniversary of this body was held with the First Baptist church in Hopkinton, N. H., September 19 and 20. Rev. Samuel Cooke, Moderator, and Rev. N. W. Smith, Clerk.—This Association has within its limits eight ordained ministers, and one licentiate. Number added by baptism, 28; by letter, 23; restored, 2; dismissed, 43; excluded, 46; died, 34. Total, 1619.

The Minutes speak of the meeting as one of uncommon interest, notwithstanding the low state of religion indicated, and adds that "the exercises of the present occasion resembled more those of our old fashioned Associations, than has been usual of late." May the Lord hasten the time when these bodies shall not only *resemble* "old fashioned Associations," but be so in *fact*.

ALBEMARLE BAPTIST ASSOCIATION.—This body held its 53d anniversary with the Ebenezer Church, Amherst, Va., Aug. 17, 18 and 19. The introductory sermon was preached by Rev. James Fife, from Luke 19: 41 and 42—"And when he came near, he beheld the city, and wept over it, saying, if thou hadst known, even thou, at least in this thy day, the things which belong to thy peace! But now they are hid from thine eyes." Rev. Wm. P. Farish, Moderator, and A. P. Abel, Clerk. This Association contains twelve ordained ministers, and three licentiates. Number added by baptism, 188; by letter, 69; restored, 4; dismissed, 93; excluded, 53; died, 24.—Total, 4299.

BOSTON HOSPITALITY.—A correspondent in the Religious Herald, Richmond, Va., describing "a walk about Boston," says of the people, "Amid all the discoveries, inventions and improvements of the age, they have not discovered the important art of asking a friend to dine or lodge with them—excepting, as aforesaid, on anniversary occasions, and then they always ask through a committee."

We are not disposed to call in question this opinion, for this is exactly the impression that "a walk about Boston" would leave on the mind of any stranger.

NATURALIZATION AND ILLEGAL VOTING.—The Boston Courier of Saturday, quotes our article on this subject, and appends the following remarks, which are worthy the serious attention of every American citizen.

"Hundreds and thousands of illegal votes are annually thrown into the ballot-boxes. It is quite time that our naturalization laws should be changed. It is right and proper that foreigners should be permitted to avail themselves of the advantages which our country presents, for the accumulation of wealth, the means of education, and the freedom of religious worship; but it is not right that persons emigrating from a foreign country, bringing with them their predilections for the modes of government and the political institutions which they leave, and bringing with them also,—many of them, at least,—an utter ignorance of the nature of our government, and deep-rooted prejudices against many of our social habits and customs, should be allowed to elect the men, whose duty it is to make and administer the laws, and to defend our institutions from foreign influence and corrupting innovation. The privilege of voting for civic officers should belong exclusively to those who were born on the soil; or if ever granted to others, it should be so restricted that no person should vote till he shall have lived in the country *twenty one years.*—Our laws do not allow *natives* to vote till they reach the age of twenty-one; why should we grant, to aliens, favors which we deny to our own children? We would not favor such a change in the laws, as should disfranchise any foreigner, who may have already become naturalized; but we contend for an absolute prohibition of the elective franchise on all future emigrants, from any nation whatever. To this view we believe many of our best citizens and wisest statesmen will assent. It is a point, on which all *native* citizens, and all, who feel the importance of preserving the civil and political freedom of the country, whether *native* or *naturalized*, ought at once to unite.

MR. FRELINGHUYSEN AND THE PAPAL PRESS.—This gentleman comes in for an unusual share of abuse from the "Boston Pilot" and other kindred prints conducted by papists, whose editors seem determined to exhaust the vocabulary of hard names to bestow upon him. It appears that while he presided at the late meeting of the American Board of Commissioners for Foreign Missions, some speaker said some rather plain and severe things about the Pope, and Mr. F. did not call him to order!

☞ The Reflector, in noticing the appearance of Mr. Johnston's communication in the Watchman, might, we think, well have spared his sneers at "the portly and dignified bishop of Framingham," as well as at our "strong sense of justice towards Mr. J." in "allowing him to speak in his own defence." May the time be far distant when our "sense of justice" will allow us to accuse a "bishop" and a church of a "breach of privilege," and then, for whatever reasons, exclude all defence. We do think that a church may express, in its annual letter to the Association, its views in reference to the character of books which are circulated among the children of the Sabbath schools of the Association, and that its pastor may read it, without committing a "breach of privilege."—And furthermore, if any editor thinks differently, and chooses to call the right in question, he ought to give his reasons, and suffer the accused party to give his also. If he does not do this, he has no right to complain if the party regarding itself aggrieved seeks redress through another paper.

WHERE IS THE SCHOOLMASTER?—A friend has handed us the following notice which he found posted in a village in Massachusetts:—"Hoo ever took pare of spectacle from the ston post will have the goodnes to leav them with ——— ———."

Query. Does this illustrate the fruits of the new method of learning to read, by learning words first and the alphabet afterwards?

MNEMONICKS IMPROVED.—Mr. L. D. Johnson, who is now giving lessons to a class in the art of aiding the memory, will give a public exhibition of his class at the Marlboro' Chapel, on Saturday evening, to commence at 7 1-2 o'clock. As this system promises great usefulness to all students of the Scriptures, we hope Sabbath school teachers especially, will avail themselves of its advantages. Mr. Johnson and his system come well recommended.

☞ SAILING OF MISSIONARIES.—Rev. E. B. Cross and wife, missionaries of the American Baptist Board of Foreign Missions, sailed on Wednesday, in the Ship Arno, for Maulmain. They are destined to the Tavoy mission. Mr. C. is from Brooklyn, N. Y. Mrs. C. is a daughter of Rev. Benjamin Putnam, formerly of Randolph, and afterwards Springfield in this State.

A THOUGHT FOR VOTERS.—Observation has taught us this truth: that any political party which deals liberally in charges of corruption, frauds, bribery, and immorality, against an opposing party and its candidates for office, is usually seeking to hide its own deformities; and such a party should be shunned by every man who would promote his own or his country's welfare.

☞ The amount received by the Treasurer of the Baptist Board of Missions for September, is $7811,64; corresponding month last year, $2296,05.

The Governor of Maine has appointed Thursday, the 5th day of December next, as a day of Thanksgiving and Praise in that State.

☞ The "Advent Herald and Signs of the Times Reporter," has actually come to life again. Its conductors must certainly have an uncommon share of *brass*.

☞ GOV. BALDWIN has appointed Nov. 28, to be observed as a day of public Thanksgiving in Connecticut.

Editor's Table.

A COMMENTARY ON SAINT PAUL'S EPISTLE TO THE GALATIANS. *By Martin Luther. New York: Robert Carter. Boston: Gould, Kendall & Lincoln.*

This work of the great German Reformer, must be regarded, at the present day, as possessing uncommon value and interest. It is, and ever will be, valuable, as abounding in sound theology, and the fruits of immense scholarship, as combining the great thoughts of the master mind of his age, on *the theme* which of all others most intensely interested him, and called forth his mightiest efforts—the doctrine of justification by faith in Christ. It is interesting because translated from its original Latin near three hundred years ago, and thus has all the simplicity, the terseness, the quaintness, and strength of the old English language. Since this work was written, the rapid advances in philological science have thrown additional light on some points of difficulty. Yet in no work will be found more of the spirit of the Great Apostle, than in the Commentaries of Luther. They were men of kindred spirit, they passed through similar temptations and trials, and their inward experiences were evidently much alike. It is instructive to see the uninspired, yet eminent reformer, sitting at the feet of his favorite teacher, the inspired Apostle, re-echoing, amplifying and applying, the great lessons of spiritual truth which are the hope and the joy of every child of God.

SERMONS, *by Hugh Blair, D. D., F. R. S. Ed., one of the Ministers of the High Church, and Professor of Rhetoric and Belle Lettres in the University of Edinburgh. To which is prefixed the Life and Character of the Author. By James Finlayson, D. D. Complete in one volume. From the last London Edition. New York: John S. Taylor. Boston: Gould, Kendall & Lincoln.*

This new and elegant edition of the sermons of Dr. Blair, is a valuable, and will we doubt not, be regarded as an acceptable offering, to the American public. The author's eminence as a scholar, and a theologian, but especially as a master of language and oratory, has long been acknowledged; and these distinguished qualities have in none of his works been more manifest than in his sermons. "They treat of life and death; hell and judgment; of the superintendence of an overruling Providence, of the rewards which await the just, and the tremendous punishment which the wicked will suffer in another world." "The sublime grandeur and awful dignity of these subjects, are calculated to excite emotions of the most ardent devotion and profound humility; while the affections are engaged, and the attention secured by the charms of a style, at once easy, perspicuous, simple, elegant and pure."

Such are the qualities of the sermons of Dr. Blair, which render them well worthy of a distinguished place among the religious literature of the English language.

THE OLD SEA CAPTAIN.—*By Old Humphrey. New York: Robert Carter. Boston: Gould, Kendall & Lincoln.*

This is written in the quaint, singular style which characterizes the former works of this writer, who calls himself "Old Humphrey." They are all, however, decidedly moral and religious in plan and spirit, and would be read by some classes of persons whom it would be impossible to reach by books of the ordinary character and style.

THE MINIATURE SERIES.—This course of beautiful little works has lately been enriched by two others, one entitled "The Active Christian," from the writings of John Harris, D. D., the other the "Mourner's Chaplet:" an offering of sympathy for bereaved friends. Selected from American Poets. By John Keese. These are very beautifully dressed, and contain that which is much more valuable than their covering, namely, food, medicine, and consolation for the soul. We highly commend the good judgment of our friends, Gould, Kendall & Lincoln, as displayed in this valuable series of excellent books, which we hope will find their way to the closet libraries of every class of Christians. There are others still to come, as we happen to know, of equal value.

PUBLICATIONS OF THE AMERICAN TRACT SOCIETY.—Two books of much importance have been published by this Society, viz., "The Reformation in Europe," and "The Spirit of Popery: an Exposure of its Origin, Character, and Results." Both these books are highly valuable, and contain information which should be spread far and wide, and read with attention by the American people at the present time, when popery is coming in upon us on the flood tide of foreign emigration.

THE SABBATH MANUAL.—The American Tract Society has published a very comprehensive and practical work with the above title, which we hope will be read with attention by persons of all classes in this country. It sets forth the claims of the Sabbath in a strong and practical light.

STORIES OF THE SEA.—Mr. Putnam has just published a book of a Sailor's Adventures, as taken from the verbal narrations of an old tar, by Mr. Dennison, the editor of the "Sheet Anchor." The hero of these adventures was a singular character, and his life was marked by many singular occurrences, and these form the substance of the book.

TALES FOR THE FAMILY FIRE-SIDE, by Mrs. Hofland. Messrs. Jordan, Swift & Wiley, have just issued two of a series of tales for all classes of readers, by this popular English writer. They are entitled *Energy* and *Moderation*, and are to be followed by *Integrity* and *Decision*. The publishers design the series as suitable for the home circle, and the family library.

BOOKS OF THE AMERICAN SABBATH SCHOOL UNION.—"The useful Christian, a Memoir of Thomas Cranfield," we have before recommended, and now renew that commendation, as setting forth a very lovely example of Christian faithfulness. "The Bird Book" is entertaining and useful for young children, to impress early lessons of piety on their young minds, by "considering the birds of the air." And "The Little Tee-Totaller" will show them the dreadful evil of intemperance, and early enlist their feelings in favor of total abstinence from intoxicating drinks. These are all valuable books.

Facts for Girls. *Selected and Arranged by Joseph Belcher, D. D. New York: Lewis Colby. Boston: Gould, Kendall & Lincoln.* Like the little book entitled, "Facts for Boys," by the same hand, it teaches the most important religious truth by examples, and is a worthy counterpart to that book. Let them go out hand in hand, and teach the rising generation of our country the excellence of virtue, and the beauties of holiness.

SECULAR INTELLIGENCE.

FOREIGN.

Later from England.—The steam-packet Great Western arrived in New York, on Saturday evening, bringing dates from Liverpool to her day of sailing, the 12th of October.—The news appear to be barren enough. The condition of the markets is without change, and no important events in the political world has transpired.

The item of most interest, is the visit of Louis Phillippe to Queen Victoria. He embarked from Trepont on the 9th, and reached Portsmouth on the following day, accompanied by a fleet of vessels. He proceeded immediately to Windsor, and has every where been treated with the utmost respect. The English papers are filled with matters relating to this visit.

Parliament.—There was a formal meeting of Parliament on the 10th inst., but only for further prorogation, and it was prorogued by commission to the 12th of December.

Lady Heytesbury, wife of the Lord Lieutenant of Ireland, died at Dublin on the 6th inst. She was the second daughter of the late Hon. William Henry Bouverie, and grand-daughter of the late Earl of Radnor, and died at the age of 61. It was rumored in Dublin that Lord Heytesbury would resign the Lord Lieutenancy.

Mr. O'Connell was still at Derrynane Abbey, in fine health, and enjoying his hunting extremely. The repeal rent for the week ending the 7th inst., was £630.

Queen Victoria, on her return from her late visit to Scotland, arrived at Woolwich at 2 o'clock in the afternoon of the 4th, where she landed under salutes of artillery, and was received in due form. She thence proceeded directly to Padington, the terminus of the Great Western Rail Road, and thence by the rail road to Windsor. She arrived at Windsor Castle at 4 o'clock, having performed the voyage from Dundee within 48 hours.

The Duke of Victoria, the late Regent of Spain, who still resides in London, on the 10th inst., published an address to his countrymen, in which he announced that that was on the day on which he should have resigned into the hands of Queen Isabella II, the royal authority which by authority of the Cortes had been temporarily placed in his.

On the evening of the 1st a frightful wreck happened near the mouth of the Tay, of the iron steamer Windsor Castle, with 250 passengers on board. She had proceeded in the morning from Granton, with a large party for Dundee, for the purpose of seeing the embarkation of the Queen on her return to England, with the intention of returning to Granton the same evening. The Windsor Castle performed the first part of her excursion successfully, sailed several times round the Royal Squadron, for the purpose of giving the passengers a view of the Queen and royal party, and followed the yacht to the mouth of the river, and thence towards Granton. At half past 7, the steamer struck with a tremendous crash, upon the beacon, on the North Carr Rock. A large party was below at dinner at the time, and such was the violence of the concussion, that all the dishes were hurled from the table to the end of the room. The water was soon found to be entering rapidly to the engine room and main cabin, and every thing was in the greatest confusion. The helm was put hard a-port, and fortunately the vessel was kept afloat for twenty minutes, at the end of which time she grounded between two large rocks, about two miles from Crail, and by the aid of boats, and partly by swinging by ropes from the bowsprit upon the rocks as the tide receded, every person on board got safely on shore, and by scrambling in the dark over hedges, dikes and ditches, reached Crail.

Leipsic, Sept. 29.—I must acquaint you with an affair which causes a great sensation here, because ill-disposed journals may very likely spread all sorts of false statements respecting it. His Majesty the King of Saxony, before his journey to England, made purchases of a Jewish jeweller to the amount of $30,000 for presents. On distributing them, it appeared that most of the stones were false, for which reason the return of all the presents is requested.

DOMESTIC.

Terrible Steamboat Disaster.—The steamboat Lucy Walker left Louisville for New Orleans on Wednesday last, full of passengers. When about four miles below New Albany her machinery got out of order, and the engine was stopped to make repairs. While the repairs were making the water in the boilers got low, and within three minutes after the engine ceased working her three boilers exploded with tremendous violence, and all the upper part of the boat blown into a thousand pieces. The air was filled with human beings and fragments of human beings. One man was blown up fifty yards, and fell with such force as to go entirely through the deck of the boat. Another was cut entirely in two by a piece of the boiler. The steamboat Gopher, Capt. Dunham, was near by, who saved the lives of many in the water. He saw many go down whom he could not save. Immediately after the explosion the ladies' cabin took fire, and before it had been consumed she sunk in twelve or fifteen feet water. The screams and exclamations of the females, and those who were not killed, is represented to have been distressing and awful. From 60 to 80 persons were killed and wounded. The wounded were left at New Albany, where every attention was paid them. We do not notice the names of any persons from New England or New York among the killed and wounded.—*Transcript.*

The Millerites.—We learn that a body of Millerites encamped on Monday, in the vicinity of Phoenixville, and remained there during the nights of Monday and Tuesday, exposed to all the inclemency of the weather. The scene at times was frightful. The shouts and screams of the women and children, together with the groans, lamentations and exclamations of the men, were calculated to excite feelings of deep commiseration for the wretched objects of delusion. Yesterday morning, two little children were found in the encampment, perfectly cold, stiff and dead. Many grown persons were also suffering severely, and the persons who reside in the neighborhood absolutely forced some of the females into their houses, with the object of saving their lives. Much misery and poverty will no doubt be the result of this delusion.

We learn also that large parties of these insane people were, during Monday and Tuesday, encamped in a field on the Darby road, at several points on the shores of the Schuylkill, on the banks of the Wissahiccon, and at other places near the city. In some cases they were without adequate provisions, while in most, they were without sufficient clothing. We are glad to learn, however, that in a number of instances, the delusion has partially subsided, and that the misguided victims have returned to their homes and places of business. It is hoped that any new attempt to mislead and deceive them, will be promptly checked by the authorities. The great body are no doubt sincere, but is it not possible that some rogues may have been among them, taking advantage of their weakness?—*Philad. Inquirer.*

A distressing Case.—Some two days since, two little girls, natives of Lancaster county, named Rosanna and Mary Gray, one ten, and the other thirteen years of age, left Pottsville for Danville, on a visit to their uncle. On arriving at Danville, they were told that their uncle had moved to Havre de Grace, and they were traced to Harrisburg, on board a canal boat, as if proceeding to Havre de Grace. One of them was crying on board the boat, and wanted to leave, but the boatmen prevented her. Their parents becoming alarmed, proceeded to Havre de Grace, making inquiries throughout the route—but thus far without success. They are in great distress, being apprehensive that something serious has happened. Any information of the wanderers, if left at this office, will be immediately communicated to Mr. and Mrs. Gray.—*Ibid.*

Dedication.—A pretty little place of worship called Huntingdon Chapel, near the toll gate on the Govanstown road, was dedicated to the purposes of Divine worship on Sabbath afternoon last. It has been erected by Mr. Wilson, a merchant of this city. The pulpit is, we understand, to be open to the evangelical ministry of all denominations. The services on Sunday last, were conducted by the Rev. Messrs. Augustus Webster, Franklin Wilson, Aldrich, and S. P. Hill, the latter gentleman delivering a most edifying and appropriate discourse. The benediction was pronounced by the venerable Mr. Healy.—*Balt. Sun.*

Appointments by the President.—*Consuls of the United States.*—Patrick J. Devine, of New York, for the port of Sagua la Grande, in Cuba.

Samuel H. Kneass, for the port of Carthagena, in the Republic of New Granada.

Joseph C. C. Ellis, of Missouri, for the port of Maracaibo, in the Republic of Venezuela.

Powder Mill Explosion.—The mills of the Hazard Co., at Enfield, were blown up on the 17th ult. Three men were killed. Their names were Nelson Mc. Chester, Gilbert M. Durfee, and Wm. Prickett—one was killed instantly, and the other two survived but a few hours. Mr. Mc. Chester said before he expired, that he caused the explosion by carrying an axe into the mill, and in hewing struck a nail from which fire proceeded. When will people learn to be careful with powder?—*Hartford Journal.*

Great Product.—We learn from Mr. Bethuel Penniman, that he has raised this year, 7064 pounds of corn, from a lot of land in this town, surveyed by Mr. Calvin Staples, and measuring 170 56-100 rods. Estimating 70 lbs. to a bushel, the product is only a few pounds short of 101 bushels. Farmers, beat this if you can.—*New Bedford Mercury.*

In the U. S. District Court at Newport, eight of the crew of the whaler Pocahontas, of that port, were indicted for refusing to do duty at sea, convicted, and sentenced as follows:—Cameron, the leader, 90 days imprisonment; Hobbs, Parsons and Rennols, 60 days do; Williams, 30 days do; Hatch, Pendegrast and Clark, 10 days do.—*N. Y. Jour. Com.*

Speedy Arrest.—Yesterday intelligence was received in this city, by the electro-magnetic telegraph, that a colored man named William Hays, had absconded from the U. S. ship Pennsylvania, at Norfolk, after obtaining sundry goods upon false pretences, in the name of Lieutenant Porter, to the amount of some $600 or $700. This information was immediately communicated to the different police officers, and in less than half an hour after it was received, Mr. Zell, of the firm of Zell, Hays & Co. succeeded in arresting the individual. He at first gave his name as Johnson, and said he belonged to the Ontario, lying in this harbor; but upon searching him, papers were found upon his person, proving him to be the party named in the information from Washington. He was committed by Justice Gray, as a fugitive from justice from the State of Virginia, and also for a further hearing upon the charge of being a deserter from the service of the United States.—*Balt. Amer.*

The Millerites.—A part of these unfortunate and misguided people pitched their tents on Monday in a field belonging to Isaac Yocomn, on the Darby road, about three miles and a half from the permanent bridge. The first tent was erected about twelve o'clock. The converts continued increasing in the encampment all that day and night, males and females, some in omnibuses, carriages, and on foot. Some of them threw away their property, as they went along, into the street. The first tent became so crowded that the children were forced into the open air, without the proper care of their parents. These little ones were exposed to the peltings of the pitiless storm. Numbers of these poor children were running about the field, crying for their mothers and fathers, and some even for food.

Yesterday morning a second tent was erected, and the numbers had increased very greatly. The condition of these people is indeed anything but comfortable, and it must become worse from the want of proper food and other necessaries of life, besides sleeping on the damp ground in this inclement season of the year, with scarcely enough clothing to cover them. It is feared that numbers will never leave the ground, and those that do leave it, will do so with scarce a hope of recovery. Parties have also gone into New-Jersey, and there are several tents at different points within ten miles of Philadelphia. The report was current yesterday afternoon, that one of the preachers from the East, who had been officiating here in the capacity of principal treasurer, had precipitately left the city, with funds amounting to over $1900.—*Philadelphia Ledger, 23d ult.*

The Earthquake at Demarara. The night between the 29th and the 30th August, 1844, will, we fear, be long lamented by many a mourner in other settlements in this western hemisphere, and will certainly not be forgotten soon by the people of British Guiana.—Without exaggeration, we may record it to have been a night of horrors, fortunately unparalleled in this country.

About eight o'clock, during the very dark hours that usually precede the rising of the moon in the earlier stages of its decay, an unusually violent storm of thunder and lightning passed nearly over the town. It was succeeded by dead calms, during which the atmosphere was oppressively sultry, and which were broken by light gusts of wind, which hardly afforded relief. About half past three o'clock in the morning, an earthquake occurred. Comparing together the accounts of several persons of intelligence in and around the city, we find that every body agrees that such a fearful shock they do not recollect ever to have experienced. To say that it exceeded both in duration and vehemence, and by a great deal, the one of the 8th February, 1843, which was so severe, and which proved so fatal to the West India Islands, is to raise but a feeble idea of the awful sensations produced by it. There were two shocks, scarcely separated by an interval, however, one milder and introductory to the other. The course of the tremulous motion was from north-north-east.—*Guiana Times.*

Disinterment.—The remains of the Rev. John Callender, the author of the Rhode Island Century Sermon, and formerly pastor of the First Baptist church in this place, who died in 1748, and also the remains of the Rev. Erasmus Kelley, formerly pastor of the same church, who died in 1784, were taken up and removed last week from the common burial place to the lot in Tanner street, which contains the ashes of the celebrated Dr. John Clarke. It is intended to devote this lot in future exclusively as a burial place for the pastors of the First Baptist church.—*Newport Herald.*

Narrow Escape.—We learn from the Hartford Journal, that as the steamboat train of cars on Friday were turning the curve to pass the second bridge over Wood river about ten miles from that city, the engineer discovered eight or ten *deaf and dumb* children standing on the bridge, all of whom would have been inevitably crushed, had not the brakeman checked the cars instantly on the alarm of the whistle. As it was, the engine and tender ran abreast of the children, who were standing by the side of the bridge—the passenger car being wider, would have crushed them all had it advanced a few feet farther. The extra exertions of the brakeman, who discovered them at the time of the alarm, are worthy of the highest consideration.

Melancholy Event.—We learn from the Bridgeport Standard that a young lady named Ruth Ann Darrow, who had been on a visit to Mr Henry Barnum, of that place, is supposed to have fallen or sprung overboard from the steamboat Eureka, on her passage to New York, on Wednesday, the 16th ult. Miss Darrow was accompanied by a young daughter of Mr. Barnum, whom she sent from the stern of the boat to the cabin for her parasol, and during the absence of the little girl it is supposed that Miss Darrow either fell or threw herself into the water, as she was not again seen, though the vessel was repeatedly searched. Miss Darrow had relatives in Poughkeepsie. It is said she was once slightly deranged.

Fire in Bristol, R. I.—Fire was discovered in the basement story of the Bristol steam mill, at Bristol R. I. on the evening of the 22d ult. and although the alarm was immediately given, the whole building was for a time considered in danger. The damage actually done, was estimated at from ten to fifteen thousand dollars. A young woman at work in the mill was so alarmed as to throw herself from a second story window, but she was caught by the people below, and received no injury except from being cut with the glass.

Fire in Providence.—Quite a large fire broke out in Providence on Thursday night, about twelve o'clock, which consumed the theatre on Dorrence street, with scenery, machinery, &c., together with Dr. Lardner's planetarium, telescope, and other scientific instruments, valued at $20,000, and insured for $8,000. A carpenter's shop adjoining, occupied by William Dean, was also consumed, with its contents. Swarts stable, and house contiguous, was partially destroyed, with a stock of hay, grain, &c. The origin of the fire is unknown.—*Mer. Jour.*

Loss of Brig Mentor, of Bath, Me.—We learn from the New-York papers, that the crew of this vessel arrived there 23d ult., in the ship Adirondack. The Mentor sailed from Bath, 1st ult., for Guadaloupe, with a cargo of lumber, H. F. Merrill, master. On Sunday, the 6th, in lat. 40 30, lon. 65, encountered light baffling winds, from the north and east, accompanied with a heavy sea. Toward evening the wind increased, and before ten o'clock P. M., a heavy gale set in blowing from the south-east: by 11 o'clock hove to under a close reefed main-topsail, the gale all the while increasing, and before 4 A. M. of the 7th, it blew a hurricane; every particle of canvass was blown off the brig, and a heavy topping sea making a clean breach over her. With difficulty the lumber lashings were cut away, and with the loose timber a seaman named Peter Francisco was swept overboard. By six o'clock, every spar was blown off the vessel. The fore and main mast were snapped off even with the deck. In a few hours the hurricane abated, leaving the wreck with eight souls on board, entirely to the mercy of the waves. For thirteen days they were drifting about on the ocean. A barrel of bread, some pork and a few apples were got out by cutting through the deck, on which the crew subsisted. While on the wreck, they passed by a vessel of about 70 tons, bottom up, painted green. On the morning of the 19th, they saw a large ship standing toward them; it proved to be the Propontis, of Salem, Captain Silver, from Boston for Sumatra, who immediately sent his boat and took the unfortunate sufferers on board. He paid them every attention humanity could prompt. In about three hours afterward, the ship Adirondack, Capt Carsten, from Liverpool for New-York, hove in sight and kindly took the sufferers on board and brought them to New-York. In about an hour after the removal of the crew from the Propontis, about 4 P. M., the Adirondack fell in with the wreck of the brig, and passed her about 200 yards to leeward. She was completely water-logged. Every thing above deck swept clean off, and her decks bursting up.

We learn from a gentleman just from Texas, that the inhabitants of the north-eastern portion of Texas are suffering greatly for want of provision, and that the water in that region has almost totally failed. Large numbers of emigrants are returning, through this place, to Missouri, who went out last winter and spring.

Our river is now lower than it has been for several years. Navigation is entirely suspended.—*Van Buren (Ark.) Int. Oct. 5.*

Millerism.—A young man named Heath, belonging to this town, being in an insane and dangerous state, was committed to jail for safe keeping on Thursday night, and the next day sent to the Insane Hospital at Worcester. He has been a zealous Millerite about here for some time past. He is naturally a young man of good talents, but his mind is probably ruined by the Millerite delusion.—*Springfield Republican.*

Niagara Falls, Oct. 19.—The report that the stranger who was missed at the Table Rock (Canada side) some weeks since was drowned, is confirmed. His body was yesterday discovered a few feet above the Mansion Rock, near the Whirlpool.

His head was gone, and body otherwise very much decomposed. His head is supposed to have caught between some rocks, thus accounting for its loss, and the time he was in the water before his body was found. He was decently interred, below the bank, near the water's edge.—*Correspondence of the Buffalo Com. Adv.*

Railroad Accident.—The morning train of cars from Springfield to Albany, on Friday came in contact, at a crossing about a mile this side of Pittsfield, with a two horse wagon. The driver, Mr. Abraham Howland, of South Adams, was instantly killed; the horses were thrown down, and the wagon broken to pieces.

Great Gale at Key West.—There was a violent and destructive gale at Key West on the night of the 4th and morning of the 5th ult., which caused a great loss of life, and of vessels and other property. It lasted about eighteen hours, and when at its height, house, fences, trees and vessels were borne before its almost resistless might. The revenue schooner Vigilant dragged her anchors and was driven to sea, and it was supposed that all on board were lost, but two men were saved in her boat. The following is a list of her officers:

Wm. B. G. Taylor, commander; Wm. G. Taylor, first lieutenant commanding; Mr. Cooper, of Hingham, Mass. second lieutenant do. There were also attached to her six seamen, and the cook and cabin boy, slaves, belonging to Captain Taylor. Mr. Robert Cooper, one of the Louisiana pilots, and two of the negroes who deserted with the pilot boat from the Balize, were on board. J. C. Johnson, pilot, belonging to the Vigilant, and Mr. Robert Armistead, of New Orleans, (passenger) were providentially ashore, and saved. The only persons known to be saved from the wreck, were Michael Driscoll and Henry Hoyt, seamen, picked up at sea in a canoe belonging to the cutter, which they fortunately fell in with while in the water.

The following particulars are from the Light of the Reef Extra:—

The Sand Key Light House has received material injury. The dome has been started and leaks very badly; the reflectors all require repairing or they will be ruined. The windows of the tower will have to be all new, as most of them have blown out, or the glass broken. All the chimneys to the buildings on the Island were blown down, and consequently the keeper, Capt. Appleby, and his people, had been unable, for 36 hours, to cook themselves a meal. Shutters to the windows of the houses all gone. The breakwater recently built, has broken in several places, in consequence of the sea getting in behind it and washing out the backing some distance from the wall. The island was at one time completely under water.

We hear that at Indian Key most of the houses remaining there, were blown down. The wharves are all carried away.

Great fears are entertained for the safety of the wrecking sloop Mount Vernon—she not having been heard from, and all the other vessels to windward have either been heard from or come down. She was commanded by Capt. Phillips, an experienced and skilful officer; her captain and owner, Mr. J. P. Smith, being at the time in town on business.

The salt works at the upper end of the island, were severely injured by the late gale. Nearly all the covers to the vats were blown off, and the vats seriously damaged. The pumps, used for throwing water into the vats from the pond, were all blown down. The water partially undermined the store house used for stowing salt, a great amount of which was in store at the time, (1,500 bushels) a considerable quantity of that was dissolved by the spray and waves beating it. The water came up into the dwelling-house of Mr. Howe, and he and his family were compelled to retreat to some of the out buildings for safety. Damage to salt works and other buildings on the premises, $2000.

The large building at the barracks, which stood over the water, known as the Adjutant's office, was blown completely down; not a part or stick left standing. No other damage done at the U. S. Barracks.

The second story of the east end of the Key West House was blown off. No other damage.

The large carriage house and stable in the rear of Mr. Wall's warehouse was levelled with the ground, and now lies a ruined mass in the street.

The wharves are all more or less injured, though none so seriously as Col. O'Hara's, now rented by Mr. Wall—planks torn off, timbers broke, spiles torn off, and otherwise damaged, to the probable amount of $1000. The wharf rented by Mr. Falor, was damaged to the amount of about $500. The wharves of Mr. Brown and Mr. Tift were very slightly injured.

Schooner Hudson, Capt. Millen, of New York, recently from Washington, D. C., drove to sea with two anchors dragging, in the early part of the gale, about 10, A. M. and is supposed to be lost with all on board, viz: Ambrose Cooper, passenger from St. Augustine; James Miller, the Captain, of New Orleans; William Hellard, mate, of the eastern shore of Virginia; John Saunders, Englishman, and Andy Thompson, Norwegian, crew and owners.

The four owners of the schooner were lately petty officers on board of the Columbus, 74, and had employed their savings in the purchase and fitting out of their vessel, purposely for freighting and passage on this coast.—They had made their first trip from St. Augustine with crowded patronage and successful promise, when they were suddenly swept from their last harbor into the Gulf of Mexico.

Insanity.—An important medical convention has been held in Philadelphia during the past week, the subjects of discussion being in relation to the Medical and Moral Treatment of the Insane—The Construction and Organization of Hospitals for the Insane—The Jurisprudence of Insanity—Prevention of Suicide—Statistics of Insanity—Asylums for Idiots and for colored persons, and the Prevention of Insanity, and Insanity in Prisons.—These subjects, after discussion, were referred to appropriate committees, to report at the present or a future meeting of the Convention.

The different institutions for the insane were represented by the following gentlemen:

Dr. Ray, of the Maine Hospital; Dr. Bell, of the McLean Asylum; Dr. Woodward, of the Massachusetts State Hospital; Dr. Stedman, of the Boston City Hospital; Dr. Cutter, of a private institution at Pepperell, Mass.; Dr. Butler, of the Hartford Retreat; Dr. Brigham, of the New York State Hospital; Dr. Earle, of the Bloomingdale Asylum; Dr. White, of the Hudson Lunatic Asylum; Dr. Kirkbride, of the Pennsylvania Hospital for the insane; Dr. Awl, of the Ohio Lunatic Asylum; Dr. Stribling, of the Western Asylum of Virginia, and Dr. Galt, of the Eastern Asylum of the same State.

Columbia College.—The annual Commencement of Columbia College was held in New York on the 8th ult. The degree of Bachelor of Arts was conferred on the students of the late Senior Class, and the degree of Master of Arts was conferred on 14 gentlemen Alumni of the College. The honorary degree of Master of Arts was conferred on Joseph W. Ingraham, of this city, and Charles E. West, Principal of the Rutger's Female Institute of New York. The degree of D. D. was conferred on Rev. Charles McLean of New York, Rev. E. Ford of Augusta, Ga., and Rev. Ambrose S. Todd of Stanford, Ct.

Shocking Casualty.—We learn that on Wednesday last a little girl, daughter of Jonathan Arlin of the West Parish, in this town, was burned to death by her clothes taking fire.

Her mother had gone off to one of the neighbors on a visit, and left her with two or three other children at home. After the mother had gone, three children kindled a fire with some shavings out door, and in playing about, the clothes of the little girl caught fire and burned entirely up, singing the body of the little sufferer to a crisp. She was again dressed by the other children, and went on foot with them, thus horribly burned, nearly two miles to where her mother was. A doctor was immediately called, but she was beyond the kindness of friends, or the skill of physicians, and died without any apparent pain the evening following.—*N. H. Courier.*

SUMMARY.

In the case of H. M. Romeyn, against the editors of the New York Journal of Commerce for an alleged libel, the jury gave a verdict of $500 for the plaintiff. The defendants' counsel have moved for a new trial.

Bishop Onderdonk of Pennsylvania, having acknowledged himself the cause of reproach and injury to the church, and having submitted himself to the judgement of the House of Bishops, in General Convention assembled, has been suspended from all public exercise of the office and functions of the sacred ministry. The sentence is published officially in the Episcopal Recorder.

The great case of the Windsor Bank *vs.* the Suffolk Bank, was brought to a close on Saturday. On Friday, Judge Story charged the jury, at great length, in favor of the Suffolk Bank, and the jury on Saturday morning, returned a verdict in accordance with the ruling of the Judge.

The Lancaster W. T. Herald of the 12th ult., says: We are informed that an express arrived at Prairie du Chien, from Fort Snelling, with news of the murder, by a band of Soesatong Indians, of ten of the detachment of Dragoons lately sent out from Fort Atkinson, for the purpose of ferreting out the perpetrators of the late murder in that quarter.

On the 16th ult., ripe strawberries were gathered in the garden of Dr. Stryker, of Somerset, N. J.

On Monday evening there was a large meeting of the citizens of Buffalo held in the Court House in that city to consider measures for affording relief to the sufferers by the late storm. The meeting was addressed by Messrs. Tracy, Wilkinson, McKay, Heacock, and others, after which ward committees were appointed to solicit donations in their respective wards.

Letters received in Cincinnati on the 18th ult., state that the steamboat Edwin Hickman, with nearly all her cargo (about 250 tons) was totally destroyed by fire, at the mouth of the Ohio river a few days since. No lives lost.

The whale ship Martha, at New York from Tahita June 20, being about fourteen days later than last advices, reports at Tahita the French frigate Urane, and French steamer Vapeur, the British steamer Salamander, and British ketch Basiliski, all at anchor, the latter with Queen Pomare and her husband still on board. The British ship of war Thalia was lying off and on.

In South Carolina Messrs. Rhett, Holmes, Woodward, and Burt, are all re-elected to Congress without opposition; and from returns received from the district now represented by the Hon. John Campbell, who declined a re-election, it is probable that A. D. Sims is elected over Gen. John McQueen, all of the same politics.

The Providence Transcript announces that Samuel Y. Attwell, a distinguished member of the Rhode Island Bar, died at his residence at Chepatchet, at 12 o'clock, on Friday night, in his 49th year.

On Thursday last, the two branches of the Legislature of Vermont in convention, made choice of Mr. Samuel S. Phelps as Senator in Congress from that State for 6 years from the 4th of March next. Mr. Phelps received 120 out of 228 votes.

On Friday Mr. Samuel Kinley came to New York from Philadelphia, and while on board of the steamboat coming from South Amboy to the city, he was robbed of $1380, which was taken from the breast pocket by cutting through his coat.

An exchange paper says:—"A pea taken from a vase found in an Egyptian sarcophagus, and supposed to be 2844 years old, has germinated in the garden of Mr. Grimstone, of Highgate, near London, and has produced nineteen pods. The flower of the pea is white, but of a peculiar form. So, if these nineteen podfulls were cooked, the Englishman of the nineteenth century would eat with his lamb, peas some generation later than the peas that fed the Egyptians in the days of hieroglyphics.

A writer in the Liverpool Mercury says there is little doubt that Rothman's (alias Smith's) Comet, which has recently made its appearance, is the same as that of 1585. In its former epoch, it approached within 20,000,000 miles of the earth; its nearest approach this time has been 29,000,000 miles. This happened on the 22d of August, the day of its discovery by the Roman astronomers.

The Buffalo Gazette says the number of lives supposed to have been lost from vessels and steamers, on the lakes, during the late disastrous gale, is thirty-five.

On Tuesday morning last, seven prisoners escaped from the jail in Montpelier, Vt., by sawing off the iron grates which protects the windows. One of them has since voluntarily returned, being satisfied that he could not do so well any where else. The rest have not been re-taken.

The disease which has destroyed the potatoes so extensively in the United States appears to be spreading through Canada very rapidly. It renders the potatoes unfit for any purpose whatever—hogs and cattle having died from eating of them.

A Roman Catholic church at Gulph, Canada, was burnt to the ground last week, said by some of the journals to have been set on fire by Orangemen; which charge, however, is denied by others.

We regret to learn that Mr. Haalilio, the Sandwich Island Commissioner, remains sick at the Massachusetts General Hospital in this city.

The building of iron steamers is carried on at Liverpool with increasing activity. The British Government have proposed to an eminent builder in Liverpool to construct two large iron frigates.

The last overland mail brought news of the death, by consumption, of Mrs. Lucy B. Ball, aged 37 years, wife of the Rev. Dr. Ball, and daughter of Mrs. S. G. Mills, of New Haven. Mrs. Ball sailed for China in 1837, with her husband and three other missionaries and their wives, making eight persons. Of the four ladies, three have already gone down to their graves, martyrs to their faith. Mrs. Ball has left three children from three to sixteen years of age—the oldest, a young lady, has also been employed with her father in translating for the press and in astronomical calculations for the annual Chinese Almanac.

John Ross, Chief of the Cherokee Nation, with his bride, arrived at St. Louis on the 10th ult., on their way to the Cherokee Country.

The Treasurer of the Massachusetts Bible Society, acknowledges the receipt of $10 "from a seaman (who withholds his name) of the U. S. ship United States," through his Honor, M. Brimmer, Mayor of the city of Boston.

MARRIED,

In this city, Mr. James H. Blake to Miss Louisa M. Russell; Mr. Levi W. Johnson to Miss Mary E. Fitch; Mr. Friend Seymour to Miss Eliza Fairbanks; Mr. James S. Little to Miss Adeline Stone, both of Boston.

In this city, by Rev. Stow, Mr. Henry E. Williams to Miss Eliza Elms; Mr. Robert Wilson to Miss Mary Ann White.

In this city, 24th ult, at Grace Church, by Rev. Clement M. Butler, Mr. Wm. R. Bradford to Miss Mary Thaxter Lincoln, both of Boston.

In Roxbury, by Rev. T. F. Caldicott, Mr. Henry B. Foster, of Concord, N. H., to Miss Harriet Salome Doie, of *Boston*; Mr. George White to Mrs. Elizabeth Coleman; Mr. Melzar C. Waterman to Miss Sarah A. Glines.

In Georgetown, by Rev. Joseph C. Hartshorn, Mr. Samuel Coffin, of G., to Miss Mary Ann Scribner, of Newbury.

In Bellingham, on the 20th inst., by Rev. N. G. Lovell, Mr. Albert G. Slocum, of Woonsocket Falls, to Miss Mary S. F. Clark, of B.

In Salem, by Rev. Mr. Anderson, Mr. Daniel S. Ford, of *Boston*, to Miss Sarah E., daughter of Dea. Joshua Upham, of S.

In Randolph, on Sunday evening, 6th ult., by Rev. Mr. Clark, Mr. Edward Y. Kingman to Miss Zilpha D. Allen, both of Attleboro'.

In Edgartown, George B. Osborn, Esq. of *Boston*, to Miss Hannah, daughter of John Thaxter, Esq., of E.

In Andover, Mr. J. Blackmer, of Ridgebury, Orange county, N. Y., to Miss Elizabeth W., daughter of Hon. A. Abbott, of A.

In Shrewsbury, Mr. Levi M. Parker to Miss Julia A. Hemenway, both of S.

In Portland, Mr. George H. Niebuhr, of this city, to Miss Anna M. Hale, of P.

In Saco, Me., by Rev. A. Colburn, Mr. George C. Plaisted to Miss Augusta Daniels.

In Thomaston, Me., Mr. Joseph C. Safford, of this city, to Miss Maria R. Whitney, of T.

In Thompson, Ct., Mr. James Mitchell, of the Exchange Hotel, *Baltimore*, to Miss Mary Jane, daughter of Maj. Samuel A. Coburn, of Lowell, Ms.

DIED,

In this city, Mr. John Sheridan, 35; John F. Bridge, 19, son of Cyrus Bridge, of Rio Janeiro.

In this city, Mr. Ezra Hudson, 77; Miss Julia A. Hale, 21; both devoted and exemplary members of the Baldwin Place Church.

In Roxbury, Elizabeth, only daughter of Mr. Wm. Colburn, 24; Miss Harriet S. Dorr, 28.

In Dedham, Mrs. Mary B., wife of Mr. F. Tilden, of this city, 28.

In West Cambridge, 25th ult., Rebecca Jones, daughter of the late Samuel A. Thompson, 15.

In Waltham, Mr. Solomon Childs, 82.

In Andover, Mrs. Abigail A. Foster, 54.

In Danvers, George Gove, son of the late Ezra Gove, 23. He lived beloved and died lamented by all who knew him.

In Randolph, 16th ult., of consumption, Mr. Otis Spear, 2d, only son of the late Zeba Spear, of that place, 28. He left an interesting family in the condition of widow and orphans.

In North Middleboro', Miss Bathsheba Richmond, 70.

Number of deaths in Boston for the week ending Oct. 26, 50. Males, 30; Females, 20. Stillborn, 6.

Under 5 years, 19—between 5 and 20 years, 5—between 20 and 60 years, 21—over 60 years, 5.

Died, in Randolph, Oct. 18, Mrs. Betsey, wife of Mr. Micah Orcutt, in the 49th year of her age. By this dispensation of Providence, an affectionate husband and a numerous family of children have been bereft of a dear and valued wife and mother, and the church of Christ of a substantial and an active member. Mrs. O. was a native of Randolph, where she lived nearly all the time until her death. In the morning of her days, she was hopefully converted to God, and united with the Orthodox Congregational church in Randolph. At the age of about twenty years, however, her views having changed in relation to the ordinance of baptism, she was on profession of her faith in a crucified, buried, and risen Saviour, baptized by the venerated Dr. Baldwin, of Boston, and became a member of the church of which he was then pastor. When the North Baptist church in Randolph was organized she became a member of it, and from that time till her death, continued to be one of its most valuable and efficient members. Her last sickness was severe and distressing; yet most of the time she had her reason perfectly, and to the very last appeared to be truly resigned to the will of God, and firmly established in the great doctrines of the Bible, and the particular faith of the church of which for twenty-five years she had been a consistent member. Her end was peace. "Blessed are the dead who die in the Lord; yea, saith the Spirit; for they rest from their labors, and their works do follow them."—[*Comm.*

Died, in Braidville, Warwick, R. I., Oct. 20, Mrs. Elizabeth Bennett, wife of Mr. Samuel Bennett, in the 70th year of her age, and for 47 years a member of the Baptist church. In the death of Mrs. Bennett, a kind husband and six children are called to mourn the loss of one of the best of wives and mothers; but while they mourn her removal from their society, they have the cheering consolation to know her end was peace, and her confidence in Christ as her Saviour unshaken to the last. "Blessed are the dead that die in the Lord."

"We've no abiding city here,
Then let us live as pilgrims do;
Let not the world our rest appear,
But let us haste from all below.

We've no abiding city here,
We seek a city out of sight;
Zion its name—the Lord is there—
It shines with everlasting light.

O sweet abode of peace and love,
Where pilgrims freed from toil are blest;
Had I the pinions of the dove,
I'd fly to thee and be at rest." [*Comm.*

Died, at Burlington, Wisconsin Territory, Sept. 10th, Mr. Frederick Coffin, of Edgartown, Mass., aged 24 years.

At the time of his decease, he was Principal of a flourishing Academy at B., and Superintendent of the Sabbath school. He was followed to the grave by his scholars and a large concourse of people, lamenting the loss of one so amiable and full of promise.

Mr. Coffin, was a graduate of Brown University, a good scholar and of unexceptionable character. His desires for entering the ministry were strong, but he had never until the last four months of his life, that decided evidence of his Divine acceptance, which he desired. At the age of eleven years, in a very remarkable revival of religion at Edgartown, in 1831 he became a hopeful subject of grace. Few persons are privileged with so calm and triumphant a death as this young man enjoyed. His sickness was of five weeks duration, which was borne without a murmur. When informed that his disease [typhus fever,] would probably be fatal, he was calm and undismayed, saying, that he trusted in the merits of Christ's righteousness, and felt an unlimited assurance that it would be available to him before his Maker. A number of his young companions coming in the evening before his death, he desired that his bed might be removed into the middle of the room, that all might see him and have an opportunity to ask him questions. He then desired a hymn to be sung,

"Jesus, my all, to Heaven is gone,"

and at its close, exhorted those present, at some length, to come to Christ. He declared that he was entirely, wholly, and unconditionally resigned to the will of God. The last words he uttered, were whispered in a friend's ear, "I am going to Heaven," and we cannot doubt that he has entered on his everlasting rest.

Funeral exercises were performed at Edgartown, on Sabbath afternoon, Oct. 13th, and a sermon preached from a text selected by the deceased for the occasion, Ecc. i: 2—"Vanity of vanities," &c. The exercises were in the Congregational Meeting house, the Baptist and Methodist societies uniting, and their ministers taking part in the services.

Thus has passed away, a young man, who gave hopes of extensive usefulness to the cause of Christ. Whatever great plans filled his mind, are like "the golden bowl broken at the cistern"—however high his aspirations, as to renown and usefulness, "the silver chord is loosed," and they have taken wings and flown away—"Vanity of vanities, all is vanity."—*Comm.*

NOTICES.

The Baptist Ministers' Meeting of Hampden County, will hold their next session at the house of bro. Doolittle, in Northampton, on Tuesday, the 6th day of November, at 1 o'clock P. M. Br. H. Richards is appointed to preach the sermon on Tuesday evening. Br F. L. Batchelder his alternate.

Ireland, Oct. 19, 1844. Wm. L. Brown, Sec'y.

The annual meeting of the Boston Children's Friend Society will be held in Mr. Kirk's Chapel, Somerset Court, on Wednesday, the 6th of November, at 11 o'clock, A. M. It is hoped that all the members of the Society, and all interested in the object will attend. The services will commence punctually at 11 o'clock.

S. W. Cushing, Sec'y.

The next Quarterly Meeting of the Board of Managers of the Massachusetts Baptist Convention, will be held in the Committee Room of the Bowdoin Square Baptist Church, on Wednesday, November 6, at 10 o'clock, A. M. William H. Shailer, Sec'y.

Brookline, Oct. 24, 1844.

☞ The Ministers' Meeting of Fitchburg and vicinity will be held with bro. Carpenter, in Leominster, on the first Monday in November.

O. Cunningham, *Sec'ry.*

Sterling, Oct. 12, 1844.

☞ Rev. H. Seaver, Agent of the American and Foreign Bible Society, has removed his residence from Neponsett Village to Chelsea, Mass. He wishes all communications intended for him directed accordingly. Any letters or other communications sent by private conveyance may be left at 79 Cornhill, Boston, with Mr. H. S. Washburn, who is duly authorized to receive money for the American and Foreign Bible Society.

Boston, July 19, 1844. 3m

☞ An Anti-Popery weekly newspaper is to be published in our city, so soon as a sufficient number of subscribers are obtained to warrant its success. A large sum of money has already been deposited with the publishers for its support, and, if the true republicans of New England deem the perpetuity of their civil and religious institutions of any importance, the publishers will immediately receive subscriptions from all quarters of our country. Proper space will be devoted to general news, Literature, Arts, Sciences, and advertisements; and gentlemen of acknowledged ability and sound judgment will amply contribute to its columns—rendering it an excellent family and business newspaper. It is to be published by F. C. Messinger & Co., 3, Water street, at $2 per annum, one half in advance, the balance in six months thereafter. Subscriptions received by B. Adams, 56 Court street, (opposite the old Museum) Boston.

Boston, Oct. 24, 1844.

DAVID PAINE,

TEACHER

Of the Piano Forte, Organ, Thoro' Bass, &c.

Room under Bowdoin Square Church.

Boston, Sept. 20. 6wis

JOHN SPENCE, JR., M. D.,

PHYSICIAN.

Office No. 2, Baldwin Place,

BOSTON,

Respectfully tenders his medical services to his friends and the public, and solicits their patronage

Aug. 2. 1y

A CARD.

The subscriber gratefully acknowledges the sum of thirty dollars contributed by the members of the Warwick and Coventry Baptist church and congregation, to constitute him a life member of the American and Foreign Bible Society. May it please the great Head of the church to bless their charity to the enlightening of many a benighted wanderer, and by the light reflected through the sacred volume, faithfully translated, guide them to the haven of eternal rest.

Edward K. Fuller.

Centreville, Warwick, Oct. 19, 1844.

Miss Barrett's Poems.—Just published and for sale by Wm. D. Ticknor & Co., corner of Washington and School streets, A Drama of Exile, and other Poems, by Elizabeth B. Barrett, author of "The Seraphim, and other Poems," in 2 vols., various bindings.

Nov. 1.

BRIGHTON MARKET—Monday, Oct. 28, 1844.

[Reported for the Daily Advertiser and Patriot.]

At Market 2300 Beef Cattle, 550 Stores, 3500 Sheep, and 2000 Swine. Several hundred Cattle and nearly half the Swine unsold, including all the distillery Hogs.

Prices—Beef Cattle—Extra 4 50 a 4 75; first quality $4 a 4 25; second quality, 3 75; third quality, 2 75 a 3 50. A yoke or two of Premium Cattle, from York, sold for more than our highest quotations.

Barrelling Cattle—Not a sufficient number sold to establish prices.

Stores—Two year old from $10 a $13; three year old from $15 to $19.

Sheep—From 1 17 to 2 17.

Swine—Lots to peddle from 3 a 3 3-8c. for Sows, 4 a 4 3-8c for Barrows; old Hogs, half Barrows, 3 3-4c. At retail from 3 1-2 to 5c.

RICH FALL AND WINTER GOODS.

327 Washington, North corner of West St.

GEORGE HILL & CO.

IMPORTERS, JOBBERS, AND RETAILERS,

HAVE received by late arrivals one of the largest and most extensive assortment of RICH FALL GOODS to be found in the city—such as

SHAWLS.

Super Black Silk Shawls,
" " Ottoman do
" Col'd. ch'gl. do
" White & Green French Cashmere do
" Drab & Blue do
" Red & Black do

Rich Printed Cashmere Shawls,
" Terker's do do
Embr'd & Plain Thibet do
" " M de Laine do
Norwegian Woolen do
Stripe and Plaid do do

4-4 Black Silk Velvet for Shawls, together with a great variety of other low priced seasonable Shawls.

RICH DRESS SILKS.

1 Case 3-4 Ispahan Cameleon Silks, a splendid article for Dresses and Cloaks.

3-4 Satin stripe Gro de Amure,
Plain Blue Black, do
Super Black & Blue-Black Gro de Rhine,
do do Gro de Stripe,
do do Gro de France,

Black & White Watered Silks,
Plain and Figured Stripe, do
Plaid do
Synchaws, Poplins, &c. &c.

CLOAK GOODS.

Thibet Cloths, all colors, Colored Alpaccas, Plaid Cloakings, Gala and Cashmere Plaids.

RICH DRESS GOODS

Such as Cashmere D' Ecosse, Mous de Laines, Rep Cashmeres, Crape de Laines, Striped and Watered de Laines, Superior Black Cashmere de Laines—also, Black and Blue black Alpaccas, Super Black and Blue-black Bombazines, Black Silk Velvets, Colored Silk Velvets, French and American Prints, Caroline Plaids, Black, White and Colored Moreens.

MOURNING GOODS.

Particular attention will be given to MOURNING GOODS, and always on hand one of the largest and best assortments to be found in the city.

LINEN GOODS.

On hand a large assortment of LINEN GOODS, which has been put up for them by the Manufacturer, expressly for their retail sales, that can be warranted of superior fabric,—viz:

Linen Sheetings from 5-4 to 12-4,
Pillow Case Linens, all qualities,
Shirting do do
Fronting do do
Bird's Eye & Scotch Diapers,
Russia Diapers & Huckerbucks,
Linen Damask's, from 5-4 to 9-4,
Linen Damask Cloths, from 6-4 to 12-4.

HOUSEKEEPING GOODS.

American & English Quilts,
Bath & Whitney Blankets,
Cradle and Crib do
Comforters,
Flannels,
Tickings,
Cotton and Worsted Colored Table Cloths,
Embossed, do do
Bleached & Brown Cottons

from 3-4 to 12-4
do do Flannels,
Crashes and Towellings,
Damask Napkins & Doylies,
Dimities, Furniture & Cambric,
Curtain Muslins,
" Cambrics,
Stair Linens.

Also 300 dozen *Linen Cambric Handkerchiefs*, from 12 1-2 cents to 1 00; Linen Lawns; Linen Cambrics, Plaid, Stripe and Check'd Cambrics; Swiss and Book Muslins; Bishop Lawns; India Lineus; Pongee and Spitalfield Hdkfs.; Black Italian Cravats; Hosiery; Kid Gloves, &c. &c.

Purchasers are invited to examine our extensive assortment before making their selection, as many of the above goods are IMPORTED direct from the Manufacturers by us, we shall offer such inducements which cannot fail to suit.

At 327 Washington, North corner of West St.

GEORGE HILL & CO.

Boston, Oct. 13.

HAT, CAP AND FUR STORE.

N. P. KEMP would inform his customers and the public that he will keep constantly on hand, Fur and Moleskin HATS, of superior quality and manufactured expressly for *Retail Custom trade* Cloth, Leather, Velvet and Fur CAPS, in great variety. Gloves, Cravats, Collars, Brushes and Umbrellas.

Also, a complete assortment of Ladies' FURS, which will be sold as low as at any other Store in the United States. is3m Sept. 13.

AMERICAN SUNDAY-SCHOOL UNION.
HOLY BIBLE
INSTITUTED MAY, 1824.

THE SUPPLIANT.

THIS day published, and for sale at No. 5 Cornhill, The Suppliant; or, Thoughts designed to Encourage and Aid Private Devotion. 268 pages, at the low price of 34 cents—or 40 cents in extra binding. *Designed especially for Sabbath School Teachers.*

Superintendents, Teachers and others, are respectfully requested to call and examine the book.

☞ Copies of any of the American Sunday School Union's publications sent (if desired) to any part of the city for examination.

☞ Orders in large or small quantities from any part of the United States and British Provinces, executed, as usual, immediately.

WM. B. TAPPAN, No. 5 Cornhill, Boston.

Nov. 1.

CHRISTIAN REVIEW.

THE Christian Review 8 vols. Complete sets in numbers can be furnished at the reduced price of *eight dollars*. Half bound, *twelve dollars*. Single volumes, *one dollar and fifty cents*.

There is still a large amount due from subscribers which is much needed, and *ought to be paid*, in order to refund the sum expended for publishing the work.

☞ *A list of the names of those indebted for the Review previous to Volume nine, will soon be published by*

GOULD, KENDALL & LINCOLN,

Nov. 1. 2m 59 Washington St.

ENGLISH Books, *per last Steamer.*—The Anatomy and Philosophy of Expression, by Sir Charles Bell; The Chase, the Turf and the Road, by Nimrod, with illustrations; Food and its influence on health and disease, by M. Truman, M. D; Journey through Arabia Petrea to Mount Sinai and the excavated City, by Laborde; Sir Robert Peel's Speeches on the renewal of the Bank Charter and on the Laws of Currency and Banking; Browne on Insanity and Asylums for the Insane; Black's General Atlas, comprehending 61 maps, from the latest and most authentic sources; Wood's General Conchology, 61 fine plates and 260 figures; Kitto's Pictorial History of Palestine and the Jews, etc. etc.

The Complete Angler, or the Contemplative Man's Recreation, being a discourse of Rivers, Fish Ponds, Fish and Fishing, written by Izaak Walton, and instructions how to angle for a trout or grayling in a clear stream, by Charles Cotton, with an original Memoir, and Notes by Sir Harris Nicholas, beautifully illustrated by many engravings, 2 vols.

An account of the Modern Egyptians, by Edward W. Lane, 3d edition, with numerous plates.

Just received and for sale by WM. D. TICKNOR & CO., corner of Washington and School sts.

Nov. 1.

THE Doctrine of the Deluge, vindicating the Scriptural accounts from the doubts which have recently been cast upon it by Geological speculations, by Rev. L. V. Harcourt, in 2 vols. For sale by Wm. D. Ticknor & Co., corner of Washington and School sts.

Nov. 1.

THE Youth's Hand-book of Entertaining Knowledge, in a series of Familiar Conversations on the most interesting productions of nature and art, and on other instructive topics of polite education, by a lady. For sale by Wm. D. Ticknor & Co. Nov. 1.

FINE Copy of Hogarth.—Wm. D. Ticknor & Co. have for sale, one copy of the works of Hogarth, from the original plates restored by James Heath, Esq. R. A., folio. Nov. 1.

COMBE on the Constitution of Man—New edition. This day published and for sale by W. D. Ticknor & Co. Nov. 1.

NEW BOOKS—Mary Howitt's New Book.—Just published and for sale by Wm. D. Ticknor & Co., corner of Washington and School streets, My Uncle, the Clock Maker, a tale, by the author of "Sowing and Reaping," "Hope on, Hope ever," &c. &c.; Vol. 3, Second Series, Sparks's American Biography, containing Lives of John Sullivan, Jacob Leisler, Nathaniel Bacon and John Mason; Essays by Ralph Waldo Emerson, 2d series; No. 11, Harper's Illuminated Bible, &c. Nov. 1.

POETRY.

For the Watchman.

THE CLOUDS.

The clouds, the glorious clouds of light
Floating around the fair orb of night,
Like angel forms in a lovely dream
More fondly loved, as more dimly seen,
Like shadows of earth,—as they pass away
Making still brighter life's joyous day.

The clouds, the gorgeous clouds of light,
Like visions of heaven they vanish from sight,
They bathe in the rays of the setting sun,
Till the golden, the purple, blending in one
Are borne afar on the evening wind
Till a home in light and in beauty they find.

The clouds, the wild dark clouds of night
Like the angel of death in power and might,
They rouse in despair those who fondly dream
By the thunder's crash, and the lightning's gleam
And in triumph the cherished are borne away,
With brow still beaming with hope's bright ray.

But clouds of earth, as clouds of Heaven
Are bearing us on where nought is riven,
Where the spirit will breathe a purer air
Where strains of joy ne'er blend with despair,
But as mists from the mountain with light roll away,
E'en thus will the shadows which dim the soul's ray.

Oct. 1844. A. L. F.

YOUTH'S DEPARTMENT.

Presidents of the United States.

George Washington was born in 1732; elected President in 1789; installed in 1789; 57 years old when installed, served 8 years, retired from public life in 1797, when he was 65 years of age.

John Adams was born in 1735; elected in 1796; installed in 1797; 62 years of age when installed, served 4 years, retired 1801, at the age of 66 years.

Thomas Jefferson was born in 1743; elected in 1800; installed in 1801, at the age of 58 years; served 8 years, retired from office in 1809, at the age of 66.

James Madison was born in 1751; elected in 1808; installed in 1809, at 58 years of age; served 8 years; retired in 1817, when he was 66 years of age.

James Monroe was born in 1758; elected in 1816; installed the following year, when he was 58 years of age, served 8 years; retired from office in 1825, being then 66 years of age.

John Quincy Adams was born in 1765; elected in 1824; installed in 1825, being then 60 years of age; served 4 years; went out of office in 1829, at the age of 64 years.

Andrew Jackson was born in 1767; elected in 1828; and went into office in 1829, at the age of 62; served 8 years; retired to the Hermitage in 1837, at the age of 70.

Martin Van Buren was born in 1782; elected in 1836; installed in 1837, at the age of 55; served 4 years; retired from office in 1841, at the age of 59.

William Henry Harrison was born in 1773; elected in 1840; installed in 1841, at the age of 68 years, and died in the first month of his term.

John Tyler, the Present incumbent, was born 1790; elected Vice President in 1840; installed as President in 1841, at the age of 51, and will retire in 1845, having served three years and eleven months, at the age of 55 nearly.

Of these 10 Presidents, 3 were military chieftains, and the remaining 7, members of the bar, as were also 2 of the former.

Two were natives of Massachusetts, 5 of Virginia, 1 of South Carolina, 1 of New York, and one of North Carolina.

Five were elected to and served out a second term.

The term of 10 Presidents embrace a period of 56 years. Eight years of this period were filled by Washington, twelve by incumbents elected by the Federal and Whig parties, and 36 years by the Democratic Republican Presidents.

NOW DON'T TELL.

Ellen's mother was so very anxious to have her always have an open and ingenuous temper, that she was alarmed by the least appearance of concealment. One day she overheard her talking with her cousin Jane, who was older than herself, and among other things she said, with great earnestness, "Now don't you tell." She immediately called them both to her, and Ellen told her at once the whole story.

"Why, dear mother, said she, "there is a bird's nest just by, and so low among the ivy, that the boys can reach it. Last night, one of the poor little birds fell out of its nest. So I told cousin of it, and she came and put it back, and I am afraid the boys will find the nest and take away the little ones from tho poor bird; so I begged Jane not to tell them of it."

Must we not think, that this was a very kind little girl, as well as a very frank one? And must not her mother have felt very happy to find two such excellent qualities in her little girl? Ask your mother what she thinks about it.—*Youth's Companion.*

MISCELLANY.

It will be seen by the following extract from the New York True Sun, that the invention on which Mr. Thurber has been for sometime past laboring, is completed. In order to form an estimate of the genius of the inventor, one must see this creation of his intellect and behold the beautiful and wonderful connection and adaptation of its parts. To form any estimate of its value and importance, we must wait for the eloquent gratitude of the palsied, the maimed and the blind. The numerous and warm friends of the inventor of this machine, in this section of the country will be pleased to learn the high estimation in which, both the machine and the inventor are destined to be held.

A Machine for the Blind and Paralytic.—This machine, which is entirely new, (not an improvement,) is among the most remarkable at the Fair, and entitles the inventor, Mr. Charles Thurber, of Norwich, Conn., to the appellation of "Benefactor of his race." It can be used with great facility by the blind and those who labor under paralysis or nervousness of the hands, for the execution of letters, composition, &c., and might be applied to the record of deeds in clerks' offices, where precision is required. Mr. Prentice, of the Louisville Journal, who unfortunately is affected in his hands, has adopted the instrument; if it only saved *wit*, as in this instance, to the world, it should command our attention; but it does more; it is the elegant servant of the poor blind. The machine consists of a circular disc, around the sides of which are keys similar to those of a piano. To these keys are attached the letters of the alphabet. On the under side is a cylinder of wood, to which the sheet of letter paper is affixed. The pressure on the keys turns the cylinder and spreads the ink upon the types. The keys being lightly pressed leave the imprints on the paper. The spaces for the lines are easily adjusted by a lever. The inking apparatus is simple. The whole of this affair is most ingenious, particularly the arrangement of the letters—those mostly used being placed near together. An index plate, corresponding to each key, contains the alphabet, raised on an ivory rim, which by the sense of touch guides the blind. The space occupied by the machine is small. It is to be subjected to the blind of our city in a few days. The genius of American invention can proudly point to this machine as a gem never surpassed in the crown of any nation's talent. We are proud of it. The Boston Institution for the Blind is adopting it. Address Allen & Thurber, Norwich, Connecticut.

Sectarianism and Politics.—Under this head the Olive Branch of this city states, that a Mr. Hogan, who was once a Catholic priest, but has become a Protestant, has been dismissed from the Custom House, where he held an office, at the demand of the papists, who declared that they would give their votes against the party which put him there if it was not done. Hogan in a letter to the N. Y. Journal of Commerce, says:

"The popish bishops and priests, whose, creed and principles I have been at variance with for many years, have required my removal, under pain of *their* abandoning the democratic cause; and such is *their* zeal for the good of this Republic, that they are willing to sacrifice what they deem its best interests, solely for the purpose of punishing a *heretic.* Zealous republicans, these papists. I have lived so retired a life for many years, owing partly to ill health, that but very few are acquainted with the grounds of my opposition to popery. Will you permit me to state them through the columns of your paper, for the information of all who may seek office.

"In the first place, I am opposed to the growth of popery in these United States, believing it to be incompatible with our republican institutions. Secondly, I am opposed to the existence of nunneries in this country. Having been myself once a Catholic priest, and one of the chaplains to a nunnery in Europe, I know, of my own knowledge, that they are places of sin, shame and sorrow. Thirdly, I am in favor of all American Republican Associations. I believe that if properly fostered and encouraged, they will prove, in the hands of God, the best means of preserving our government and its institutions pure and undefiled from the unhallowed touch of foreign despotism, the most unclean of which I look upon to be, that of the Pope of Rome. Fourthly, I am opposed to *Irish Repeal*, and have no sympathy whatever with its demagogue author, Daniel O'Connell. Its accomplishment would only bring still further ruin upon unhappy Ireland. Such are the causes why I have been removed from office."

Pulpit Advertisements.—A correspondent of Zion's Advocate presents his views of the common practice of reading secular notices from the pulpit on the Sabbath, in the following humorous vein.

"Every body has heard the story of the orthodox deacon, who said at the close of a warm exhortation, that he was as sure that there was a God, as he was that there was flour in Alexandria; and he knew *that* for certain, because he had just received a fresh lot, which he would sell as cheap for cash as any other store in the place. We always think of the deacon, whenever we hear at the close of a solemn discourse, some three or four mere secular notices, designed to help Mr. or Mrs. Somebody in their very benevolent enterprise of making money. We have heard advertised in this way, a singing school, a musical exhibition, a sale of books, a scientific lecture, and, worse than all, the tom-fooleries of animal magnetism. Now the minister who reads such notices, differs from the deacon aforesaid in one respect; he advertises for other people rather than himself. And yet, after all, it happens sometimes that a 'ticket' or bonus in some shape has been presented as the *moving* argument to the mind of God's ambassador. There is but *one rule* for a conscientious minister on this point, and that is, to refuse to read at once, all and every secular notice. It is needless to say that by the opposite course, the minister *degrades* and not 'magnifies his office.'"

The oldest Preacher living.—The New York Baptist Register gives a description of the preaching of Elder Harvey, on a Sabbath recently in Rochester:—

"We had the privilege of hearing in the Broad street Baptist Chapel, last Lord's day afternoon, a Baptist minister, in the *one hundred and tenth year of his age*, deliver a discourse more than an hour in length; and though somewhat scattering, embracing a surprising amount of excellent matter. A severe snow storm, with uncommonly bad walking, prevented many from getting out at all. The congregation was quite large, notwithstanding. The passage from which he spoke was Rev. 19: 7—"Let us be glad, and rejoice, and give honor to Him; for the marriage of the Lamb is come, and his wife hath made herself ready." What astonished us was, that he delivered himself not only with ease and fluency, but with a clear and vigorous utterance to the very last. He was heard distinctly in all parts of the house, and he could have filled a larger house without inconvenience. We supposed when he commenced, that fifteen minutes would be the extent to which he would be able to hold out, but he seemed rather to gain strength as he proceeded, and held the congregation in unflagging attention throughout the sermon."

The End of the World.—Here we are eating and drinking, marrying and giving in marriage, just as the antediluvians were when Noah entered the ark, and the flood came and destroyed them all. What a set of disappointed fools the Millerites must be to day. They have brought their own reason to an end, but that is a small part of the world. But some are not certain but to-morrow is the day. Well, let them wait in their frantic mood until to-morrow night, and even all this week, and if, when next Sunday comes, the sun rises as usual, let them quit Millerism, and betake themselves to churches where truth is taught. If they have a particle of common sense left, they will not be fooled a third time. However, this is a free country, and men have a sort of natural right to be fools, though we doubt, whether under the influence of such a delusion, a man has a right to give away his property, and reduce his family to poverty, and perhaps to public charity. But patience is generally the best cure for fanaticism. Persecution, or anything which can be tortured into it, is the glory of fanatics. It elevates them at once to the rank of the ancient saints, apostles and prophets.—*N. Y. J. Com., of 24th ult.*

The better Half.—It is customary in some cases to call the wife "the better half." The extract will explain.

"Some of our honest friends in these parts, who were looking for the kingdom of God to immediately appear, concluded, as it did not come in 1843, that the earth might not be cultivated any more, and therefore ceased to work; and the selectmen of the town have in some instances caused their farms to be tilled. One of these mistaken brethren said to his wife, 'I am resolved to work no more; I think it wrong to gather any more of the fruits of the earth.' The next morning he arose, and walked about to meditate. Returning, he asked his wife if she had breakfast ready. She said, 'No.' 'But,' he answered, 'are you not going to get any?' She answered, 'No, for,' said she, 'you say it is not your duty to work, and if it is not your duty, it is not mine; and if the fruits of the earth may not be gathered in, they may not be cooked after they are gathered. I am resolved to submit with you to the will of God, and abide the consequences.' He walked out again, and after a while he returned and said to his wife, 'If you will get me some breakfast, I will go to work.' —*Trans.*

Coffee.—The London Globe gives the production of coffee throughout the world, in 1843, as follows:

Brazil,	170,000,000 lbs.
Java,	140,000,000 "
Cuba,	45,000,000 "
St. Domingo,	38,000,000 "
Porto Rico & La Guayra,	36,000,000 "
British West Indies,	10,000,000 "
Ceylon,	7,000,000 "
East Indies and Mocha,	6,000,000 "
French Colonies,	4,000,000 "
Dutch West Indies,	3,000,000 "
Total,	459,000,000

Leather Gloves.—In the village of Glovesville, Johnstown, Montgomery county, New-York, the manufacturing of gloves is carried on to a large extent. More than two hundred men and boys, and fifteen hundred women are employed, principally in their own houses. The amount of gloves sold is from 3 to 400-000 a year. About $10,000 worth of sewing silk is used in a year. This was formerly Italian silk, but they now buy American sewing silk, made in Connecticut. They purchase in the city of New-York about $100,000 worth of dressed deer skin annually.—*N. Y. Com. Adv.*

A Curiosity.—We were shown the other day, a handful of peas, in the pod, one or two pods of which appeared quite dry and suitable to plant, which were raised from peas picked in July, from vines which had grown and borne a large quantity of this delicious vegetable between that date and the middle of the preceding April. This second crop was quite thrifty, and a boarding house in this city was several times supplied from it with peas for the table. We doubt whether a spot of land can be found which will exhibit a like degree of fecundity. The seed was a mixture of the common and marrowfat pea.—*New London Advocate.*

New and valuable discovery of copper ore has lately been made in the Kickapoo country, Wisconsin, about twelve miles from the Mississippi river. The proprietors of the discovery, Messrs. Sterling and Messersmith, have sent a specimen of the ore, weighing about one hundred pounds, to the editors of the Galena Gazette. The ore is said to be about seven per cent. richer than that found about Mineral Point, and from its appearance will yield about twenty per cent. of pure copper. About 2000 pounds of the ore are raised daily, and the *lode* is proxed for some distance ahead, and the mineral increases in quantity the farther they go.

At Montgomery, Ala., there was a frost on the 29th of September, a thing unprecedented in that part of the country; and at Opelousas, Lou., they had a visitation from the winter sprite still earlier.

SABBATH SCHOOL BOOKS.

MORE THAN ONE THOUSAND VARIETIES!

THE Depository of the New England Sabbath School Union, 79 Cornhill, is supplied with more than a thousand varieties of Sabbath School Books, which are offered for sale AS LOW AS THEY CAN BE OBTAINED AT ANY OTHER PLACE IN THE CITY. The Books sold at the Depository are examined and approved by a Committee, appointed by the Society for this purpose. All new books, suitable for Sabbath Scholars, received as soon as published.

All the Works of Charlotte Elizabeth, that have been approved by the Committee of Publication, are kept constantly on hand, at 79 Cornhill.

NOTICE OF RECENT PUBLICATIONS.

Day-School Sketches: by L. L. H.

This is one of the latest productions from the press of the New England S. S. Union. It gives, as its title indicates, a variety of stories about a common school, and relates transactions which are of every-day occurrence in our common or week-day schools. In each of these stories there is contained a wholesome lesson for the young, and we have no doubt that many a boy, and girl too, will discover their own behavior, or temper, or disposition, in one or the other of these tales.

With every degree of confidence we recommend it to our Sabbath Schools.

No Fear of Death, or the unbelieving convinced, is the name of another Sabbath School volume from the New England Union.

This is also a good and instructive book, and shows very clearly the power of God and the influence of religion on the soul, to take away the sting of death, in the dread hour of its approach. It makes a sweet Sabbath School book.

The King's Servant, or Obadiah in the times of *Elijah the Prophet.* Boston, N. E. S. S. Union.

In this volume we have the character and conduct of a good man, an ancient servant of the Lord, who, as this book represents him, is a pattern for our imitation. Of his life there is a very suitable improvement made by the author, which is directed to the young; and we do not hesitate to say, that if those who read it, will but pattern after Obadiah, they cannot go wrong, and will never stray into forbidden paths. It will be quite an ornament to a Sabbath School library. Let every one of our schools buy copies of "Obadiah," for the use of their scholars.—*Baptist Record.*

For sale at the Depository, 79 Cornhill.

Oct. 18. H. S. Washburn, *Agent.*

JUST Imported, a few *old books*—such as Bishop HALL'S Works, 3 vols. folio. calf.
Dupin's Ecclesiastical Writers, 3 vols. folio, calf.
Turrettino Institutio Theologiæ Elencticæ, 4 vols. 4to 1-2 Russia.
Stappen's Institutunes Theologiæ, 5 vols. 8vo. 1-2 calf.
Thompson's Account of two Missionary Voyages, one "to New Jersey, North America," and the other "from America to the Coast of Guinea." 1753.
Owen on the Natural History of Serpents. 1742. 1 vol 4to. calf.
Also, a fresh supply of the Works of
Jonathan Edwards, 2 vols. Imp'l. 8vo.
Andrew Fuller, 1 vol. " "
Jeremy Taylor, 3 vols. " "
Adams' Exposition upon the second Epistle of St. Peter, 1 vol. Imp'l. 8vo.
Kitte's Pictorial History of Palestine, 2 vols. Imp'l. 8vo.
Milton's Prose and Poetical Works, 1 vol. Imp'l. 8vo.
Bible Selections, 1 vol. Imp'l. 8vo.
Cecil's Works, 2 vols. 8vo.
Mitford's Greece, 8 vols. 8vo.
Chatham Papers.
Vyses Pyramids, 3 vols. 8vo.
Lane's Modern Egyptians.
Oxford edition of the Library of the Fathers. St. Chrysostom's Homilies on Philippians, Colossians, Thessalonians, Matthew, the Statutes as to the people of Antioch, Romans, Timothy, Titus, Philemon, Galatians, Ephesians, Tertulian, St. Augustine, St. Anthanasius' Historical Tracts, de treatises against Ananism, Commentary on the Gospels, from the Fathers, by Aquinas. Andrew's Sermons, Thorndike's Works, Cosin's Works, Marshall's Penitential Discipline, Nichols on Exposition of the Catechism, and Bull's Sermon, together with a great variety of valuable English Works—including a splendid assortment of Oxford Bibles, of all the sizes.

For sale by WM. D. TICKNOR & CO., corner of Washington and School sts. Oct. 25.

EXTENSIVE DRY GOODS
ESTABLISHMENT
AND
CARPET WAREHOUSE.
HENRY PETTES & CO.,
224 Washington Street,
Boston.

SELECTION OF
SILKS AND SHAWLS
FROM THE
GRAND NATIONAL EXHIBITION
OF THE
Manufactures of France
AT
PARIS.

NEW AND SPLENDID STYLES OF
CARPETING,
At very low Prices.
Superfine all wool Carpets at 75 cts. 200 P's Elegant
BRUSSELS CARPETS,
of the Latest London Patterns, selected expressly for our own sales.
Painted Carpets of all sizes.

H. PETTES & CO., having made very extensive arrangements for the *FALL TRADE*, are now prepared to offer their large and valuable stock of goods on very favorable terms, viz.—

RICH SILKS,

Of the latest styles and most rare and beautiful description,—in every VARIETY OF COLOR AND QUALITY—a large portion of them full yard wide. Especially designed for
Fashionable Walking Dresses, Evening Dresses, Rich Cloaks and Pelisses, Cardinals, and Misses'
DRESSES.
45 Packages of rich goods for
DRESSES AND CLOAKS,
of every fashionable style.
IN SPLENDID SHAWLS,
H. P. & CO. are able to offer the most complete and perfect selection ever exhibited in this country,—consisting in part of
SUPERB LONG SHAWLS,
At Prices from $25 to $150 and $500. Colors, scarlet, white, blue, drab, green and black.
CASHMERE SHAWLS,
At Prices from $10 to $40, in ENTIRE NEW STYLES OF BORDERS AND COLORS. And also a complete assortment of
USEFUL AND COMFORTABLE SHAWLS,
At Prices from $1 to $25.---And 100 of the NEW STYLE of
PARIS MEDALION SHAWLS.

Since the extensive enlargement of our establish ment the past winter, it has been, by universal acknowledgment, the leading DRY GOODS AND CARPET WAREHOUSE in the city. And our arrangements for the Autumn Trade are such as will fully sustain this reputation. Our goods are sold at
ONE FIXED PRICE,
And we pledge ourselves to sell a better and handsomer Silk, Shawl or Carpet, for the same money, than any other house.
HENRY PETTES & CO.,
224 Washington Street,
BOSTON.

MALCOM'S TRAVELS.
☞PRICE REDUCED $1 50.☜
Two Volumes in one.

TRAVELS in South-Eastern Asia; embracing Hindustan, Malaya, Siam, and China; with Notices of numerous Missionary Stations, and a full Account of the Burman Empire; with Dissertations, Tables, &c. By Howard Malcom, 12mo. 2 volumes in one; with a superb original Map of South-eastern Asia, five Steel Plate Engravings, and about seventy wood cuts.

This work has received the highest commendation from the press; and the best proof of the estimation in which it is regarded, is in the unexampled sale of the work. Near FOUR THOUSAND copies were sold within one year from its first appearance. In its mechanical execution it surpasses any similar work ever attempted in this country. In order to place the work within the means of every one, the publishers have been induced to publish it in one large elegant twelve mo. volume, and sell it at the *very low price of* ONE DOLLAR AND FIFTY CENTS per copy!

CHARACTERISTICS OF THE WORK.

It is not a mere diary of events which befel the traveller, but contains thousands of facts, dates, numbers, prices, &c. &c., which are either original, or gleaned from sources not accessible in this country.

Incidents, anecdotes, and scenes, have been freely introduced; but only such as tend to make the reader better acquainted with the country.

The most perfect impartiality is shown to every sect of Christians, and such details given of the various missions as make the work equally acceptable to every persuasion.

Such sketches are given of the history of the countries, towns, and missions which are described, as serve to throw light upon their present condition.

The map is beautifully executed, and may be considered original. Many important corrections have been made by actual observation, and the remainder is chiefly drawn from original and unpublished surveys by British officers, engineers, and surveyors, to which the author was politely granted access.

The pictures are wholly new, and form an important addition to our oriental illustrations. No pains or expense has been spared in these or the mechanical execution. Five of these are on steel, showing landscapes of Maulmain, Tavoy, Mergui, and Sagaing, and a curious page, exhibiting specimens of 16 different oriental languages.

A great part of the work relates to countries almost entirely unknown, even to the best informed persons in our country.

The author, from the important character of his mission, his intercourse with distinguished civilians and experienced missionaries, his deliberate stay at each place, his previous familiarity with foreign countries, and his long experience in the Board of Missions, enjoyed the highest advantages for gathering ample and correct details for the work.

Chapters on the mode of conducting modern missions, or on the measure of success which has attended the enterprise; on the almost unknown tribes in and around Burmah; and on other important subjects, are added at the close of the work, and constitute no small part of its value.

Just published and for sale by GOULD, KENDALL & LINCOLN, 59 Washington street. Oct. 25.

School of Practical Rhetoric, Oratory and Elocution.

MESSRS. RUSSELL and MURDOCH, respectfully announce, that the exercises of their Establishment are arranged in separate classes for Gentlemen, Ladies, Youth and Children. Private instruction also is given to individuals.

The Classes in the various departments of Corporeal Exercise and Vocal Culture, are open as usual.

Terms may be ascertained by calling at Boylston Hall.

Boston, Oct. 25, 1844.

FLOUR.

S. G. BOWDLEAR, & CO. Dealers in Flour, No. 17 Long Wharf, Boston, have constantly on hand a large assortment of Extra Genesee, Ohio and Graham Flour in whole and half barrels for families; also Clagett, Shaner, E. S. Beach and other approved brands Southern and Western Flour suitable for Bakers use; which they offer for sale at the lowest market prices.

Oct. 25. 6m

GENUINE BUFFALO OIL, to promote the growth and beautify the hair. See that you get the genuine. This preparation gives a lustre to the hair, causes it to curl beautifully, prevents its falling off, removes the dandruff. It has been proved to be far better than any vegetable preparation—creates a moisture which is desirable to a beautiful head of hair. For genuine see that "Buffalo Oil" is stamped on the glass bottle; also the wrapper is signed by the Proprietor, WM. BROWN. Price 25 cents a vial. For sale at 481 Washington street; also retailed by all the Druggists and perfumers in Boston, Providence, Lowell, Salem and New Bedford.

Oct. 11.

FALL AND WINTER GOODS.
DANIELL & CO.
No. 201 Washington Street,

HAVING enlarged our establishment the past season, we have made extensive arrangements to receive the most valuable stock that we have ever before offered, and feel sure that we can offer inducements to purchasers equal to any in the city, as it respects new styles of Goods, and at as low prices. In our

SHAWL ROOM

We have all the new, rich and desirable styles of LONG AND SQUARE CASHMERE SHAWLS, and a full supply of every other kind of new and fashionable SHAWLS.

SILK DEPARTMENT.

NEW DRESS SILKS of all kinds, qualities and prices to be found.

EMBOSSED CENTRE TABLE AND PIANO COVERS.

The best AA THIBET CLOTHS imported, and all other kinds of CLOAK GOODS.

Black and blue black ALEPINES, of the most approved manufacture.

LINEN DEPARTMENT.

We have our usual large supply of all the best styles of LINENS, and as we have for many years paid particular attention to this article, we feel sure the kinds we offer will not fail of giving entire satisfaction. We have every width from 1 yard to 3 yards wide.

LINEN CAMBRIC HDKFS., HOSIERY AND GLOVES.

Mouseline de Laines, Cashmere Repts, Alpaccas, Gala Plaids, French and American Prints, and a great variety of other GOODS FOR DRESSES.

Rose and Whitney BLANKETS, QUILTS, and every other article of

Housekeeping Goods.

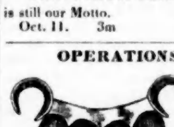
CASSIMERES, FLANNELS, COTTONS.

We have always on hand every article usually wanted for MOURNING, viz: Black Bombazines, Silks, Crapes, veils, &c.

As our facilities are equal to any in the Trade, we are enabled to sell our Goods at the lowest price, *AND WE PLEDGE OURSELVES TO SELL AS GOOD A SHAWL, SILK, OR ANY OTHER ARTICLE, AT AS LOW A PRICE AS IT CAN BE OBTAINED AT ANY OTHER STORE IN THE CITY. PURCHASERS MAY FEEL SURE OF BUYING CHEAP, AS WE ALWAYS MARK OUR GOODS AT THE LOWEST PRICE THEY CAN BE SOLD FOR.*

ONE PRICE AND SMALL PROFIT,
is still our Motto. DANIELL & CO.,
Oct. 11. 3m 201 Washington St.

OPERATIONS ON TEETH.



DR. FLETCHER Dentist, No. 6, Hanover Street, three doors from Court Street, Boston, continues to perform all operations, necessary for the health and beauty of the teeth, in the best possible manner.

Teeth Filled with the best of Gold and made permanently good, if not too much decayed. Also, Teeth filled with any other substance in use, that the patient may wish, or the case require.

Mineral Teeth inserted on Gold Plates or Pivots, from a single tooth, to a whole set. Upper sets inserted on the principle of Atmospheric Pressure.

Teeth Cleansed, Extracted, &c. Terms moderate, and entire satisfaction warranted. Teeth examined free of expense. tf May 17.

HARDWARE AND HOUSEKEEPING GOODS WAREHOUSE,
336 Washington Street, Boston, Chickering's Building, a little South of Lamb Tavern.

HENRY E. LINCOLN, Importer of HARDWARE, CUTLERY and BRITANNIA WARE, and dealer at Wholesale or Retail in WOODEN, TIN and FANCY HOUSEKEEPING WARES. *Carpenters' Tools and Building Materials.* Piano-Forte Screws, Pins, Wire, Castors, Stool Screws and Locks. Bakers, Furnaces, Stoves, Fancy and Feather Dusters; Brushes, Brooms, Baskets; Door, Coach and Table Mats; TRANSPARENT & OTHER WINDOW SHADES, with Cord and Tassels, &c. &c., embracing a largely assorted stock of Housekeeping Goods.

Agency for Pike's celebrated "Egyptian Cement," a superior article for mending Broken Ware.

H. E. L. has a printed Catalogue, for the use, especially, of those who are purchasing Housekeeping Wares, which will be found of great convenience.

Country Traders supplied on the most reasonable terms.

☞All articles warranted as good as represented.

P. S. ENAMELLED KETTLES and PRESERVE PANS, TEA TRAYS, and the *latest styles* of Dixon's Tea and Coffee Pots recently received.

Sept. 13. 3m

STOVES—STOVES—STOVES.

THE subscriber would solicit the attention of individuals about to furnish themselves with either COOKING, PARLOR, OFFICE, SHOP or other STOVES, to his large stock, at the CHEAP STOVE STORE, No. 44 Congress Street, a few doors north of Water Street.

This stock embraces a very large assortment of most of the best patterns of STOVES now in use, and will be sold at prices to satisfy the most economical.

Individuals having HOT AIR FURNACE PIPES which require cleaning out, repairing, or new ones substituted, will find workmen at this establishment, who are perfectly familiar with all such work.

L. Stetson Bates.

Sept. 6. 17w

LADIES

I HAVE now in store one of the most extensive stocks and the largest variety of Fur Goods to be found in New England, for the Wholesale and Retail trade.

Any style of Muffs, Boas, Tippets, &c. made to order at short notice. Your attention is respectfully invited at the old stand 173 Washington street.

Sept. 13. W. M. SHUTE.

FARM FOR SALE OR EXCHANGED
FOR A GOOD HOUSE IN THE CITY.

SITUATED in the pleasant town of Pembroke, Mass., containing about 30 acres of prime Land, under a good state of cultivation, well walled, with a two story House well finished, Barn with cellar, and about 150 loads of manure in it, chaise house, shed and shop, a young orchard just beginning to bear. Meetings, schools, mills and stores are as handy as in any town in the State. Any one who wants a pleasant country seat will do well to call on I. R. PRUDEN, at No. 50 Long wharf, as it will be sold at a bargain.

☞ I. R. PRUDEN, at No. 50 Long wharf, will be happy to see all his old friends and customers, and accommodate them with Codfish, Mackerel, &c.

May 31. tf

COPARTNERSHIP NOTICE.

THE subscribers have this day formed a connection in business under the firm of *Smith, Rogers & Davis*, for the purpose of conducting the Wholesale Dry Goods business, and have located themselves at No. 30 Milk Street, where they will be happy to see purchasers by the piece or package.

Thomas P. Smith.
Daniel H. Rogers.
Daniel C. Davis.

Boston, Sept. 27, 1844.

N. B. T. P. Smith would inform his friends and customers, that he has removed from his old stand at the corner of West and Washington Streets, to No. 30 Milk Street, where he will be glad to see them and introduce them to the above firm. Those of his old customers who purchase by the piece, he would respectfully solicit to continue their trade with the firm.

Sept. 27. 8w

WOOD, BARK, COAL, AND HAY.

500 Cords Nova Scotia Wood.
200 do do do Rock Maple Wood for Airtight Stoves.
100 Cords South Shore and Portland Oak.
100 do Pine Wood.
50 do Hemlock Bark.
1000 Tons Red and White Ash Coal for Furnaces, Grates, Stoves and Ranges.
200 Chaldrons Newcastle, Sydney, and Scotch Coal.
100 do fine Sydney and Pictou Coal, for smiths, and Steam Engines.
50 Tons Hay, for retail or shipping.

For sale by Moses French, Jr., Maine Wharf, Broad Street, near the bottom of Summer St.

Oct. 4. 2m

STANDARD WORKS.

THE Way of Life, by Professor Hodge, of Princeton Theological Seminary. Price 37 cents.

The Great Change—a treatise on Conversion, by George Redford, D. D., with an introduction by Rev. John Angell James. Price 25 cents.

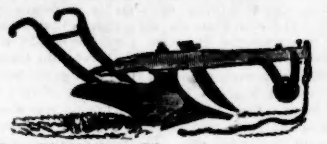
The above truly excellent publications from the press of American S. S. Union, are furnished in large or small quantities, and by the single copy, at No. 5, Cornhill. A considerable number of each of these books have been purchased *for distribution* by the benevolent. Such are supplied at reduced prices.

Oct. 18. Wm. B. Tappan, *Agent.*

FRENCH MEDICAL BOOKS.

WM. D. TICKNOR & CO., corner of Washington and School streets—have just added to their *extensive Catalogue of Medical Books*, a fine assortment of French books, among which may be found the work of D'Ambrose Pare Burdachs Physiologie, 9 vols. 8vo. Singet Anatomie et Physiologie, 2 vols. 8vo. Encyclopedia Anatomique, Pritchard's Natural Historie De L'Homme, 2 vols., Faville, Anatomie Physiologie et Pathologie du Systeme Nerveux, &c. &c., all of which the profession are respectfully invited to call and examine. Oct. 25.

PROUTY & MEARS
MASSACHUSETTS PREMIUM PLOUGH.



D. PROUTY & CO., continue to manufacture Prouty & Mears' Patent *Centre Draught Ploughs*, and they have added to their already extended list, several new patterns, combining new and important improvements, adapting them to all the different qualities of soil, and the various systems of culture; especially to an approximation to the *spade labor system*, which is admitted to be the *perfection of good husbandry*—and why? For the reason, that at one operation it perfectly turns the mass, of whatever depth; covering all vegetable and other matter lying on the surface, leaving the furrow slice in a fine, lively, friable state, crushing its hard lumps and disarranging its particles, thereby elaborating its food for plants. Hence as but one ploughing is requisite, the proper moment may be taken for its performance, when the seed bed will be found to be in far better condition than after the protracted labor of two or three cross-ploughings and harrowings.

Their castings are of a superior quality, both in workmanship and materials. By using *pure iron* and an improved process of melting, they offer castings of *less weight*, possessing

SUPERIOR STRENGTH AND DURABILITY, which with *chilling the points, wings*, and *landsides*, and the excellent quality and finish of the wood-work, renders their ploughs, in every respect, the very article which the wants and interest of the farmer demand.

The high character of the Centre Draught Plough, abundantly sustained by a continued and extended patronage, is in perfect accordance with the decision of an able and impartial committee of the Massachusetts Agricultural Society, in awarding to the inventors the sum of $100, the *highest* premium ever given in this country for doing the best work with the least draught, in a trial open to the whole Union, running its natural course, inclining to keep its true position without any effort of the ploughman, and turning a furrow one foot wide and six inches deep, *with a draught of only 294 pounds*, in compact and well swarded land, being much the easiest in draught of any plough of which we have any report.

Besides the great State premium of Massachusetts, the Centre Draught has taken the high premiums in New York, Pennsylvania, Delaware and Maryland.—Last fall, at four trials, where the Plough was the particular object for experiment, it took the highest premiums in four differant States. At the County Ploughing Matches, their performance was the admiration of our best farmers, and premiums too numerous to mention were awarded for the excellent work done by them; but the trial in Northampton, last fall, is worthy of a notice, where "in accordance with a regulation of the society, adopted to prevent favoritism, or any suspicion of it, in the adjudging of premiums, the Committee were not present during the ploughing, and consequently could not know at the time of deciding by whom any one of the lands was ploughed." There were at this trial 17 Worcester ploughs, and only 5 of Prouty & Mears, and yet to ALL THESE FIVE, PREMIUMS WERE UNANIMOUSLY AWARDED, and those of the *highest class*, though only eight were offered.

While the Centre Draught Plough is taking the *highest prizes* and gaining more and more in favor with farmers, disappointed competitors are boasting "loud and long" of small premiums awarded for the skill of ploughmen and their well trained teams, or won by *extraordinary exertions*, on fields where there was *no competition*; and they have raised the frequent cry of "Centre Draught Humbug," by which it is evident that the busy hum of public opinion, expressing the real merits of these ploughs, is a kind of *mysterious Centre Draught*, continually buzzing in their ears, with a consciousness of its truth.

Misrepresentations have also been made in regard to the trials in Essex County, by publishing statements and tables *manufactured* for the purpose, giving to their ploughs an advantage which the Report of the Committee did not exhibit, and which called forth from them the following severe rebuke, AS SHOWN BY THE REPORTS OF THAT COMMITTEE IN 1842 AND 1843.—"We hope they will have the fairness to take all the facts into view, and not a garbled selection, as has sometimes been done, and thereby entirely misrepresenting the impressions intended to be made by the Committee."

The Centre Draught Plough still stands unrivalled, bidding defiance to all competitors, and so it will, as we have at our command the best practice, science, skill and ingenuity, necessary to effect any improvement of which it is susceptible, and we give constant attention to the subject.

Constantly on hand, Shares, Landsides, and Mouldboards of most Ploughs in use, and Farming Implements of all kinds.

Also Grass, Field, Garden, and Flower Seeds.—Dealers and others supplied on favorable terms.

FARMERS' WAREHOUSE,
Nos. 19 and 20 North Market & 20 Clinton Sts
June 14 tf

HIGHLY IMPORTANT.

ALL discoveries in dental science, whether mechanical or surgical, that tend to a practical improvement in that branch of surgery, should be made known by all proper means, that the public may avail themselves of the benefits derivable from them. The luxuries of life, connected with other causes, either local or constitutional, have made such sad inroads upon the number and health of our natural teeth, as to make it an important study with the dental profession, to substitute others in their stead, in a manner the least objectionable. Objections of much weight have been urged against artificial teeth on plate, from the well known fact, that large portions of brass and copper are contained in the solder, that is used, to connect the teeth with the plate. The impurity of this composition is seen after a short time wearing, in a change of its color to a dark, dirty appearance, attended with a brassy taste. But this is not the greatest evil. The connecting of not less than four different metals in the mouth, produces a galvanic action, which tends directly to impair the general health of the gums, and consequently, to affect unfavorably the remaining natural teeth. Dr. S. Stocking, surgeon dentist, has succeeded in making such improvements in the manner of setting artificial teeth on plate, as to entirely obviate every objection that can be urged against them; the solder used by him being of equal purity with the plate, and warranted to neither change its color, or produce the unpleasant taste of brass and copper while worn. An improvement of great importance has also been neatly made by Dr. S. in the manner of adapting the plate to the mouth, with such fastenings as will admit of the whole work being removed, and then replaced again at the pleasure of the wearer, with as much convenience, as a glove can be taken from the hand, or a ring from the finger, and then replaced again; and yet, when on, are firm, easy, and inoffensive. These are improvements of such practical value, as to commend themselves to the consideration of all who may wish or desire artificial teeth. During the two past years, not less than 15,000 teeth that had become painful by reason of the exposure of the dental nerve, have been successfully treated by Dr. S. by first destroying the nerve and living membrane of the tooth, with his celebrated anodyne, without pain, and then filling them. As there is a general disposition with people, to defer all necessary operations on their teeth, until compelled to it by severe pain, it is most respectfully urged, that all teeth be immediately filled, where decay has commenced, before the general health of the tooth becomes seriously affected; and if properly done, the tooth is safe for life. The proper filling for such cases, is unquestionably the purest gold. The usual method of setting teeth on wood pivots, is found by experience to be objectionable, as the pivot, from its nature, is too liable to become spongy, weak and offensive, and in a few months breaks entirely off. An improvement of great value, has been adopted by Dr. S. by substituting gold and silver pivots, which make them ten-fold more firm, lasting and inoffensive.

Dr. S. continues the use of his justly celebrated Parisian instruments for the extraction of ulcerated teeth, stumps, and roots; and can assure the public, that in the hands of one who understands their use, with the experience of twenty-five years; success must ever be the result.

Terms.—For an entire upper and under set of artificial teeth on plate, from $50 to $100. For an entire upper set of fourteen teeth on plate, confined by atmospheric pressure, from $25 to $50. For two or more teeth on plate, confined to the natural teeth by clasps, from $2 to $4. For setting on gold and silver pivots, from $1 50 to $2 50. For filling common sized cavities with gold $1. For filling with silver, platirea, tin, and all other fillings, from 50 cts. to $1. For cleansing and polishing $1 to $2. Extracting 25 cents. All operations warranted. Examinations and advice gratis. Office, No. 266 Washington Street, corner of Avon Place, Boston. 1y May 24.

THE PROPRIETORS OF THE QUINCY HALL CLOTHING ESTABLISHMENT, over the new Market, Boston, respectfully invite the attention of the readers of this paper, to one of the largest assortments of *CLOTHS, CASSIMERES, VESTINGS, and READY-MADE CLOTHING*, ever offered for sale in this city—by the package, piece, or at retail. Hundreds of packages having been purchased before the rise, we shall endeavor to supply our friends and patrons at last year's prices.

Purchasers from the *South and West*, and the public generally, are requested to call and examine our stock.

Every article appertaining to a gentleman's wardrobe can be found at this establishment, at prices that cannot but please. Obliging salesmen, experienced and faithful cutters and workmen, are always employed. *Terms cash*, and no deduction from prices.

June 28. tf JOHN SIMMONS & CO.

PIANO FORTES.

THE Subscribers have formed a co-partnership under the firm of HALLET, DAVIS & CO., for the purpose of manufacturing Piano Fortes; and having taken the stock and stand of the late Brown & Hallet, 293 Washington street, Boston, would beg leave to say to our friends, and all others who may purchase instruments of us, we are not only determined to maintain the high reputation which has been bestowed upon this manufactory in past years, but by our united and personal attention to business, to make such improvements in point of tone, style of finish, and durability, that the public will be satisfied our instruments are equal in every respect, if not superior to any made in this or any other city; and we can, and will sell first rate instruments, upon as reasonable terms as any other makers; and every instrument made by us will be warranted, and if it does not prove as good as recommended, it will be made so at our expense, or the money refunded to the purchaser.

RUSSEL HALLET,
GEORGE H. DAVIS,
July 19. 1y HENRY ALLEN.

CHURCH BELLS.—The subscribers continue to cast at their foundery in Boston, Church Bells of any weight required—having great facilities in the business are enabled to cast bells of perfect harmony and evenness of tone. Persons about purchasing will find it for their interest to call on us as we are selling them at an unusually low price. Orders by mail or otherwise will meet with prompt attention.

Henry N. Hooper & Co., Copper Dealers and Founders, No. 24 Commercial St.

1844. Improved Eagle Ploughs, 1844

MANUFACTURED BY
Ruggles, Nourse & Mason,
And for sale at the Manufactory in Worcester, and at their
AGRICULTURAL WAREHOUSE
AND
SEED STORE,
Quincy Hall, Boston.

RUGGLES, NOURSE & MASON, have added to their extensive assortment of plough patterns, several sizes with *new* and *important improvements*, and have by means of machinery, introduced such uniformity in the structure of their ploughs, that all those of the same class being exactly of the same form and dimensions, all parts of the *wood* as well as iron, may be replaced with a facility that could not otherwise be attained.

In 1843 the Trustees of the Essex County Agricultural Society considering the *plough* the most important implement in agriculture, offered premiums for the *best plough*, under the direction of a most able committee, consisting of *Moses Newell, J. W. Proctor, Wm. Sutton, Asa F. Newhall*, and *Andrew Dodge*, Esqrs., a most thorough and persevering trial was had at Salem in October last, occupying two days. The committee in their report say,—"In testing the quality of a plough, the power by which a plough is moved, the ease with which it is handled, and the manner in which it completes the work, are prominent points for consideration." And after giving a statement of the first day's trials, at which there were 17 ploughs presented for trial, and giving the names of those who held the ploughs they say.—"As so much depends on the skill of the person *holding* the plough, the committee were at a loss to know what proportion of the merits of the work was to be attributed to the plough and what to the ploughman; and as there appeared in some instances an effort to enlarge the work beyond the natural powers of the plough, the committee requested the competitors each of them to produce two ploughs, one of large and one of medium size, to be tried on a subsequent day; the smaller size to turn a furrow 12 inches wide and 7 inches deep; the larger size to turn a furrow 14 inches wide and 7 inches deep. The examination of these ploughs took place on the 24th of October. The ploughs were held by members of the committee." The following is a copy of their table [*for the authenticity of which we refer the public to the report of the Committee,*) showing the comparative amount of power in pounds required to operate the different ploughs:

MEDIUM SIZE PLOUGHS.

Winslow of Danvers,	462 lbs.
Prouty & Co. Boston,	425 lbs.
Ruggles & Co. Worcester,	412 lbs.
Howard, Hingham,	412 lbs.

LARGE SIZE PLOUGHS.

Winslow,		512 lbs.
Prouty & Co.,	Sod A.	487 lbs.
Ruggles & Co.,	Eagle No. 3,	425 lbs.
Howard,		450 lbs.

In speaking of the Improved Eagle plough, to which they unanimously awarded the highest premium, they say,—"As near as we can ascertain, this plough combines all the good qualities manifested in either of the others, with some peculiar to itself;" and "further, our attention was particularly called to the *quality* of the castings on the ploughs of Ruggles & Co., their *finish* and *durability*." "Their appearance certainly is more perfect than any thing we have elsewhere seen."—"The process of *chilling* the *points*, the entire *edge* of the *share*, and *flange* or *base* of the *landside*, gives a permanence and durability to the work that renders it of a decidedly superior character." "And we think there is no hazard in saying the value of the parts thus made, is more than doubled by the process."

At the same Society's Ploughing Match, held at Andover Oct. 3, 1843, where there were forty-four competitors, nine of the ten premiums were awarded to ploughman using ploughs made by Ruggles, Nourse & Mason.

At the Ploughing Matches held in Massachusetts the same year, forty-three premiums were awarded to ploughman using ploughs made by R. N. & M., twelve of which were the highest premiums awarded in the counties of Essex, Middlesex, Worcester, Plymouth, and Bristol.

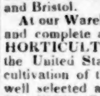
At our Warehouse may be found the most extensive and complete assortment of AGRICULTURAL and HORTICULTURAL IMPLEMENTS to be found in the United States, embracing every tool used in the cultivation of the farm and garden. Also a large and well selected assortment of Field, Grass, Garden and FLOWER SEEDS, all of which are offered at wholesale or retail, at prices which cannot fail to suit the purchaser.

Also, PLOUGH CASTINGS, for repairing most kinds of ploughs in use.

Dealers supplied on the most liberal terms.

July 3. tf.

CHINA HALL,



No. 24, Hanover Street, 2d door from the Shawmut House, near Court Street, Boston. E. B. McLaughlin, by authority of the Legislature, will take the name of E. B. MASON. Having a store 82 feet deep, and the back hall 32 feet wide, with a large back store and packing room, he is enabled to keep one of the most extensive assortments of CROCKERY, GLASS, CHINA and BRITANNIA WARE, that can be found in this country. Having the advantage of importing his ware, he can sell at wholesale or retail, at the lowest prices. After a trial of twelve years in a cash business, he is satisfied that he can take the most comfort himself, and give the best satisfaction to the public, by continuing the same course.

Just received and on hand the newest and best patterns of China Tea setts, blue and brown printed, white China glazed Dinner and Tea setts; all kinds of common Crockery, cut and common Glass, Knives and Forks, Spoons, Casters, &c., &c. Cash purchasers are invited to examine this stock and judge for themselves.

July 22. tf

WATERMAN'S PATENT
PNEUMATIC SHOWER BATH, AND IMPROVED BATHING PAN.

THOSE about to adopt the healthy practice of daily ablution, will find the above the easiest, cheapest, and quickest method of performing the operation.

Those on the eve of house-keeping will find at this establishment every thing appertaining to the kitchen department, with catalogues to facilitate in making their selection, and are respectfully invited to call.

NATH'L. WATERMAN,
Nos. 85 Cornhill, 6 Brattle, & 73 Court Streets.
April 12. 1y

LUTHER HOSMER.

TEMPERANCE RESTORATOR, No. 51 North Market Street, Boston.

L. H. having taken the above Cellar, will keep a variety of Refreshments, Puddings, Pies, Cakes, Coffee, Tea, Fruit, &c., and provide hot meals, at all hours of the day. All persons who may desire to procure meals or refreshments, will find this a neat and convenient place. tf Feb. 23.

ROBBINS & CO. Furniture Dealers, Upholsterers Mattress and Mahogany Chair Manufacturers, No 43 Blackstone Street, Boston.

C. L. Robbins.
C. Carlisle. 1y May 10.

GEORGE COOLIDGE,
(Late Foreman of Mr. S. N. Dickinson's extensive Printing Office,)

HAVING established himself in business at No. 57 Washington Street, is prepared to execute every description of

BOOK AND JOB PRINTING.

Cards, Billets. etc. executed on the ROTARY PRESS, in a style of unsurpassed excellence.

All orders will be personally and promptly attended to. Terms low. 1y Boston, Aug. 9.

FORD'S EATING HOUSE!
No. 2 Wilson's Lane.

MEALS are served up at this establishment, at all hours, from 6 A. M. till 9 P. M. Sundays excepted.

Persons transiently visiting the city, will find this a convenient and economical place of resort, to procure, at a few moments notice, whatever refreshment may be desired that the market affords.

This establishment has no connection with any other in the city.

March 31. tf

HISTORY OF AMERICAN MISSIONS.

THE History of American Missions to the Heathen, *from the Commencement to the Present Time.* Under the superintendence of the Rev. Messrs. Joseph Tracy and Solomon Peck. This valuable work, containing 726 octavo pages, is for sale at the Christian Watchman office, No. 5 Washington street, at the remarkably low price of $1,50 per copy, handsomely bound. There are on hand about two dozen copies. istf Feb. 2

CHRISTIAN WATCHMAN.

☞Published weekly, by NICHOLS & CROWELL Office, No. 5 Washington St., and 60 Brattle Street each entrance three doors from Dock Square.

☞The price to single subscribers is $2,50 per annum, if payment be made within *six weeks* after the commencement of the year, or $3,00 at the close of the year.

☞Companies in the country may receive five copies for $10,00, *provided* the whole business of supplying the company is done by one person, and no account is kept by us except with him, and provided the pay is *strictly in advance.*

☞Local agents in the country, by becoming responsible for ten or more copies, and doing all the business of their companies, shall be entitled to ten per cent. of all the money which they collect and pay over to us.

☞No paper can be discontinued without the payment of all arrearages except at the discretion of the Publishers.

☞All letters and communications should be addressed to the Publishers, *post paid.*

Clin N Jackson

CHRISTIAN WATCHMAN.

NICHOLS & CROWELL, PUBLISHERS. OFFICE, 5 WASHINGTON STREET---3 DOORS FROM DOCK SQUARE. WILLIAM CROWELL, EDITOR.

VOL. XXV.---NO. 45. BOSTON, FRIDAY, NOVEMBER 8, 1844. WHOLE NO. 1293.

THE WATCHMAN.

The Future Life.---No. 6.

THE INTERMEDIATE STATE.

Religion presupposes the immortality of the soul. We cannot conceive its existence possible without a belief in this doctrine, and some knowledge of future rewards. The manifestations of the Divinity in the external world, infinite and transcendently glorious, though they might be, could never inspire man with adorable views of his Maker, and clothe him with the spirit of an humble and zealous worshiper, if he felt all the while that this brief, frail and suffering life was his only portion. The Christian, indeed, in this vain world has many pure and exalted enjoyments. But if with his present powers of thought and desire, he anticipated soon to sink into utter nothing, the darkness of such a prospect would shed over his entire existence the saddest gloom. There never has been a time, since God has had worshipers on earth, when the future state was unknown. The ancient patriarchs counted themselves as strangers and pilgrims in this world. Very little, however, is recorded in their respective histories, of what they said of the hope they cherished. But the apostle assures us that they did look forward through faith into the very distant future for the accomplishment of promises made unto them. Very confused and obscure must their views have been. The sun was yet far below the horizon, and their eye wandered over the religious landscape amid visionary and unsettled forms. They looked into the future state through the grave. And that gloomy intervening object cast its deep shadow on all the scene beyond.—Their views of the coming world were tinged by the medium through which they saw it. Hence they spoke of it as a state of *rest*, of sleep, of silence and of darkness, where there is neither devise nor work.—The terms and phrases which the ancient worthies used to express their dim and imperfect conceptions of the life to come, became consecrated for such a purpose and continued to be employed long after the occasion of their introduction had ceased.

Far brighter thoughts are found in the prophets. There the rewards of the righteous and the wicked are far more vividly portrayed. The transgressor was to be driven away in his iniquity, while the pious individual was to have every wish gratified when he should awake in the Divine likeness. Yet these objects remained quite indistinct in the far distance. Between the living and them there seemed to be a dismal, wide, and deep gulph.

It remained for the New Testament to reveal that time and eternity came into immediate contact with each other. At what a memorable period in the world's history was this important fact for the first time distinctly announced. Apparently never had the prospects of humanity worn a more discouraging aspect. During four thousand years had the sages of the earth been trying all conceivable remedies for the woes of man; and all had proved in their turn the paths of falsehood leading the benighted sinner into deeper error and darkness. For two thousand years the Jewish altars had been pouring out rivers of blood; and yet, in consequence, not a single Ethiopian had changed his skin, nor a leopard, his spots. Every star of hope that had shed a sickly ray over the wild waste, had set. All sober and reflective individuals must have had anxious forebodings, that the moonless and starless night, which is never to be succeeded by a morning, was fast spreading its pall over the whole race.

A promise of good had been given a few years before. The star of Bethlehem arose. In its cheerful light the sons of God chanted a joyful anthem, and sages left their contemplations as brighter visions beamed from far. But the morning so ominously ushered in, was now thickly overcast. It seemed that this luminary also had arisen only to render the darkness more visible. As you follow the amazing progress of Jesus from the upper room where he sat with the twelve—through Gethsemane—Pilate's judgment hall—and the streets of Jerusalem where he was spit upon and hooted after by the rabble—to Calvary, at every step the prospect wears a duskier mantle. At length while all nature, in a manner most emphatic, was giving utterance to her profound sympathy, the Sun of Righteousness, having for some time been waning, was apparently quenched. But at that awful moment, when the disciples dared only to say, that they *had* hoped, it would have been he who should deliver Israel, and when the Messiah and his fellow sufferers were overshadowed by the angel of death, the Saviour assured the repenting robber, that immediately on the other side of the dark cloud that looked so frowningly on dissolving nature, an eternal day shone. "To-day thou shalt be with me in paradise." Henceforth death was considered only as the door-way, the point of transition from a lower to a higher state of consciousness.

Paul spoke of being absent from the body, and being present with the Lord, as contemporaneous events. The pious who had departed from this life, are spoken of as havng entered upon their reward. "They are the spirits of the just made perfect." Believers are exhorted "not to be slothful, but imitators of those, who through faith and patient expectation have entered into the possession of promised blessings."—"Blessed *even now* are the dead who die in the Lord."

Equally near to the incorrigible transgressor is the state of torment. Such was the prevailing belief of the Jews in the time of Christ. In the parable of the rich man and Lazarus he gave his sanction to such an article of faith. For considering the state of public opinion, such language as he there employed cannot be regarded as mere ornament. He well knew how his audience would understand it. "The spirits in prison" are those who spent this life in rebellion against God.

2. Not only is the future state to commence immediately after death, but the tendencies of the soul in the present life, whether they be toward light, or gloom, will there assume a far more decided character and arrive at a much higher degree of development.

To the pious, the after state is much preferable to the present. This is most clearly taught. Now is the wilderness, where lawless hordes wander and the sirocco blows; there is Eden, in all its freshness, beauty and innocence. It is Paradise. It is being with Christ, in the mansions of his Father, which is far more to be desired than the best privileges of earth. Let it not be supposed that death is to be a Saviour and a sanctifier. There is no other Saviour but Jesus, no other Sanctifier, but the Spirit of our God. It is very certain that many expect too much from death. Supinely do they await the change, hoping to be thenceforth completely happy. Many express an impatience to be gone, in order to be redeemed from sin, while for the present they seem little anxious to subdue the evil of their nature. Such persons will be most sadly disappointed.

All the events we meet with are destined to do us good. But whether the good will be actually secured depends on our disposition. To souls of slothful temper, in whom the pulsation of the divine life is extremely languid, the vicissitudes of this world, even the more serious of them, are but of the most trifling benefit. As they are made of lead, they cannot come out of the furnace like gold purified through the fire. But the individuals originally endowed with activity and sober thought, and also deeply imbued with the new life, are like the pure metal cast without a flaw. Every stroke brings out their brightness. The rougher the contact, the more they shine.

To these two classes the results of death will be as unlike as those of previous events. With the habits and dispositions established in the present life, the soul will pass into the future state.

If it be inquired, "What will become of an individual, but very imperfectly sanctified"? it may be replied, that wherever true religion exists, it maintains a decided ascendency over all the opposing forces in human nature. If any earthly being, or object is loved more than the Saviour we are not worthy of him. Many, doubtless, think that they love Christ and seek his glory, when they have no genuine affections towards him. Apparently their own interest and that of Christ are so blended, that they imagine they are serving Christ, when in reality they only serve themselves. "But when two distinct interests are drawn forth in an open and avowed opposition, and visibly confront one another; when those that embrace one are apparently discriminated from the other, and none can embrace both, but a man must either testify a real affection on one side, or an odious indifference and neutrality, then love will appear to be love; dissimulation will be rendered impossible, and a man will be judged to love there only where he shall dare to appear. When Christ and the world, Christ and our honor, Christ and our profit, shall make two opposite parties, then is the time to try our affections."—But only a few, comparatively, of all the followers of Jesus, have felt themselves placed in such a critical position as this; and therefore, their attachment to the Redeemer has never been brought to the severest test. None but such as could endure such a trial will be owned as true disciples. Though most of them are not thus tested, the Judge will know perfectly how it would turn with them, if the trial had taken place. According to the common orthodox creed, there is, in a mind of ordinary capacity, such a thing as an exceedingly low attainment in piety—such that the world may be followed with the greatest ardor, and for most of the time. But the New Testament gives no countenance to such a doctrine.

In every true Christian, so to speak, the centrepetal force is decidedly stronger than the centrefugal. The old man is in a dying state, though as yet his strength may not be small. Such is the condition of the believer on this side of death.

Let us now inquire what will be the effect of that change upon him. It will add a great weight to the already preponderating side of the balance. Its redoubtable blows will fall on the weakest party—it matters not whether that party be the law of the mind, or the law of the members. It is a fresh power coming to the field to close a tedious and mighty contest, by descending with all its force on the weakest side.

It will be the occasion of increasing immensely the strength of piety. For it will bring the virtuous affections into more immediate contact with their objects, and will thus be the means of awaking them into an intenser action. "We shall be like Jesus," says the apostle, "*for we shall see him as he is.*" These heavenly objects on which the heart of the Christian had already been placed, will be presented before the mind in the clearest light, and in the most ravishing attitude. While in the presence of him who sitteth on the throne and of the Lamb, the faculties of the soul will unfold apace, as a vessel spreads all her canvass before a propitious breeze—all external influences, without a single exception, will combine their mighty influences into one harmonious whole, and waft the spirit onward in its momentous and endless career. It will be completely immersed in an atmosphere redolent with piety. Its constant associates will be the elect angels, and the spirits of just men made perfect. Its habitual employments will be the sublimest studies, and the divinest praise. It will be enabled to contemplate the providences of God from a vantage ground. It will see them from above; and as to itself in their final results. Those that were before but partially understood, will appear more truly God-like; the dark and the trying will be all radiant with wisdom, grace and tenderness; while innumerable deliverances from unseen and untasted dangers and temptations will then be made known for the first time.

On the other hand, those busy and distracting occupations, which have reference solely to the body and to this world, and which are so often a snare to us, will have accomplished their end, and ceased. All those affections, by whatever name they may be called, by which we are specially fitted to our present abode and duties,—the links which bind us to the clod and to the brute, which are the principal channels through which our corruption is discharged, and which are the chief avenues of temptation, will no more be needed, and will exist no longer. The state of trial will be at an end. Neither the chief tempter, nor his emissaries, will be allowed any more to approach. For the freed spirit is more than a conqueror. At every advance in holiness here the soul receives more copious communications of the divine influences. So, doubtless it will be, at the momentous period we are now contemplating. It will be filled with all the fulness of God.

But all will not be alike. The difference which existed before death, will become after that event more apparent and actually wider, and will continue to widen forever. All, indeed, will obtain the victory. But one will be far better fitted to profit by the change than another. The same heaven here shines upon all. But with what immeasurably different feelings do men look at the sky! So there—the more enlarged the soul will be, the wider will be its grasp, and the more blissful and extatic will be its emotions. For all will be rewarded according to their works.—Here is a strong motive for Christian diligence. In the sinner the effect of death will be most disastrous. It will be nearly the reverse of that in the case of the pious. We cannot imagine any thing more terrible. The various pursuits which now enable him to disregard the voice of conscience and the admonitions of his God, will leave him forever at the most perfect leisure to contemplate the fatal consequences of his disobedience. Then when too late he will comprehend fully the awful meaning of being hopelessly lost. The devil also, who hitherto had blinded and flattered him, will accuse him to his face. What urgent reasons, then, has the sinner, in this his day, to seek the things which belong to his peace! D.

Mr. Gliddon's Lectures.

In his second lecture, Mr. Gliddon treated of the arts of the ancient Egyptians. His statements on this subject were new and interesting, and his manner of presenting the statements forcible and convincing. For such is the enthusiasm of this accomplished and erudite student of the Antiquities of Egypt, that for a time, his identity seems to be lost in the sublimity and magnificence of his subject.

Without attempting to give an outline, or even an analysis of his lecture, we shall only present some of the most remarkable and interesting facts developed during its delivery. Painting, drawing, and sculpture, among the ancient Egyptians, were all emblematised in one symbol; also, they were subordinate to writing, and the three operations of painting, drawing and writing were performed by one person, the *scribe*. Hence it would be absurd to expect a skillful or elegant practice of these arts, in this their earliest infancy, and rudest exercise. Yet in some of the specimens of drawing and painting which have come down to us, the admiration of moderns even, is excited by the wonderful accuracy with which they delineated the human countenance. Mr. Gliddon pointed to one of his illustrations, in which the forehead, nose, mouth and chin of an Egyptian king were beautifully executed. The illustrations in which several figures were introduced, evinced a high degree of skill in the art of grouping. But the body and lower limbs of all their representations of the human figure, were unnatural, ill-proportioned, and ungainly.—These imperfections, he said, arose from their ignorance of the art of perspective, to which may be attributed their slow advancement in the fine arts, towards perfection.

The Egyptians in all their paintings either of single individuals or of groups, have represented the males with red, and the females with yellow. The design of this was, not to convey the impression that such was the color of their skins, as has been erroneously supposed, but to distinguish the native Egyptian from the foreigner. By this means the most illiterate inhabitant of Egypt on seeing a battle or triumph represented, could at once recognise the position of his countrymen and the design of the painting.

Mr. Gliddon asserted that the Egyptians knew and possessed all the different colors that are known by us. And more than this. They possessed a skill in the mixing of the ingredients that has perished with them. For instance, the *white* color with which they painted some of their gods and goddesses, was so intensely white, that no combination of ingredients, enable modern artists to copy with accuracy their sketches and drawings; and their only resort is, *to scrape off some of that which remains on the monuments of Egypt, now four thousand years old* and by grinding it again reproduce the color.

These, and other facts connected with the state of the fine arts in ancient Egypt excite astonishment in those who have been accustomed to believe it a land of ignorance and darkness. The modern spectator contemplates with awe and wonder the crumbling ruins of Grecian architecture and the broken fragments of their sculptured gods and heroes. He can hardly believe that a race who lived so far back amidst the shadows of antiquity, could have attained to such an exalted eminence in these sublime arts. But, as Mr. Gliddon observed, these very Greeks derived their knowledge of these arts from the Egyptians; from the nation of Egyptians who centuries before knew and practiced them. The monuments of Grecian labor and genius sink into insignificance by the side of the Sphynx, the Obelisks and the Pyramids of Egypt. And yet these were built there, inscriptions written, and their founders buried,—their skill in painting, drawing and sculpturing, was exercised and acquired 1500 years before Christ and 600 years before Greece could rank herself among the nations—before the Israelites had been captive in Egypt—and before Moses had written the Pentateuch.

The following sentences from Mr. Gliddon's Chapters in Ancient Egypt we shall quote as further illustrative of the state of their Sciences and Arts. "Philologists, astronomers, chemists, painters, architects, physicians, must return to Egypt, to learn the origin of language and writing—of the calendar and solar motion—of the art of cutting granite with a *copper* chisel and of giving elasticity to a *copper* sword—of making glass with the variegated hues of the rainbow—of moving single blocks of polished syenite, 900 tons in weight, for any distance, by land and water—of building *arches*, round and pointed, with masonic precision unsurpassed at the present day and antecedent, by 2000 years, to the 'Cloacum Magnum' of Rome—of sculpturing a *Doric column*, 1000 years before the Dorians are known in history—of *fresco* painting in imperishable colors—and of practical knowledge in anatomy.

"Every craftsman can behold, in Egyptian monuments, the progress of his art 4900 years ago; and whether it be a wheelwright building a chariot—a shoemaker drawing his twine—a leather-cutter using the self-same form of knife of old, as is considered the best form now—a weaver throwing the same hand-shuttle—a whitesmith using that identical form of blowpipe, but lately recognized to be the most efficient—the seal-engraver cutting, in hieroglyphics, such names as SHOOPHO s, above 4300 years ago—or even the poulterer removing the *pip* from geese—all these, and many more astounding evidences of Egyptian priority, now require but a glance at the plates of Rosellinia."

CHRISTIAN COURAGE.—When Valens, the emperor, sent messengers to win Eusebius to heresy, by fair words and large promises, he answered, "Alas, sir, these speeches are fit to catch little children." When the emperor threatened to confiscate his goods, to torment, to banish or to kill him, he answered, "He needs not fear confiscation who has nothing to lose; nor banishment, to whom heaven alone is his country; nor torments, when his body will be destroyed at one blow; nor death, which is the only way to set him at liberty from sin and sorrow."

"All things work together for good to them that love God."

Missionary Intelligence.

JOURNAL OF MR. GODDARD.

Mr. Goddard is laboring in Siam. The following extract from his Journal in the Magazine embraces a review of his labors and success for the year 1843:—"Jan. 1, 1844. The good providence of God has now preserved us safely through another year, and it has been a year of multiplied blessings. We and our little ones have enjoyed a good degree of health and a quiet home, with all the ordinary comforts of life, and have been permitted to continue our labors without molestation or interference from any quarter. During the year, I have endeavored to preach in Chinese once, and about half the time, twice on the Sabbath,—conduct daily morning worship, attended usually by eight or ten natives,—perform the duties of pastor of the church,—give instruction to a class of native assistants three or four times a week,—superintend and occasionally attend a meeting every Wednes. at Sam-wang-sia (the northern part of the city,)—establish and visit twice the out-station at Leng-kia-chu,—prepare and publish two new tracts, besides printing new editions of three old ones,—superintend the labors of three native helpers most of the year,—do a *little* at the revision of the *Chinese* Testament,—and, besides, make some progress in the knowledge of the language. This last item has, indeed, received much the largest proportion of my attention, and I long for the time when, without this encumbering labor, I may devote myself wholly to missionary work. But it will be long before I realize this blessing, and I must be content to bear, in addition to other labors, those of a mere student. The labors of the past year have, moreoter, been evidently blessed of God. Five have been baptized, and others now stand as candidates or hopeful inquirers. The old members of the church have manifested as consistent a Christian character as could be expected, with the exception of Chek Peo, who has continued to cause us much anxiety, and has finally joined the Catholics, simply because they will furnish him a home more congenial to his feelings than that offered him in the house of a *pious* brother. He will, probably, be excluded next church meeting. He has for a long time seemed to me to give but very little evidence of piety. The native assistants have improved much in knowledge, and, I think, in qualification for usefulness. The monthly concert meetings have been unavoidably interrupted for three several months; the contributions for the other nine months have amounted to twenty-two ticals, or $13,-20. Three of the brethren have died, leaving encouraging ground to hope that they were prepared for their great change. The present number of members of the church is twenty-six, of whom twenty-one are natives."

"In view of all this goodness of God we are encouraged to renew our vows, and commence the labors of a new year with new consecration of heart to our work. May God forgive our past negligence, and fit us for more faithful and more successful labors in future."

NUMBER OF PRIESTS ABOUT BANGKOK.

"These items of statistics," says Mr. Jones in a letter from which the following is extracted, "I have taken some pains to gather from sources on which I think I can safely rely. When at home, I was accustomed to estimate the priests at 10,000 to 15,000, from knowing how many there were in several wats; making an average, and multiplying by the number of wats. I now learn that there is a regular register of all the priests connected with the wats patronized directly by the king, amounting to about forty. This register embraces the names of 7,300, exclusive of noviciates, who also wear the yellow cloth. To all these priests the king distributes a monthly allowance of money, varying from half a tical to twenty ticals apiece. My teacher is one of the distributors, and goes, on the first day of every month, to the treasury to draw and pay over the money. The royal wats are, of course, most numerously attended; but besides them there are in Bangkok and immediate vicinity 100 other wats, whose occupants will vary from six to thirty. Suppose fifteen to be the average, and we have 1,500 to be added to 7,300, making 8,800. The noviciates may be supposed half as numerous as the priests, 4,-400; or, in round numbers, all together would be 13,000.

"It will hence be seen that the king pays annually an *immense* sum to sustain Budhism. But this item is insignificant compared with what he pays for building temples and ornamenting them. His whole annual disbursement directly to uphold Budhism, in all probability exceeds the contributions of all Christian denominations in America for Bible, Tract, Education, and Missionary Societies put together. It will be replied, "His revenue then must be immense, enormous!" It is so. That raised on the manufacture and sale of ardent spirits is 72,000 ticals [a tical is about $6.60] per annum; that on gambling, 91,200 ticals, a triennial poll tax on Chinamen residing here, 2,520,000 ticals. To these add duties on foreign shipping, on sugar, rice, fruit trees, cocoa-nut, oil, markets, and an impost on almost every article of produce in the kingdom.

"The salaries paid to government officers are a mere trifle, and besides them there are very few outgoes, except for priests and temples. When I reflect on this state of things, I cannot but suppose there is a great battle to be fought here yet before Budhism can be displayed by our holy faith. And who shall fight it? Who will enlist in this warfare? Who?"

License to preach the Gospel.

The editor of the Christian Index, referring to the late article in the Watchman on this subject, says, he "shall keep a look out, and see if the writer is capable of maintaining the ground thus taken;" and adds:

"For our part, we should like to be informed upon what portion of scripture the license system, by whomsoever dispensed, is founded. We have never been able to find in scripture any of those distinctions which prevail in the present day between *licensed* and *ordained* ministers. In apostolic times, it appears to us that every member of the church had the right to exercise the gifts which he possessed, without any special license from a human tribunal; but to officiate as an *elder* or *bishop*, he was required to be set apart by the laying on of the hands of a presbytery.

"We hope the writers on this subject in the Watchman, will go to the root of the matter, and before they proceed to discuss the question by *whom* one shall be licensed, will give us the scriptural authority for instituting an inferior order in the ministry. When they have disposed of this subject, we should like for them to refer us to the scriptures which sanction laying corner stones of meeting-houses with Masonic ceremonies, the formal dedication of houses of worship, and installation of pastors. All of which are very common at the North and in our Southern cities. We do not object to these; we only wish to be directed to the scriptures which sustain them."

These suggestions are important and timely, and we hope our correspondents will improve the occasion to throw increasing light upon the points referred to. And when they have done so, perhaps our brother of the Index, as he manifests so commendable a desire to find scripture authority for every practice, will direct us to the scripture authority for publishing religious newspapers, sustaining Sabbath schools, missionary and education societies, associations, conventions, &c. We must either omit every thing for which no scripture command or precedent can be found, or practice some things on the ground of their usefulness, if not opposed to the letter or spirit of scripture. How is this, brother Index?

City Missions.

We publish below some extracts from the Annual Report of Rev. Wm. Howe, showing what has been done, and what are the future prospects of this cause in our city. The Report was not received in season for our last.

The number of families visited is 250. Of this number 200 have been regularly visited, and may be regarded more particularly under the influence of this ministry. These are located in different parts of the city, and present a great variety of conditions in life, no one cause of which is so apparent and universal as neglect, and the lack of sympathy and the gospel to enlighten the mind and to quicken the conscience. Leave men to themselves, shut them out from your sympathies, or suffer them to exclude themselves from these and the means of grace, and they are left to the adverse and debasing influence of a corrupt and unrestrained heart, the consequences of which cannot be described when seen.—Many families remove from the country to the city, who then for the first time in their lives, forsake the sanctuary of God, and wholly neglect the means of salvation.—They become in a measure contented to live in this manner, excusing themselves through the plea of necessity, until habits of indifference are formed, which are not easily overcome. Others come from foreign lands, with habits, prejudices and prepossessions which it is more difficult to remove or overcome, so that they will mingle with us, and reap the advantages of our institutions.

Their circumstances are also affected by other changes and ills incident to life.—Sixty families have been visited by sickness, and some with death. This has been attended with additional responsibility and labor, especially where there has been poverty and painful destitution. One hundred and thirty families have been visited in this condition, and received pecuniary aid.—Some of these are not included in the number regularly visited. There are many calls for aid in various ways of which our limits will not permit us to speak. These are the families whose temporal and spiritual good has been sought. They embrace about 1000 souls. In all cases the kindest reception has been experienced, and, in numerous instances, the warmest expressions of gratitude have been returned, which contribute so much to the Christian's happiness while doing good. The trials and discouragements are numerous, but it is good to mingle with men, however depressed, or into whatever obscurity cast by sin, and allure them into the ways of truth and righteousness.

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At the last annual meeting, it was stated that public worship had been established and sustained in connexion with the school in Friend street. It was then regarded, by some, at least, as an experiment. But another year has decided that it has been a successful one. The interest awakened in the place as a place of public worship, has continued to increase; and the anticipations then cherished have been more than realized. The number who attend upon this ministry has greatly increased; and, what is equally cheering, they have become regular in their attendance. They have become permanently fixed, and regard this as their place of worship. The Sabbath school contains 248 scholars. Should all these remain during the hours of public worship, with the parents and others who attend, the house could not accommodate them. As it is, it is filled on pleasant Sabbaths.

We have a good choir, which has been well sustained. A good spirit, and a truly commendable zeal has been manifested in sustaining this very important part of public worship.

Besides the two services of preaching on the Sabbath, religious meetings have been held each Sabbath evening, and on Wednesday evening. These evening meetings have been deeply interesting, although we are few in number to sustain them. Indeed we have never had a dull or uninteresting meeting. The Lord has been with us, and blessed us.

The religious feeling that was apparent about the time of the last annual meeting, gradually increased, and a number were soon after heard to ask what they should do to be saved. The brethren felt that the Lord had heard their prayer and sent his Spirit. They besought him to regenerate the hearts of the inquirers, and to make them new creatures in Christ Jesus. We believe he graciously listened to their petitions, and brought them to exercise true repentance for sin, and faith in his name. Since the hour they found peace in believing, they have united with us in faith, love and good works, although they have not united with any church. We look for the return of such seasons. The congregation is attentive and solemn, whatever may have been their former feelings and habits.

In view of past success and the present indications at this point of our vineyard, it has become a question of deep import with us, What more can be done here? Shall accommodations be furnished for all who desire to unite with us? It is a question in which the friends of Christ, the denomination have an interest. Will you limit your ministry in its efforts and prospects of usefulness? Shall it be said to those whom you have invited to receive the gospel, that we have not the accommodations for them? It is for the churches, which have said, Go and labor and bring your results, to say what disposition shall be made of these results. If they shall deem it inexpedient to do any thing to extend these efforts, they cannot look for greater results than those already given. The question submitted for their consideration, is one arising wholly from results which they have been instrumental in securing. It will not, then, be regarded as one obtruded upon them. Although there has been the additional labor of preaching, during the past year, the other labors have been continued as in preceding years. Besides preaching twice on the Sabbath, and attending a third meeting, five Sabbath schools on an average have been visited on the same day. Other duties and incidental calls have required more or less of the time and attention of this ministry, which seems not to require explanation.

While speaking of what has been attempted and achieved, we cannot fail to be forcibly impressed with what remains to be done. We complain, and justly, of the vice and immorality of large cities—of profanity, Sabbath breaking, intemperance, gambling, ignorance and superstition—of corrupt youth and the means of corrupting them. But all these exist by our permission. Every place of corrupt influence remains open by our sufferance. Bar-rooms and theatres will be shut when the people shall demand it. The persons of which we complain, are such as our institutions have made them without the restraints of religion. Society is what we have made it, or permitted it to become. We have the power, with the blessing of God, to produce such changes as we desire. If we desire a better state of society, purer morals, we have only to cause all to feel the restraints which the Bible and pure religion impose.

In conclusion, the Report presents the following important considerations to the citizens of Boston.

One thing is certain; the population of our city is increasing, and if it be true, as the history of cities and populous places proves, that with an increase of numbers there is also an increase of vice and immorality, we are not improving in a moral point of view. There is only one preventive to this increase. It is the influence of the Bible, and the restraint of its precepts and principles. In order to secure that degree of influence which shall check this current of evil setting in upon us, there must be a higher standard of personal piety; a greater spirit of self denial and devotion to the work of Christian benevolence; more personal effort, and a greater liberality to sustain the interests, which personal efforts always multiply, and also a better understanding of the sacred maxim,—"*There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.*"

NATURAL DISPOSITION.—Mr. Clarke, of Cheshambois, used to say, when any one pleaded natural disposition as an excuse for their ill temper, "Why, I am as irritable as any man, but when I find anger or passion arising in my mind, immediately I go to my Redeemer and confess my sins, and give myself up to be managed by him.

Christian, when you are in danger, like this good man, of being overcome by your sinful infirmities, remember where your strength lies, and cry out, "Do thou for me, O Lord God."

CHRISTIAN WATCHMAN.

BOSTON, NOVEMBER 8, 1844.

The Prevalence of Fanaticism.

The present age has many remarkable features. It is one of great mental activity. The human intellect has been quickened and expanded, and the boundaries of knowledge enlarged by new discoveries in science, in the arts, and in the development of additional materials for history. The long prevalence of peace, the vast and rapid extension of commercial intercourse, the advancement of society in civilization, refinement, order, intelligence, morality, and good government, have rendered the present age illustrious in the annals of the world. And in no previous age, perhaps, has Christianity made so rapid progress, over so wide an extent, nor been attended with such clear tokens of the Divine presence and favor.

But notwithstanding all these encouraging circumstances, it is deplorable that so much of moral power, is absorbed and worse than wasted, by fanaticism. The time of Edwards, Tennent, and Whitefield, was distinguished by *The Great Awakening*. The last few years have been equally distinguished by *The Great Fanaticism*. There have been such periods before, so that it may be said in regard to this modern development, "there is nothing new under the sun."

In studying the history of these periodical outbursts, we naturally inquire after their causes. Some have attributed the prevalence of heresies, and fanaticisms, in past ages, to the general ignorance among the masses of the people. This without doubt furnished an *occasion*, because it enabled artful impostors to work on the credulity, the superstitions, and the fears of the multitude, with greater effect. But how shall we account for its prevalence now, where the Bible is circulated far and wide, where religious books, tracts, and periodicals, are scattered "thick as leaves in Vallambrossa," where "the schoolmaster is abroad," and the masses of the people, in our country at least, are taught to read? Surely the prevalence of fanaticism now, cannot be wholly, nor in very great part, attributed to general ignorance.

A careful study of the subject will convince any one, that at certain periods there is an unusual share of the *material* of fanaticism. It may take the direction of a crusade to the Holy Land, to rescue the Holy Sepulchre from the hands of the infidels, as a religious enterprise—it may fire a Loyola with quenchless zeal to extend the *sign* of the Cross, and the rule of "the Church" over all the nations of the East—it may move the Jesuit to extend religion by means of holy lying and pious assassination, or to found an Inquisition for the systematic and effectual extermination of heretics—it may burn in the bosoms of the Iconoclasts of Switzerland, and the Anabaptists of Munster—it may produce the shouting, and screaming, and swooning of Edwards' time—it may inspire the French Prophets, or Ann Lee, or Jemima Wilkinson, or Joe Smith, or William Miller, and their deluded followers—or take a variety of other forms and directions—yet in all its forms of manifestation it proceeds from one common origin—the *material of fanaticism existing in man*. At some periods this material is uncommonly abundant. It becomes incorporated into the churches of Christ, and when it is too abundant for their safety and peace, some heresiarch is raised up, as it would seem, by Divine Providence, to open a safety-valve, and lead off the extraneous matter which endangers the safety, and destroys the usefulness of the church of God.

These views of the subject show us, that these periodical seasons of fanaticism are not without their use. They often illustrate the distinction between real and spurious religion, in the most clear and striking manner. They are useful themes of study, to the moral philosopher and the theologian, and the facts in their development, should be carefully noted and preserved.

And it is exceedingly important that the young and ardent be guarded against the blighting influence of fanaticism. Nothing is so certain to wither and burn up the tender buddings of religious feeling. The pastor well knows how hopeless is the condition of young persons who have been exposed to the ill-timed zeal of a violent and ill-conducted religious excitement, and have formed their opinion of religion from the excesses there witnessed; yet, on the other hand, care should be taken, lest in attempting to shun fanaticism, they degenerate into formality and indifference.

Christians should learn an important lesson from fanatics. When they see the immense power of active zeal directed to one object, they should learn to "be always zealously affected" in the cause of Christ. They should pre-occupy the mind with truth, and seek to fire the heart with a zeal which is according to knowledge; that so much of the energy of the world may not be perverted and wasted.

License for Preaching.

In my former remarks on clerical licenses, it was my object merely to exhibit the evil of an existing practice, and in doing this, I briefly alluded to the causes, which had been active in promoting this wide-spread evil. Nor am I on reconsidering the subject able to discover others which operate so fundamentally. If your correspondent deems such to be in operation I should be happy to see them stated in print. It would be quite a step in the accomplishment of my purpose that of bringing the subject before the churches.

Perhaps it will be well to specify more particularly the causes which appear to me to have produced and perpetuated the present irregular method of granting licenses to preach.

The right of conferring such licenses is lodged in bodies incompetent to decide upon the requisite qualifications for preaching.

A wrong estimate of the proper essentials for the ministry is formed both by many church members, and by some among those who prefer their requests for licensure.

When this estimate has been partially or even entirely corrected, there is a lukewarmness of zeal manifested in carrying out what should be the practical results of such an amendment. There are numbers in our denomination both of ministers and laymen who consider an appropriate preparation for preaching as including a thorough education, a perfection of moral and intellectual training, and an aptness to teach, which by the grace of God shall render the licentiate's instructions available in bringing the world under the dominion of Christ. But from an aversion to what might be considered as interfering with the independency of the churches, from a fear of being accused of "setting themselves up above their neighbors," from a modesty which shrinks from taking the lead as a reformer, from an imperfect view of the evils of promiscuous licensing, or from an unrighteous negligence they fail to act decidedly upon these convictions.

Beside these, their are several minor causes, which aid in producing this unhappy result. Among these the most efficient is a feeling of sympathy among the members of the churches for those individuals, who apply to them for approbation to preach the gospel. Such have grown up as it were among them, and a species of clanship almost inseparable from the connection prevents an impartial judgment. Hence talents scarcely rising to mediocrity, and sometimes far below it, when united with consistent piety and a desire to become a preacher seldom fail to secure the approbation of the church, expressed in the form of a license.

With regard to the remedies for this prevailing evil they are simple, and near at hand.

The subject in a distinct form must be brought before the churches. Reasoning which will destroy the power of sophistry must be resorted to in order to present it in its proper light. Drafts must be made upon the resources of mighty men. The pusillanimity of the friends of an educated ministry must give place to a spirit of enterprise, a consistent example, and an inflexible patronage of the cause; and the press, that mighty engine of reformation, must be enlisted decisively in its favor.

In view of facts, which testify to so much evil resulting from the practice, single churches should no longer assume the entire responsibility of approving the teachers of divine things. It would seem to be the most judicious plan to submit the matter in question to the decision of the general associations. Or it may be that a committee in each church composed of its most intelligent members which committee shall in all cases be bound not to act either without, or in opposition to the advice of a specified number of clergymen would accomplish the desired result. Such provisions would by no means affect the independency of the churches, for delegated authority can never impair freedom.

In no case should a license be granted where only the mere rudiments of academical education have been obtained. Without a respectable knowledge of theology the candidate should receive an unhesitating avowal, that whatever else he may be fit for, he is unfit to become a theological teacher.

Clergymen should invariably refuse to assist in ordaining those who are destitute of the requisite qualifications for the ministry. I am aware that some twenty or thirty years since there existed in our denomination a custom of ordaining as administrators those who were tacitly acknowledged to be unqualified for the pastoral office; but I am happy to perceive that in a good degree this practice has gone into disuse.

The members of the Board of the Education Society should in their appropriation of its funds never confer any part of them upon individuals not possessing a respectable amount of talent, and the present precocious license of the candidate should go with them for nothing, or merely as a testimony of the church of which he is a member to his Christian character, and desire to preach the gospel.

The suggestions here made appear to me to include all the necessary remedies for this extensive evil. Others however may present themselves to those better informed on the subject.

Y.

From our New-York Correspondent.

Closing Scenes of Millerism in New York—Death in the Camp of two Children—A Vision of Inspiration—The last Meeting in Public—Cunning of the Leaders.

NEW-YORK, Oct. 30, 1844.

A few weeks ago, I gave to the readers of the Watchman a sketch of an attempt of the false prophet Miller, to define his position at that time, relative to the end of the world. After stating that Mr. Miller himself appeared then to be unwilling to fix upon any future time, I added that some of his disciples were not so cautious, as I had seen in a daily paper of that date an advertisement of a camp-meeting, at which the evidences were to be presented that the Lord would come before the end of October.

I little suspected, at the date of that letter, the scenes of folly and madness that were yet to be enacted in this city in consequence of this new attempt of Storrs, Himes, and their associates, to operate upon the fears of their deluded adherents. It is hoped, however, by many, that the last scene in the drama of Millerism has been exhibited; and were I fully satisfied that such was the case, I should be content so far as I am concerned, to let the matter sink into that oblivion and contempt to which it is destined. But I have my fears. Some of the crafty and designing men who have for years past been supported by the voluntary contributions of men and women, who were simpletons enough to believe their assertions that the world was coming to an end in April, 1843, or in October, 1844, and therefore property would be of no further use, have doubtless found this preaching and *publishing* Millerism to be too profitable a business to give it up so easily.

In April, 1843, and again in April, 1844, at the failure of their predictions, without doubt many supposed as strongly as they do now that the delusion was at an end; and yet we have witnessed scenes of madness and extravagance, connected with this new attempt to fix the day of the end of the world, which threw all former extravagancies into the shade. In the event therefore of a renewed attempt of these deceivers to impose upon the ignorant and the credulous, by fixing some other day for the final catastrophe, it may be well to place on record in the columns of your widely circulated paper, some of the consequences of their presumption and folly that have recently been witnessed in this city and elsewhere.

The most affecting circumstance of which I have heard, connected with this delusion, was the death of two sweet little children, through exposure to the cold and damp night air in a camp, near Philadelphia, where their misguided parents with a multitude of other victims of the delusion, had been encamped for two or three nights awaiting the end of the world. On Wednesday morning of last week they were found perfectly cold, stiff and dead. In some instances wives have deserted their husbands, and husbands their wives, and in others, children have been most cruelly abandoned by their deluded and unnatural parents, and become inmates of almshouses.—Among other incidents which have occured in this city, are the following, which I state in the words and upon the authority of Mrs. Child, although I can vouch from personal knowledge of most of them. "A man who has tended an apple-stall near the Park, went to hear Mrs. Higgins, and straightway gave away all his fruit and cakes, to the great delight of the children, who became warmly interested to have this doctrine spread through all the cake shops and apple-stalls. A vender of stoves, near by, has shut up his shop, with the announcement that no more stoves will be needed on this earth. A shoemaker in Division street, began to give away all his stock; but his son came in during the process, and caused him to be sent to an insane asylum till the excitement of his mind abated."

"The other night, as Mrs. Higgins was exhorting and prophesying with tempestuous zeal, some boys fired a pile of shavings outside the window near which she was standing, and at the same time kindled several Roman candles. The blue, unearthly light of these fireworks illuminated the whole interior of the building with intense briliancy for a moment. The effect on the highly excited congregation was terrible. Some fainted, and some screamed. Several serious accidents happened amid the general rush; and one man, it is said, wes so deranged with nervous terror, that he went home and attempted to cut his throat. The Mayor, and a strong array of constables, now attend the meetings, to prevent a repetition of these dangerous tricks. But the preachers say that no protection is needed; for four angels are stationed at the four corners of the earth, and they have sealed the foreheads of all the saints, so that no harm can come to them."

In New York and in Brooklyn, vast sums have been given up by those who imagined the end of all things was at hand. Part of this money has doubtless been expended in publishing the worse than useless trash, with which the city has been flooded by hundreds of thousands of copies, under the names of Bible Examiner, Midnight Cry, True Midnight Cry, &c. &c., confidently predicting the end on the 22d or 23d of October. The leaders in the delusion doubtless understand, better than you or I what has become of the remainder. In both these cities stores have been closed, and on the shutters has been written the cause of this step. In Brooklyn, a shoemaker, whose wife kept a store of fancy goods, and dealt in lace and other articles, closed his store and assigned his reasons in an Advent paper as follows:

"About two weeks since, as I was sitting at my work, and desirous to follow the Lamb whithersoever he goeth, the text in Rev. xviii. 15, was impressed on my heart. I pleaded guilty, arose and shut my windows, and stopped the trade. A few days afterward, I heard and believed that the Lord will come on the tenth day of the seventh month. I then closed my own business, and have written on my windows,—'Closed till the Lord comes.'"

"Now, my dear brethren and sisters, do you expect to gain admittance to the marriage supper of the Lamb, if the Lord comes and finds you dealing in the articles which the daughters of Zion lust after? See that you stand not among those merchants spoken of in Rev. xviii. 15.

H. CAMPBELL."

The excitement, already tremendous, was increased to a most fearful height, about two weeks before the bursting of the bubble, by the reception of a letter from Miller himself, which was read publicly in the Delancy street meeting-house, expressing his full faith in the end on the 23d of October, and thanking "Brother Storrs for his instrumentality in opening his eyes." Poor deluded old man!

The last public services at the meeting-house were held on Saturday afternoon, Oct. 19. On the morning of that day, I was sitting in my study when a youth knocked at my door, and desired an interview. I soon saw that he was in trouble. He held in his hand an alarming looking paper, headed in great staring capitals, IN HONOR OF THE KING OF KINGS. BY INSPIRATION. MESSAGE FROM THE LORD!!! Then followed a great staring black cross. Underneath the cross in large letters, AT 3 O'CLOCK IN THE MORNING, 22d OF OCTOBER, HE WILL COME. CHILD BELIEVE IT. AT THE 9th HOUR OF THE NIGHT. JEWISH TIME. Then followed, in various parts of the paper which was some 18 inches square, a number of mysterious cabalistic sentences, closed up by the following singular account of this vision of inspiration:

"I was led to the cross on the clock striking 3, after which I was prostrated to the floor by the Holy Spirit, when the above was represented to me, but could not understand it until it was shown me. For six mornings the *Holy Ghost* took me about the same time, and I had to praise the Lord when the above was gradually represented to my mind, and on the 6th day, in Baltimore, at meeting, in the presence of perhaps 2000 persons, the Lord said unto me, it is *enough*. I arose and shouted, and spoke to the people. And on the 7th the Lord gave me a clear view of the *vision* of Daniel, the 70 weeks cut off, and it was finished.

"The above operation continued three mornings more, (October 16th, 1844,) being nine mornings in succession.

C. R. GORGAS.

[Three witnesses.]

"Three men were in my room when I was under the influence of the Holy Spirit, as here related, who can testify to the truth of what I say.

JACOB BEARBROWER,
DANIEL BEARBROWER,
JACOB ASHENFELTER.

Oct. 7, 1844."

I enquired of the poor young man what he wished of me. He told me that his father was a member of a Dutch Reformed church, but that he generally attended on my ministry and was come to me for advice. His father had neglected his business and his family and left them in want, and he did not know but they would all have to go to the poor-house. His father had been spending all his time for weeks, night and day with the Millerites, and he was sadly afraid that he would soon become permanently deranged, if he was not so already. By the persuasions of his father, the young man had that morning attended the meeting, and had brought me this paper to know what I thought of it, and to advise him what would be best to do. To use his own words, he said the people looked like a parcel of ghosts, his father, and probably most of them had scarcely eaten any thing for weeks; he found some of them shouting, some weeping, some wringing their hands in an agony of terror, and he scarcely knew what to make of it all.

I gave him the best advice in my power, and then repaired to the place of meeting. I found all the young man had stated to be true. Copies of this alarming paper were scattered all over the house, and the deluded crowd were poring over it with looks of sadness, terror and alarm. All did not appear willing to believe in this professed revelation, but others vociferously asserted its reality, and seemed to regard it as almost blasphemy to doubt that an angel had spoken to brother Gorgas. One man in my hearing, loudly declared before the congregation that he had no doubt of the inspiration, for he had been inspired himself lately. O it was a most pitiable scene of human folly and delusion. Multitudes of women were there, each with several little children, including babes in arms. In the pew in which I sat, were two women with nursing babes, each looking like the very picture of misery, with heads bowed down, and occasionally the tears streaming from their eyes, shaking their heads and clasping their hands, apparently in an agony of despair and terror, especially when towards the close of the meetings it was announced by Himes and Storrs, that their work was now done, and now no more meetings would be held, but the house would be closed till the Lord came.

The agony and alarm of the deluded multitude seemed to be heightened to an almost uncontrollable pitch, when Storrs advised all to devote the remaining two or three days, in private preparation for the final conflagration which would then certainly take place; to do no more work, to eat just enough to sustain nature, and thus to await the end. He added that from the funds which had been handed in, a sufficient supply of food had been prepared and deposited at brother Doolittle's, 245 Centre street, enough to suffice for all who should apply for it, for the two or three days that were left, and then they would want food no more.

As I left the house, I could hardly help weeping at the apparent mental distress of the multitude of poor deluded dupes of this miserable imposition. As to the leaders, I would charitably hope that some of them are themselves deceived, that they are too pitiably ignorant to know any better. I cannot hope thus charitably of them all. As I looked upon the receding form of the notorious Himes, as he left the house shortly before the close of the meeting, after advising them to hold no more public meetings till Christ came, but quoting the language of Isaiah, "to enter into their chambers, till the indignatian be overpast," I could not resist the impression, that this device was adopted as an artful expedient, to avoid the indignation of an outraged community, which probably he feared would overtake him, if he should stay long enough in the city to witness the failure of his own prediction. I intended to close this article, by some natural reflections arising from the whole history of this delusion, but my sheet is full, and I leave that, if you think it best to make them, for your abler pen.

Yours as ever, IOTA.

For the Watchman.

The Prophet Samuel & the Witch of Endor.

MR. EDITOR,—In reference to the article of "Berean" upon "the raising up of Samuel," I am sensible that your correspondent "D." needs no defence from me. He will however pardon me for a few notes upon the strictures of "Berean." He thinks "it is absolutely absurd to entertain the opinion that the sacred historian under the influence of Divine inspiration, could believe that the soul of Samuel, which was undoubtedly glorified in heaven, could possibly be raised from the ground." In the estimation of "Berean," then the absurdity of Samuel's resurrection hangs on the supposition of the impossibility of *a soul, glorified in heaven* being raised from the ground. But were not the souls of the saints, who came forth from their graves at the resurrection of Christ, and the soul of Lazarus, who came forth from the tomb, *glorified in heaven* previously to their resurrection? "Nor," he says, "is it rational to suppose that the almighty would place it in the power of a wicked necromancer to bring from the spirits of the just made perfect, the soul of the holy prophet." Now, if the unreasonableness of the thing, consists in bringing *a holy soul* from the *spirits of the just made perfect*, why, then it is unreasonable to believe the sacred historians Matthew and John when they testify to the same thing. But if the unreasonableness consists in the supposition, that the Almighty would give such power to a "*wicked necromancer*," then I suppose it is unreasonable to believe that the Almighty would give power to Balaam a *wicked seer* to utter one of the most splendid prophecies on record: or that Christ would give power to Judas, "*a devil*," to cast out devils and "*raise the dead?*"

But if it was not Samuel "in very deed," who was "raised up" then, who was it, on that occasion, that so accurately predicted the overthrow of Saul and his sons "on the morrow?" Was it the witch herself? But would God empower a "*wicked necromancer*" to utter such a certain prophecy? After all the confidence which I am disposed to place in the conclusions of "Berean," I must think that the "speculations" of "D." upon this matter, will be found to be the truth of God's holy word: "speculations" which I think "D." is abundantly prepared to defend.

Z.

From our Washington Correspondent.

Extemporaneous Preaching—Sabbath Schools—Maryland and Virginia Lands—The launching of the "St. Mary's" Sloop of War—Flag Staves—Election in Pennsylvania—Slave dealers—The President's trip to Virginia—His Lady.

WASHINGTON, D. C., Nov. 2, 1844.

I always like, Mr. Editor, to have an opportunity of looking at your last paper before setting down to write my Saturday summary of the week's gleanings and musings. But thro' the fault of your mail boy or of Uncle Sam's mail carriers yesterday's paper has not come to hand.

I see that an abler pen has been taken up in reply to "W." on "Extemporaneous Preaching"; I presume it is the pen of a New Englander. Your correspondent perhaps by some will be considered a southern Radical; but he would rather bear the character of a middle ground Conservative. There is truth doubtless on both sides; and if any questions and suggestions of his may serve to bring out the mature thought of older and abler minds, all he wishes is gained.

Now let me give your indulgent readers a glance at passing incidents in our city for the last two weeks. I believe I have at some former time alluded to the fact that there is some little rivalry between Protestants and Papists in our city manifested in efforts in the Sabbath school cause. Most of the Protestant schools have united in a Sabbath School Union. The members of the Union observe the Monthly Concert together on the second Monday eve of each month and also hold occasional public meetings on Sabbath afternoon. The annual meeting was held on Sabbath, Oct. 20, when the annual Report was read by the Secretary and addresses were made by President Bacon, of the College, and others. From the Secretary's Report it appears that there are 23 schools connected with the Union; viz. 6 Presbyterian, 6 Methodist Episcopal, 5 Episcopal, 3 Baptist, 2 Methodist Protestant, and 1 Lutheran. These schools have 394 teachers and 2,604 scholars. In the Papal schools are about 900 children and in the Unitarian about 50. At one of the Papal schools I learn they have two teachers for each class; one to teach in the school, the other to go about and pick up scholars. Is it not a good hint to improve upon? The standing principle of Sabbath schools, the generous design of Robert Raikes a too much forgotten. The children of *pious* parents make up too often the Sabbath school. This is well so far as it goes; and yet is there not reason to fear that pious parents shift the responsibility of the religious education of their children on the Sabbath school teachers, forgetting that injunction of Paul, which no time or circumstances can ever annul, "*Fathers* train up *your* children in the nurture and admonition of the Lord?" There is many a future Marshman among the raggid little boys that are playing on the Sabbath in the outskirts of our cities; and it requires only the kind care of a Sabbath school teacher to lead them to Christ and to usefulness in his Church. And might not many in our churches who feel incompetent to be teachers and who yet wish to do something for the Sabbath school, might not many such find an ample field of usefulness by going about on the Sabbath morning picking up the poor and neglected and bringing them to the Sabbath school?

I saw recently something of interest to the farmers of New England. It was a letter from a distinguished agriculturist in Albany, N. Y. to another in this city. Northern farmers are beginning to turn their eyes to the once fertile but now exhausted and barren lands of Virginia, of Maryland, as to a land of promise. These lands are fast being deserted by their former proprietors; for, completely run out as they are, they cannot with the Southren mode of culture sustain the planters with their retinue of negroes. They are offered for sale at a very cheap rate; and enterprising Yankee farmers, who do their own work and do it *well*, can soon bring them up again to their original fertility. The letter to which I allude was a letter of inquiry; but one whose answer must be such as to lead to large purchases in these neglected lands. I am no prophet, Mr. Editor, but a straw will show which way the wind blows. Your keen Yankee speculators have filled their pockets out of the proceeds of Eastern and again of Western lands; and see now if the next tree they gather windfalls from does not grow on southern soil.

On Thursday, of last week, a new sloop-of-war, called the "St Mary's." was launched at the Washington Navy Yard. She went off in supurb style in the presence of a vast concourse of our citizens gathered on the shore, in club boats and steamboats. She is pronounced by amateurs in these matters an admirable specimen of naval architecture.

I mentioned to you sometime ago the rage for flag staves which seems to have infected both the great political parties here. I alluded to the *dedication* of an immense pole raised by the Democratic party in front of the Globe Office. Another of nearly equal dimensions—175 feet in height—has just been raised by the Whig party in front of the City Hall, on one of the highest elevations of the city and conspicuous from every part of the District.

To-day is a time of great political excitement. The election returns are coming in from Pennsylvania, and all is anxiety to hear the result. Precautions have been taken to prevent collision between the different parties. When the return from the elections of State officers were coming in they were reported from Baltimore by Professor Morse's Telegraph; and an immense crowd was gathered around the Telegraph Office and the Post Office building to listen to the intelligence as it was announced by the obliging attendants of the Telegraph. Arrangements have been made within a day or two by which the Telegraphic communications are reported to a committee of each party who bear them immediately to the head quarters of their respective parties where they are publicly announced. Thus any collision of the two parties in the moment of excitement is guarded against.

Quite a controversy has been going on between the leading organs of the Whig and Democratic parties—the Globe and Intelligencer, in reference to a flag-staff bearing the names "Polk and Dallas," erected over a noted slave depot in our city. The owner is largely engaged in the business of buying up negroes in this unprofitable region, and transporting them for sale to the new and fertile lands of the Southwestern States. It is an exceedingly lucrative traffic, but there are few men to be found who will engage in it. In the newspaper contest to which I have alluded, the Democrats contended that the proprietor of the slave depot is a Whig, acting in collusion with Whigs, and that he erected the pole for *political effect*; while the Whigs have as strenuously contended that the man is a *Democrat*. I have alluded to this simply to show the state of public feeling in reference to the slave traffic between the States. Very few, even among slaveholders, can be found, who will not denounce in most unqualified terms, the selling of negroes to be transported to a southern market. It is regarded as a cruel and barbarous thing; and most slave owners will make a large sacrifice when obliged to sell a slave, rather than to dispose of him to these land sharks. No wonder either political party shrink to acknowledge such a man.

The President has recently made a short visit to Virginia, but returned to Washington on Wednesday last. Walking in the grounds of the President's house this eve, (it has been a delightful Indian summer day) I had for the first time a fair view of his young bride. They were rambling quite retired through the garden walks, she without bonnet or shawl. She is tall, well formed, with round, full and handsome features, with dark hair and rosy cheeks. But if you would see her as a President's bride, you must see her soon. For I could not but think as I saw them rambling there, they are taking one of their last leisure strolls through these grounds; for soon chill winter will be here, and throw its cold cloak over this green shrubbery; and before spring comes again, another foot will tread these halls, and another merry laugh ring here. And what after all, thought I, is human greatness? It is a very bubble; it floats a moment admired by children, and suddenly—where is it? You have approached too near—you have touched it—and it proved to be *nothing*.

Yours, W.

The Spirit of Popery.

The American Tract Society have been engaged of late in publishing a number of very useful works. Among them is a pocket volume of 378 pages, bearing the title at the head of this paragraph. It is neatly printed and bound, and illustrated by several beautiful plates. Among them is a lively picture of a Tetzel selling indulgences, the eloquent and priestly trader, in his robes, lauding them from the pulpit, while the old and young are crowding around his clerk, to pay their gold and procure a license for iniquity. Another represents Philip IV, of France, leading the horse of Pope Clement in a public procession. A third exhibits the procession of palms at Rome, on Palm Sunday. There are twelve plates well executed. The book consists of a series of sixteen letters from a father to his children. We know not who is the author, but he is evidently a man of extensive information, who understands how to write in that simple and perspicuous style which interests the minds of the young in important subjects. This book is worthy of a place in every family library, and will be thought by those who examine it, a good Christmas or New year's gift. We hail such books as adapted to the wants of the times—adapted to prepare our rising youth for the great controversy of the coming age.

THE CHRISTIAN REFLECTOR'S ATTACK,

ON THE LETTER FROM THE FRAMINGHAM CHURCH, AND ON THE WATCHMAN.

As the editor of that paper has seen fit to attack and censure us for admitting into our columns Rev. Mr. Johnston's letter, and in so doing to introduce to public notice matters properly belonging to personal, confidential intercourse, we have concluded to set the subject in its true light by stating *all* the facts, so that the public may judge who has, and who has not, acted kindly in this affair, and on correct editorial principles.

The facts are these: Mr. Johnston, the pastor, read a letter from the Church in Framingham to the Boston Association, in which they spoke very freely of the tendency of certain practices in the ministry, and the influence of a certain very popular question book in extensive use among the Sabbath schools within the limits of the body. The editor of the Reflector, in his notice of the meeting, severely censured "the pastor of the Framingham Church," as having committed "a breach of privilege" which he "hoped never again to see in the Boston Association"; adding, "we excuse the brother on the ground that he is a foreigner, and, we presume unacquainted with the objects and usages of Baptist Associations in America."

As this was said entirely *ex cathedra*, sustained by no reasons, no attempted statement of the objects and usages of Associations, and was so severe in its bearing, we read it with surprise at the time, but entertained no thought of animadverting upon it, either in public or in private. Being present in the "ministers' meeting" about two weeks after, the subject was introduced, and several—all who expressed an opinion—disapproved the course of the Reflector. Mr. Johnston has never spoken to us personally in reference to it, and we knew nothing of his intention to write about it, till some time after this, he addressed a private note to us, saying that he had prepared a reply to the Reflector's attack, and sent it to that office some weeks before, but no notice had been taken of it; and asking if we would publish it. A press of duties preventing an immediate reply, Mr. J. in another letter which he had occasion to write us, repeated the inquiry. We replied, in substance, that we could decide on the admission of no article till we had seen it. It was sent, and being deemed by us admissible—a decision which it turns out had previously been confirmed as correct and just in itself by the editor of the Reflector—was placed in the printer's hands, and put in type for our columns.

Before our paper went to press, the fact of our having received the communication becoming accidentally known to the Agent of the N. E. S. S. Union, he called upon us, and also the author of the Topical Question Book, to request earnestly, that whatever might be our course in relation to it, the S. S. Union and the author might not suffer any needless attack; to which we readily acceded.—They then informed us, that Mr. J.'s communication had been put in type for the Reflector, but at their request was laid aside, on their *agreeing to pay the proprietors of that paper* the expense of furnishing an equivalent of matter.

These new facts presented a new and somewhat embarrassing aspect to the question. The communication had come before us in the proper way, with an earnest desire that it be immediately published, to rectify a public wrong which the writer deemed himself to have suffered; and which had now remained unredressed for five weeks, yet no notice had been taken of his request, although his communication had lain in the office of the Reflector the greater part of that time. Ought these new facts to reverse a decision acknowledged on all hands to be correct or at least sustained as just by the decision of the editor of the Reflector himself? To refuse Mr. J. a hearing, or any other form of redress from any quarter, was contrary to our "sense of justice." And what alternative was there?—Should we have gone over to the editor of the Reflector to tell him that if he would not insert it we would? He would have regarded that course as very impertinent, since, for reasons which we were bound to believe were satisfactory to him, he had already refused to insert it. Our sense of propriety would not suffer us to attempt to coerce, or even invite him to reverse his own decision. This case stood not alone, but involved a *principle*. The question was not simply whether Mr. Johnston should be heard, but it applied to every church and pastor in like circumstances. If the considerations presented should induce us to deny this request, then any other church and pastor might be denied a hearing, and lie under an unjust imputation, lest their reply might occasion an inconvenience to some other party. What then is our offence in this case?

The editor of the Reflector tells us he has refused to publish communications sent to him, "finding fault with the Watchman." Very likely; and no doubt for good reasons. But we do not see what that has to do with this case, unless we are to regard this as an insinuation that we had no better motive in our course than to find fault with him. Such an insinuation we do not take.

But he continues: "We have uniformly said, —'if you have any difficulty with the Watchman, with the Watchman settle it; it is no concern of ours.'"

This, as the newspapers say, is IMPORTANT—*if true*. We think we can recollect—though our recollection of injuries is very weak—some instances of gratuitous, and rather ungenerous fault-finding with the Watchman in the columns of the Reflector. A single, and very short sample must suffice. Our readers will remember that an article entitled, a "Review of Mr. Knapp's Sermon," found its way into our columns, in our absence, and was actually *struck off*, before we knew of its existence. Yet, although the editor of the Christian Reflector *knew* these facts, and knew too, that we were placed in circumstances of peculiar delicacy, which we would not publicly state at any hazard, and knew, moreover, that the columns of the Watchman were open to reply to that article, yet he saw fit to admit a communication from *Deacon Gilbert*, which contains as large a distillation of gall and spleen as we recollect ever to have seen in the same number of lines, besides an obvious, and we fear a wilful untruth.* Lest we should overstate the case, however, and as it may be pleasant to our brother editor to see this piece of brotherly kindness and editorial magnanimity again in print, we copy it—verbatim, and entire, with the Deacon's own *italicising*. It may be found in the number for May 23.

For the Christian Reflector.

MR. EDITOR,—With mingled feelings of *shame* and *indignation*, I have just read an article in the Christian Watchman, styled 'A Review of Mr. Knapp's last Sermon at the Tremont Temple on Evangelism.'

The article alluded to needs no review or criticism. It is, in itself, a sufficient expose of the spirit of its author, and of the feelings of those who approvingly could give it publicity. I was present and heard the sermon but can recognize hardly a single quotation, that has even the semblance of truth or fairness in it.

Opponents of evangelical relgion may copy the article by giving the original publishers credit, but excepting such, I doubt whether there is a religious periodical of any kind in the country, in which such an article would appear.†

Boston, May 22. T. GILBERT.

Yet we have never complained of this, and would not have mentioned it now, but to ward off another unjust attack.

The editor of the Reflector says, "If he [the editor of the Watchman] deems it for the edification of his readers to fill his columns with communications of the spirit of Mr. J.'s, and reflecting severely on the course of a brother editor, we have only to say that his judgment or his readers differ from ours."

As to the *spirit* of Mr. J.'s letter, and its severity, we are willing it should be compared with that above quoted; yet he knew *that* was gratuitous and uncalled for, whereas in this case, a church and its pastor, feeling deeply injured, were denied redress. As to the compliment to his readers, at the expense of ours, we think they would have relished it better, if he had not told them in the same article that he had Mr. J.'s letter *in type for them;* and the superiority of his judgment would have been more conspicuous, but for the same reason.

In regard to the main question in debate, it is not a little singular that the editor of the Reflector does not either defend the ground he assumed, or acknowledge his error. He calls the letter from the Framingham church, "a disquisition on the prevalence of Unitarianism in this region," whereas it had special reference to certain practices and books which they regarded as objectionable and injurious. The Reflector says, this is "a breach of privilege;" yet in the same paper is a long article entitled "IMPORTANT ACTION;" in which the passing of a resolution by the same Association on the subject of slavery, is highly approved and lauded. So the editor of the Reflector considers the sins of men a thousand miles off, a very proper and important subject of associational action; yet should a church, in its annual epistle, "obtrude" its views of influences directly affecting its own spiritual interests and those of its sister churches, on the notice of the body, it commits "a breach of privilege"!! If Baptists can be made to follow such light as this, we have greatly mistaken their principles and character.

How far he has succeeded in this attempt to convict us of unfairness and discourtesy in simply publishing Mr. J.'s letter, at his earnest request, unaccompanied with a single censorious remark of ours, we cheerfully leave the public to judge.—Yet as he has taken the liberty to speak freely of what he deems our errors, we will distinctly point out some of his, in the hope that he may profit by it.

The first error was, in censuring the *reading* of the letter from the Framingham Church as "a breach of privilege," without giving a single reason to support that opinion.

The second error was, that knowing that Mr. Johnston was deeply grieved at this attack, he neither attempted to sustain his first position, nor offered any satisfaction or apology.

The third error was, that having in the fullest manner acknowledged the justice of Mr. J.'s claim to be "heard in his own defence," and the suitableness of his communication, as it was, to be published as his defence, *by putting it in type*, he not only suffered himself to be induced, by persuasion or by the offer of pay, to refuse that act of acknowledged public justice, but complains of us for publishing the very same communication!

We have done: and we now hope that the editor of the Reflector will do us the favor to believe that we can be just without being unkind, that our conduct is guided by better motives than a desire to injure him, and that we can esteem and love him as a friend and brother, whatever we are compelled to think of his conduct as an editor.

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*Of the *wilfulness* of this untruth, every one must judge from the facts. The Deacon says that we *approvingly* gave it publicity; whereas on the inside of the same paper which contained the Review, we said we *knew nothing of its existence till it was struck off*. As to "the spirit of its author," whatever may be thought of our own, we know him to be a man of devoted piety and universally respected for Christian kindness and uprightness.

†It *was* copied, largely, into the Christian Mirror, a highly respected *evangelical* paper, edited by Rev. A. Cummings, the author of the well known and invaluable Memoir of Payson.

Dr. Welch's Discourse.

I had the pleasure of listening to the sermon delivered last week in Charlestown, by Dr. Welch, of Albany, and fully concur with the editor of the Watchman in his commendatory remarks respecting it. Though it was not remarkable for originality or depth of thought, nor perhaps equal to many productions of the same mind in logicalness of arrangement, yet it contained several passages of great beauty and power, and was on the whole adapted to useful effect. Days and nights of distracting care have passed since I heard it, but the impression which it made still abides in my mind, and will not soon be effaced. Three facts made it to me an admirable discourse.

1. *It was eminently scriptural in sentiment.* The doctrinal views presented pertained to the two great themes of a gospel minister—sin, and salvation from sin—and were derived directly from the grand repository of truth, the Bible. His sketches of human character and condition were exact copies from the representations of the Divine pencil. His exhibitions of the grace of God in the conversion and sanctification of men were such as an apostle would not have disowned. How refreshing are the living waters drawn from the wells of salvation! How nutritious is the bread of life unadulterated by human mixtures!

2. *It was peculiarly rich in its diction.* The language was select, classical English, and therefore simple and intelligible. The style, free from all stilted stateliness, was lucid, vigorous and elevated. The discourse, one hour and ten minutes in length, contained not a thought, not a word that could offend the most delicate and refined taste. The mental vocabulary of the preacher is evidently copious in its collection of pure Saxon words, and he has unusual skill in selecting and combining them.

3. *It was bedewed with a holy unction.* No Christian could hear it without a conviction that it came from a heart which held intercourse with heaven. From the beginning to

be end, the truth descended upon the soul, not like thunderbolts from Vulcan's furnace, but like a shower of honey that melted as it fell, and diffused its sweetness through all the faculties and affections.

Would that we had a thousand preachers, strong in the truth of God, pure and dignified in their style, and mellow as heaven in their spirit. S.

Trouble among the Millerites.

Messrs. J. V. Himes and Sylvester Bliss have called on us since the appearance of our last paper, complaining of the severity of our remarks in an article on "the end of Millerism," in its bearing on the "advent leaders," denying the truth of the reports there alluded to, and exhibiting a copy of the "Morning Post" of Saturday last, and of the "Daily Mail" of Monday, containing two or three columns of denials, affidavits, &c., with the modest request that we would copy it, as an "*amende honorable*," to use the words of Mr. Himes. As we have published none of the reports alluded to in that article, we felt under no obligation to copy it.

But Messrs. Himes and Bliss insist on having justice, and we intend they shall, so far as we are concerned, for we think it is time. Mr. Himes assures us that his book business has all been conducted on correct business principles, and that all receipts and expenditures of every kind are accounted for. If this is so, it is capable of proof; and as he has offered us the free use of his books, accounts, and vouchers, for the purpose, we intend to go about an investigation forthwith. He also assures us that he has labored hard, lived and dressed plain, and spent much in the advent cause; that he has paid two thousand dollars for the Tabernacle, which is now on his hands; that he has never solicited funds from any one, and although he has on hand something over five hundred dollars surplus receipts for the Advent Herald, yet it will cost the whole of it to print the twelve remaining numbers.

We have certainly no wish to injure Mr. Himes or Mr. Bliss, personally, and we shall publish no unfavorable report of their affairs without indisputable proof. The operations of Mr. Himes have been extended over a wide space, north, west and south, and he declares in the most solemn manner that they have all been fairly and faithfully conducted. If this can be made to appear, it certainly ought to be done.

VARIETY.

British and American Rule.—The Register, an excellent Baptist paper by the way, published at Montreal, copies the representation given by the committee of the American and Foreign Anti-Slavery Society, New York, relative to the cases of Torrey and Walker now in Southern jails, charged with assisting slaves to escape, and adds, "Thank God, no such outrages would be permitted under British rule!"

We are not quite sure of that, neighbor. Patrick Henry once said on a certain occasion, "I know of no way of judging of the future but by the past." However, we will say nothing about the past, just now, lest we might disturb our brotherly relations with our good British brethren, which thing be far from us for we are determined to do you all the good we can. Yet we must say, although we confess that we are by no means so good as we ought to be, over here in the States, that we do not acknowledge the justice of this comparison at all. We do prefer to be under American rule, notwithstanding these things.

Suspension of Bishop H. U. Onderdonk. —*Suspension from the Ministry.*—The following document, says the Episcopal Recorder, was sent by the House of Bishops to the Secretary of the Standing Committee of this Diocese, and by him transmitted to our office for publication. It tells its own melancholy story, and needs no comment from us. The act of discipline which it announces, wipes off from the escutcheon of the Diocese the stain by which it has of late been sullied. But let us never forget that the individual who is the subject of it was once our Bishop; and we trust that while he lives, prayer will not cease to be offered up that his deep degradation in the church on earth, may be followed by that repentance which shall prepare him for a home and brighter destiny in the church above.

SENTENCE OF SUSPENSION

Passed upon the Right Reverend Henry Ustick Onderdonk, Doctor of Divinity, by the House of Bishops, in General Convention assembled, October 21st, 1844.

The Rt. Reverend Henry Ustick Onderdonk, Doctor of Divinity, having acknowledged himself the cause of reproach and injury to the church, and having submitted himself to the judgment of the House of Bishops, in General Convention assembled, the said House does hereby adjudge, that the said Henry Ustick Onderdonk, Doctor of Divinity, be suspended from all public exercise of the offices and functions of the sacred ministry, and in particular from all exercises whatsoever of the office and work of a Bishop in the church of God; and does accordingly so suspend the said Henry Ustick Onderdonk, Doctor of Divinity, and declare him suspended, from and after this 21st day of October, in the year of our Lord one thousand eight hundred and forty-four, from all public exercise of the office and functions of the said ministry, and from all exercise whatsoever of the office and work of a Bishop in the church of God; in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Phil. Chase, *Senior Bishop.*

Bishop Onderdonk of N. Y.—Bishop B. T. Onderdonk has published in the N. Y. "Churchman," a letter addressed "To the Clergy and People of my spiritual charge," in which he says, that "threats against myself, having nothing in view short of my official destruction" have been made against him, and "repeated from time to time," that at the late Episcopal Convention "plans had been formed, and untiring means adopted, having in view the object of the threats to which I have alluded," that "the most industrious efforts were made to injure me by false reports, and by statements which I was not allowed to see" and concluding by saying that he has "expressed a desire for a canonical investigation of the case," and asking them "to suspend their opinion until the result of that investigation is known."

Bishop Onderdonk, of New York.—Two weeks ago to-morrow, a clergyman informed us in Philadelphia, that on the day preceding, *he* had delivered to the Senior Bishop of the House of Bishops (Chase) charges alleging licentiousness against the Bishop of this Diocese, based upon affidavits then in his possession. He proceeded to repeat to us the language of his presentation, and also the contents of the affidavits to which he referred in his official letter. Several members of the Convention stated to us the same *facts.*

P. S. The following has been handed us by a gentleman of high standing in the Church. —*Ed. Cour. & Enq.*

It seems that the Convention of South Carolina last February, directed the Trustees of the Theological Seminary at this place, to which the State is a large contributor, to examine into the truth of rumors that were afloat injurious to the Seminary. Such an investigation was commenced in this city, to errors of doctrine, and before that branch of the subject was concluded, the investigation was closed by the refusal of the Professors to answer. In this state of things the General Convention met, and soon after a memorial was presented to the Bishops and Visitors of the Seminary, informing them that many rumors were abroad in public, charging unchaste conduct upon Bishop Onderdonk, one of the Professors, giving the names of the witnesses, and asking the Bishops to have the matter examined. This memorial was signed by the most respectable names, chiefly of the delegation from South Carolina.

The Bishops, it seems, did not consider the memorial as sufficiently technical, inasmuch as any presentment of a Bishop must be made by three Bishops. They seem to have considered the memorial as a presentment of charges against a Bishop, instead of being, as it was, a mere memorial showing the unfitness of a Professor in the Seminary. But inasmuch as the charges are of so grave a nature, and the witnesses named were of the highest respectability, three or four of the Bishops undertook to examine into the evidence, to see if it were sufficient to demand a presentment. Accordingly affidavits have been already handed in, and others are in progress, all which are now undergoing investigation at Philadelphia.—*N. Y. Cour. & Enq.*

Mechanic Apprentices' Library Association.—We learn that it is in contemplation by this praiseworthy institution to commence a course of *free public lectures* at their rooms in Phillips place, under the Swedenborgian Chapel, on Tuesday evening next, when James M. Lincoln, an honorary member of the Society will deliver the introductory. *Subject*—"The Workingmen of America." Among the other speakers are George Bancroft, Rev. John Pierpont, Rev. Baron Stow, Rev. William Hague, Drs. C. P. Jackson and J. V. C. Smith, &c.

The Way of Transgressors is Hard.—A very extensive forgery on the Bank of England, amounting to some $40,000, has lately been discovered; and the guilty parties have been traced out under circumstances quite remarkable. It appears that a young man named Burgess, a clerk in the Bank, obtained an elderly man as an accomplice, who personified a holder of stock; and both together managed to obtain the funds, change them into gold, and embark in the steamer for this country, before any suspicions were excited. As the clerk did not return to his duty, he having obtained leave of absence for a few days, inquiries arose, and the forgery was discovered. Officers were immediately sent in pursuit, the culprits were traced to the steamer, then to this country, to Niagara Falls, and other places, till it was discovered that under feigned names, they had invested the money in stocks in this city and vicinity. The accomplice, Elder, was discovered and arrested. Burgess was traced to Nahant, and after a series of strange adventures in desperate efforts to escape from the officers in pursuit, he was found secreted on one of the islands in the harbor. His accomplice, Elder, had before this, committed suicide in jail, by strangling himself. When Burgess was brought up for examination he wished for no counsel, and made no defence, but submitted to his fate. He will be given up to the British Government, and doubtless suffer the penalty of his crime, which is transportation for life.

How speedily and with what undeviating purpose does retribution often follow the footsteps of crime. And what unspeakable guilt and wretchedness are thus entailed on those two miserable men, and their families! So infatuated is one, that he rushes to meet the judgment of his Maker to avoid that of his fellow man, and the consequent shame! Surely the way of transgressors is hard.

Destruction of the Nestorian Mission! —The N. Y. American publishes the following extract form a letter, dated

Constantinople, Aug. 28, 1844.

"I write in great haste, to inform you that the mission at Oroomiah, has been broken up (the schools being discontinued,) by the Nestorians themselves, with Mar Yohanna, (the Bishop who visited the United States) at their head. Many reasons are assigned, but there is a report which comes from an authoritative source, that the Nestorians often begged to have their scriptures printed for them, but instead the missionaries are continually making and printing books of their own, and are always preaching to them about leaving off their fasts, &c. Mar Shimon, (the Patriarch,) says they shall be expelled from the country. This which follows is the extract from his letter:

'We would farther make you acquainted with what has just happened in Oroomiah, among these Americans who are residing there. Quite a quarrel has taken place between the Bishops and people on one side, and the Americans on the other, on account of the improper proceedings of the latter in the said town. This led to a council of the zealous and true shepherds, with their rational sheep, and they closed up and disbanded the vain schools which the Americans had established in Oroomiah. We, moreover, have written to them a letter, under our seal, that the schools should remain closed, and that the Americans should be sent away from there.'"

The above letter was communicated to us from a reasonable source.

The Elections.—The returns from the presidential election in Pennsylvania, show a majority for Mr. Polk. The returns from Ohio are but partial, yet such as to render it probable that Mr. Clay has a majority. Rhode Island has given a majority of about 2500 for the Clay ticket, and Connecticut a majority of 1200 for the same. New Hampshire has given a majority, amount not yet ascertained, for Polk.

From New York partial returns have been received. The majority in the city, for Polk, is nearly 2,000. In other parts of the State the majorities are chiefly for Clay. The result is yet doubtful. The returns from Maryland, so far as received, show increased Whig majorities over those in the election last fall. The returns from Virginia show increased majorities on the same side.

Mr. John K. Chase was ordained on the 16th ult., at Milton Mills, N. H., as an Evangelist.

Erratum. Mr. Editor,—In the Watchman of Oct. 25th, the author of the lines "To Jesus in Gethsemane," neglected to make a correction. Instead of the line in the last stanza but one, "Thou art my all," he should have written, "Whate'er my doom," in order to rhyme with the last line.

New-York Baptist Convention.—The annual meeting was this year held in Rochester, Oct. 18. A sermon was preached by Rev. H. N. Loring. From the Treasurer's report, it appeared that the whole amount of receipts for the year, is $7,598. The New York Baptist Register says:

In the evening the Secretary read extracts from the report of the Board, from which it appeared, that during the past year 76 churches had been assisted, 4 new churches constituted, 7 chapels built, and 7 more in progress. The whole amount of labor performed, was equal to the labor of one man 62 years; 2,730 Sunday school scholars were being instructed, 2450 temperance pledges had been taken, and 251 baptized. Since the organization of the Convention, it had assisted in building 129 churches, which now contain 17,000 members, and 8,000 Sabbath school children.

The adoption of the report of the Board was moved by brother L. Tucker, of Buffalo, and seconded by brother I. Clark, of Nunda.

Rev. Alfred Bennett was chosen Moderator of this meeting, and on Thursday the venerable Elder John Peck was elected President, and J. D. Cole, Secretary. The meeting was spoken of as a season of delightful Christian intercourse and harmony.

We regret to learn that the Rev. J. Newton Brown, Professor in the New Hampton Institution, has been compelled, by the failure of his health, to retire temporarily from his duties, and seek relief in a southern clime. The sympathies of many friends will follow him in his exile, and fervent prayer will be offered that his valuable life may be prolonged by many years of usefulness.

Exchange Papers.—The New York Churchman and the Philadelphia Episcopal Recorder have failed to reach this office for some time past.

Mr. Richard Arnsden was ordained pastor of the Baptist Church in Waitsfield, Vt., on the 3d ult. Sermon by Rev. Elias Hurlbut.

☞ We have several original articles of uncommon value and interest, which will appear as fast as our limits will allow. Among others, the Charge, by Rev. B. Stow, and the Address on giving the Right Hand of Fellowship, by Rev. J. W. Olmstead, at the ordination of Mr. W. C. Child, as pastor of the church in Charlestown, Ms., have, at our special request, been placed in our hands for publication, and will appear next week.

Editor's Table.

No church without a Bishop: or the Controversy between the Rev Drs. Potts and Wainwright. With a Preface by the latter, and an introduction and Notes by an Anti-Sectarian. New-York: Harper & Brothers.

Here it is—the whole most unprofitable and unseemly logomachy of the two doctors, as it appeared in the New-York Commercial Advertiser, made still worse, if possible, by an "Anti-Sectarian;" that is, a sectarian who is anti to every thing but High Church Episcopacy. After the emphatic verdict of the Christian public, that the whole controversy was worthless as a means of public instruction, and in very bad taste, temper, and style of argumentation, it was expected that it would be suffered to rest in quiet forgetfulness. But the restless spirit of prelacy will not suffer it to rest. It must be galvanized into life again, and made to act over again its fantastic tricks. If Episcopalians and Presbyterians wish to read it over again, why let them do so, though we suppose there is no expectation that it will be further read, and the only conceivable use of this republication, so far as can be seen, is to say to the world, 'Well, laugh and jeer if you please—after all, I am not going to be ashamed of it."

Illustrated Bible History: *containnig the History of the New Testament illustrated with one hundred and forty-four engravings: New York. Wilson & Co. Boston: Redding & Co.*

We know not to whom to give the honor of being the authors, editors, or picture makers of this book. The amount of reading matter is however so small that we can readily consent to remain in ignorance of its origin, but the pictures display a genius of a kind so peculiar, that we naturally feel a strong curiosity to know their paternity. We have an actual attempt to embody Satan in a flash of lightning, then he is represented in the form of a lion, and again in an imitation of the human form, with a pair of black wings trying to pull away the dead body of Moses from the angel Michael, and these are but specimens of the various forms and situations in which he appears. The man healed at the pool of Bethsada is represented with an enormous sack of straw or feathers on his back, and both Peter and Cornelius are represented in vision as snugly asleep on modern beds, although the former is said to have been on the housetop, and the latter engaged in prayer. But to crown all, John is represented as baptizing the Saviour by stretching out his hand and dropping a little water on the top of his head, both standing high and dry, instead of being, as the scripture declares "in the river of Jordan;" while Philip is pictured as dropping water on the eunuch's head, himself standing on a dry place, as though afraid of wetting his feet, while the poor eunuch is kneeling down with one leg in the water, not of the fabled 'Ethiop's Spring,' but in the edge of a river, although according to some Pedobaptists there was no stream or body of water in all that region! This is truly a very wonderful book.

Malcom's Travels.—The publishers of this well-known book have issued the seventh edition, in a very handsome style, and at the remarkably low price of $1.50. The great amount and variety of information which it contains render it exceedingly attractive to all classes of readers, and this edition will no doubt meet an extensive sale.

The Reformers before the Reformation.—This work, written in French by Emile De Bonnechose, translated by C. Mackenzie, is just published by the Harpers, in a cheap form, as an appropriate introduction to D'Aubigne's History of the Reformation. It commences with a description of the Great Schism in the West, containing a particular account of the life, doctrines and teachings of John Huss, and of the Council of Constance. It is an important portion of ecclesiastical history.

Persecutions of Popery.—This able work, by Frederic Schoberl, is published by the Harpers in cheap form, and is for sale by Saxton & Peirce.

W. H. Carter & Co. publishers of the Living Age have sent us No. 25, which commences a new volume. Subscriptions received at 118 1-2 Washington Street.

Recognition of Friends in Heaven.—A discourse with this title, by Rev. Dr. Sharp, has just been published by request, from the press of Mr. John Putnam; and will be found to contain many consolatory truths and instructive lessons, on a subject which has excited great interest and inquiry in the hearts of many Christians. We commend it particularly to those who have been called to part with near and dear friends by death, as opening a special source of consolation.

SECULAR INTELLIGENCE.

Arrival of the Hibernia.

SEVEN DAYS LATER FROM ENGLAND.

The steam packet Hibernia, Captain Ryrie, arrived at East Boston on Saturday night a few minutes before twelve o'clock, having made the passage in fourteen days and ten hours. She brought 106 passengers, of whom 94 were from Liverpool, and 12 from Halifax. We have received our files of London papers to October 18, and Paris to the 16th.

There is no important news of a political nature. In the general state of trade there was no material change. The state of the cotton market was still dull, and the prices in a slight degree lower, being within an eighth of a penny of the lowest rates of last year. Money was in a little more demand. The current rate for temporary accommodation was 2 to 3 per cent. on the security of good English Stocks. The funds were without material change—the latest quotations of 3 per cent. Consols being 100¼.

The King of the French, the Duke of Montpensier and their suites left Windsor Castle at 1 o'clock, on Monday, the 15th, on their return to France, accompanied as far as Portsmouth by Queen Victoria and Prince Albert, who proposed embarking at that place for the Isle of Wight. They proceeded by the south-western railway, and arrived at Gosport at half past 3 o'clock. At the time of their arrival there was a violent rain, and there was besides a heavy sea, and a heavy gale was blowing outside the harbor. It had been arranged that the King and his suite should embark immediately on board a steamer, and the Queen and Prince Albert on board the Royal Yacht; but after a consultation among the principal personages, it was resolved, that in consequence of the storm, which would render the passage from Portsmouth unpleasant, and the landing at Treport dangerous, it was resolved that the King and Duke should return to London, and proceed thence by the south-eastern railway for Dover, and there embark for Calais, where the passage would be shorter, and the landing less difficult. The Gomer was despatched to Treport, with a letter to the Queen of the French, at Eu, to inform her of the change of the arrangements. The two royal parties then proceeded to the house of Mr. Grant, the storekeeper, where a hasty repast was prepared, and they dined, and at 7 o'clock the King of the French and his suite took leave of the Queen, on his way to London.

The special train with the King of the French, the Duke of Montpensier, M. Guizot and the rest of the royal suite, arrived at the London termination of the south-eastern railway at half past ten. The royal party drove immediately to the new cross station of the Dover railway, and on their arrival they found the whole building in flames. Orders had been previously given for a special train, which, notwithstanding the conflagration, were executed without delay, and the King proceeded immediately to Dover, where he arrived at half past 2 in the morning. At 11 o'clock, the King, notwithstanding the continuance of the storm, embarked on board the Le Nord, a French Post Office steamer, and proceeded to Calais, where he landed at half past three o'clock on Tuesday.

The Queen and Prince Albert, after the departure of the King from Gosport, went on board the Royal Yacht Victoria and Albert, and slept on board in the harbor. On Tuesday morning there was a grand display of ships of war in the harbor, and firing of salutes, after which the Queen and Prince Albert went on board the French steamer Gomer, and breakfasted, after which they returned on board the Victoria and Albert, and proceeded to the Isle of Wight. The Queen was expected to return to Windsor Castle on the 19th, and was to be in London at the opening of the Royal Exchange, on the 23d.

The arrival of the King of the French at Calais, was announced at Paris by telegraph, on the afternoon of Tuesday, the 15th, and on Wednesday a courier brought the news of his safe arrival at the Castle of Eu.

The papers contain news from Madrid to Oct. 11. On the 10th the new Cortes was opened by a speech from Queen Isabella. It is said the Queen displays a good deal of talent and aptitude for business.

The steamer Britannia, which left this port Oct. 1, arrived in Liverpool at 9 o'clock on the evening of the 14th.

The damage by the fire at the new cross station of the Dover and Brighton railways was estimated at £25,000. The principal buildings and works at the station were totally destroyed, together with a number of locomotives and carriages.

DOMESTIC.

The Chavis Murderers Pardoned.—The United States Marshal in Missouri, Colonel Ewing, received on the 22d ult., a full pardon from the President of the United States for David McDaniel, Thomas Towson, J. R. D. Prefontaine, Nathaniel H. Morton, John A. McCormack and William J. Harris. These persons have been for sometime past confined at St. Louis, under sentence from the United States Circuit Court for participating in the murder and robbery of Chavis, the Santa Fe trader. Joseph Brown and John McDaniel were executed on the 17th of August last for this murder. David McDaniel and Thomas Towson, both convicted, were respited by the President until the 17th of June next. Prefontaine, who was sentenced some time ago to one year's imprisonment, and to pay a fine of $1000, has served out the term of his imprisonment, but was held in custody for the payment of the fine. Morton, Harris and McCormack were sentenced to nine months imprisonment in the county jail, and a fine of $10. Their term of imprisonment had not expired by nearly two months.

Millerism Disavowed.—On Tuesday evening, in the Millerite Church, corner of Chrystie and Delancey streets, Mr. Storrs publicly recanted his egregious folly and madness in the matter of the second advent. He said, what indeed others beside his congregation had already found out, that he was deceived as to the day of the second advent. He said he had been led away by excitement and deceived by *mesmerism*, and now most penitently acknowledged his manifold sins and wickedness. He now exhorted them to stick to work, &c.

Himes next took the stand in the confessional, and forgetting, we presume, that he had been both the deceived and the deceiver, rated the people pretty harshly for their infatuation, and urged them all to go home and to work, and stepped down from the rostrum. Storrs has also acknowledged his error in the Midnight Cry, but we do not remember seeing any thing there about *mesmerism.*

This is tolerably cool. Confession is easy, but how is restitution to be made. Perhaps the leaders think they have furnished as much excitement as could be expected at the price. —*New York Commercial Advertiser.*

From the Society Islands.—The L. C. Richmond, Capt. Luce, arrived at New Bedford yesterday, having left Tahiti July 15th, and bringing nearly a month's later intelligence from the Islands. She reports, says the Bulletin, that a few days previous to sailing, an action took place between the French troop and natives, in which a large number of lives were lost, principally on the part of the natives. The French were strongly fortifying the island—the English missionaries were leaving, and confusion reigned among the inhabitants. There were at Tahiti one English steamer, one French frigate.

Heavy Robbery.—A drover was robbed yesterday morning, at the drove yard hotel, in Callowhill street, of $400 in money and $3000 in checks. His pocket book was taken out of his overcoat in the bar room while at breakfast.—*Philadelphia North American, Saturday.*

Naval.—Letters have been received in this city from the United States ship Macedonia, Com. Perry, of the date of 2d September—then all well—at Palmas, Island off Grand Canary. The ship was bound to Cape de Verds, to meet the United States brig Truxton.—*Journal of Commerce.*

From Port au Prince.—By the arrival at New York of the brig Republic, Captain Hoyt, from Port au Prince, whence he sailed on the 18th inst. we learn that the inhabitants were making great preparations to receive the new President, who was expected to arrive from the interior of the country.

From Turks Island.—We learn from Capt. Stevens, of the brig Meta, arrived at this port from Turks Island, whence he sailed on the 16th ult. that there was a good supply of salt to be had both at Turks Island and Salt Key; vessels continue to arrive daily for freights.—*Commercial Advertiser.*

Shocking Accident.—A little girl, about six years old, daughter of George W. Shaw of Newton, Lower Falls, was badly burnt on Thursday last, by her clothes taking fire, and before assistance arrived was completely enveloped in flames. She is not expected to survive.—*Dedham American.*

Murder in Kentucky.—The Louisville Journal states that John Porter, merchant at Stephensburg, Ky., about ten miles from Elizabethtown, was murdered on Wednesday last by Marquis B. Brown, a constable. Two or three weeks previous, Porter's house was entered by means of false keys, and his desk robbed of $800. Brown was suspected of the theft, and a day was fixed for his examination before the magistrate. Before the examination took place, Brown met Porter, shot him, and then fell upon him and cut him shockingly with a knife, killing him on the spot.—Brown immediately mounted his horse and fled.

Murder by a Boy.—The Grand Jury of this county, yesterday found a true bill against a boy named Sylvester Carver, who is not quite thirteen years of age. It appears that this lad deliberately shot another lad at Sharpsburgh, some six miles distant, the other day with a pistol. It is a very singular case.—*Cincinnati Bulletin, Oct. 24.*

Fatal Accident.—James Watson, aged seventeen, apprentice to Mr. Thomas Chalmers, bell-hanger, in New York, while employed in fixing a wire in a recently finished house, accidentally fell from the ladder, and was so badly injured that he died about six hours afterwards.

MARRIED.

In this city, Mr. Daniel H. Brown to Miss Abigail S. Linch; Mr. George H. Davis to Miss Sarah C. French; Mr. Jeremiah Eastman, of Randolph, Ms., to Miss Sophia Austin, of Walpole, N. H; Mr. James H. Clapp, of Dorchester, to Miss Lydia Wardwell, of Boston; Mr. Ammi R. C. Pike to Miss Margaret W. Gregg, both of Boston; Dr. Wm. Hawes to Miss Caroline Amanda Curtis; Mr. Amos Colby to Miss Ellenor Sweeney; Mr. Hartley E. Woodbridge to Miss Margaret Comery.

In this city, by Rev. Dr. Sharp, Oct. 21, Mr. Anthony Tibbets to Mrs. Roxana Going; Oct. 31, Mr. Wm. Edgecomb to Miss Julia C. Cooland; and on the same evening, Mr. John Fowle to Miss Rebecca R. Rouse, all of Boston.

In Cambridgeport, on Thursday evening last, Mr. George W. Arkerson to Miss Martha Ann, daughter of Mr. Isaiah Bailey; Mr. Albert Arkerson to Miss Ann H. Dane, all of C.

Nov. 5, in Grace Church, by Rev. James Sabine, Mr. Matthias Appleby, a member of the Episcopal Mission at Cape Palmas, to Miss Marianne Sabine. Mr. and Mrs. Appleby are expected to sail from Boston for Cape Palmas, in a few days.

In East Cambridge, by Rev. Mr. Leverett, Mr. Hiram Cutler to Miss Rebecca Hawkins, both of Somerville.

In Lynn, Mr. Bartholomew Wood, of Boston, to Miss Sarah Burke, of L.

In Northborough, Mr. Henry Davis, of Philadelphia, to Miss Mary S. B. daughter of the late Hon. Joseph Davis, of N.

In Middleborough, 5th inst., by Rev. E. Nelson, Mr. George B. Richmond, of New Bedford, to Miss Rebecca C. Nelson, of M.

In Chester, Vt., Oct. 15, Joseph Blanchard, Esq., of Roxbury, Ms., to Miss Sophia S., only daughter of Willard Johnson, Esq.

DIED.

In this city, Mr. Daniel Child, 90 years and 8 months; Mr. Wm. S. Bruce, 40; Miss Mary Pierce, 25; Benjamin Loring Hooper, 21, eldest son of Mr. John Hooper.

In Charlestown, Mrs Mary E. Thomas, 23.

In Newton, Mr. Silas Fuller, 79.

In Lowell, Mrs. Susannah Nutting, formerly of Groton, 84.

In Methuen, 27th ult., Mr. Joshua Goldsmith, 33; 30th, Mr Abial O. Lovejoy, 24.

In Grafton, Oct 7, Capt. Joshua Harrington, 73.

In Medford, 1st inst., Mrs. Elizabeth Brigden, wife of Mr. Timothy Brigden, 65.

In Edgartown, 3d inst., Mr. James Cleveland, 71.

In Kingston, Ms. 3d inst., Mrs. Mercy Foster, wife of James N. Sever, Esq., 45.

Number of deaths in Boston for the week ending Nov. 2, 25. Males, 15; Females, 10. Stillborn, 3.

Under 5 years, 13—between 5 and 20 years, 1—between 20 and 60 years, 7—over 60 years, 4.

Died, in East Stoughton, Sept. 29, Mrs. Hannah Briggs, widow of the late Rev. Joel Briggs, for many years pastor of the Baptist Church in that place, aged 83 years. She saw in its infancy, what is now one of the oldest Baptist churches in the vicinity, and through all the vicissitudes attending its progress, no heart was more keenly alive to all that affected its prosperity. Her life was above reproach; her departure was peaceful; and she has left to surviving friends the consoling evidence that she has gone to unite with her companion, in celebrating the victories of grace they were permitted to witness on earth. The few remaining associates of her earlier days, who went in company with her to the house of the Lord, evince the respect for her memory which a long and useful life creates, while a later generation of believers have arisen to call her blessed. Her numerous descendants will embalm the recollection of her many excellencies in affectionate hearts, and all who knew her will feel that the cause of the Redeemer has sustained a loss. Her piety, less brilliant than substantial, and habitually distrusted by herself, attracted less attention than that of many others; but her sun was brightest at its setting, cheering her passage through the shadow of death, and leaving the sad evidence at its removal that an even and steady light is extinct. With the evidence she has left that it now mingles with its parent light in Heaven, we will mourn with chastened grief, but utter no complaint. Grateful that she has lived so long, and so well, our thoughts pursue her spirit to its rest with God, while to her Father's call we would submissively respond, "Thy will be done."—[Comm.

Died, in Newton, Upper Falls, Oct. 25, Edwin Judson, 12, Oct. 28, Charles Ebenezer, 18, sons of Ebenezer Hovey. The afflicted parents mourn not as those who have no hope, but trust their loved ones are now among the blest in heaven. They had not deferred securing the interests of their souls until their last moments, but had early sought the Lord, and gave pleasing evidence that it was not in vain.

Edwin J. was for many weeks confined to his bed by painful disease; though his sufferings were sometimes very acute, he bore them with patience. As the prospect of a speedy dissolution was presented to his mind, he expressed a resignation to the will of God, though he preferred to die and go to heaven, than to recover.

Charles Ebenezer had for many years suffered by disease, but his deep toned piety, strong faith, bright hopes of heaven, were such as are rarely to be found in one of his years. He did not engage in trifling conversation, but his thoughts were evidently upon high and holy things. He felt that the people of God were his friends, and longed to meet with them in the house of God. We trust he is now enjoying the society of the redeemed in heaven.—[Comm.

NOTICES.

☞ The Norfolk Baptist Ministers' meeting will hold its next session at Medfield, at the house of Rev. D. W. Phillips, on Tuesday, the 19th of Nov. at 10 o'clock, A. M.

E. G. Sears, *Sec'ry.*

☞ The next two-monthly meeting of ministers of the Boston Baptist Association will be held with Rev. John O. Choules, on Jamaica Plain, on Tuesday, the 19th of Nov. at 10 o'clock, A. M. An important subject for practical consideration will come before the meeting, and a number of the brethren have been appointed to furnish essays. All it is hoped will attend.

J. W. Olmstead, *Sec'ry.*

Chelsea, Nov. 4, 1844.

☞ A general meeting of Sabbath School Superintendents and Teachers, will be held at the Bowdoin Square Church, on Sabbath evening next, at 7 o'clock. An address may be expected from one of the Secretaries of the American Sunday School Union *upon the adaptation and efficiency of the Sabbath School to counteract the influence of error and delusion.*

Wm. D. Ticknor,
Wm. B. Reynolds,
Charles Stoddard,
Jacob Sleeper.

Boston, Nov. 7, 1844.

☞ Rev. H. Seaver, Agent of the American and Foreign Bible Society, has removed his residence from Neponsett Village to Chelsea, Mass. He wishes all communications intended for him directed accordingly. Any letters or other communications sent by private conveyance may be left at 79 Cornhill, Boston, with Mr. H. S. Washburn, who is duly authorized to receive money for the American and Foreign Bible Society.

Boston, July 19, 1844. 3m

☞ An Anti-Popery weekly newspaper is to be published in our city, so soon as a sufficient number of subscribers are obtained to warrant its success. A large sum of money has already been deposited with the publishers for its support, and, if the true republicans of New England deem the perpetuity of their civil and religious institutions of any importance, the publishers will immediately receive subscriptions from all quarters of our country. Proper space will be devoted to general news, Literature, Arts, Sciences, and advertisements; and gentlemen of acknowledged ability and sound judgment will amply contribute to its columns—rendering it an excellent family and business newspaper. It is to be published by F. C. Messinger & Co., 3, Water street, at $2 per annum, one half in advance, the balance in six months thereafter. Subscriptions received by B. Adams, 56 Court street, (opposite the old Museum) Boston.

Boston, Oct 24, 1844.

JOHN SPENCE, JR., M. D,

PHYSICIAN.

Office No. 2, Baldwin Place,

BOSTON,

Respectfully tenders his medical services to his friends and the public, and solicits their patronage

Aug. 2. 1y

BRIGHTON MARKET—Monday, Nov. 4, 1844.

[Reported for the Daily Advertiser and Patriot.]

At Market 2700 Beef Cattle, 500 Stores, 3300 Sheep, and 2100 Swine. Several hundred Beef Cattle unsold.

Prices—*Beef Cattle*—We quote to correspond with last week—extra 4 50 a 4 75; first quality $4 a 4 25; second quality, 3 50; third quality, 2 75 a 3 25.

Barrelling Cattle—A few hundred were taken by the barrellers at 2 50 for No. 1, and 3 12 1-2 for mess.

Sheep—Sales of small lots from 1 25 to 2 25.

Swine—Lots to peddle 3 1-4c. for Sows, and 4 1-4c for Barrows; a lot of old Hogs from 3 1-2 to 4c. At retail from 3 1-2 to 5c.

RICH FALL AND WINTER GOODS.

327 Washington, North corner of West St.

GEORGE HILL & CO.

IMPORTERS, JOBBERS, AND RETAILERS,

HAVE received by late arrivals one of the largest and most extensive assortment of RICH FALL GOODS to be found in the city—such as

SHAWLS.

Super Black Silk Shawls,
" " Ottoman do
" Col'd. ch'gl. do
" White & Green French Cashmere do
" Drab & Blue do
" Red & Black do
Rich Printed Cashmere Shawls,
" Terker's do do
Embr'd & Plain Thibet do
" " M de Laine do
Norwegian Woolen do
Stripe and Plaid do do

4-4 Black Silk Velvet for Shawls, together with a great variety of other low priced seasonable Shawls.

RICH DRESS SILKS.

1 Case 3-4 Ispahan Cameleon Silks, a splendid article for Dresses and Cloaks.

3-4 Satin stripe Gro de Amure,
Plain Blue Black, do
Super Black & Blue-Black Gro de Rhine,
do do Gro de Stripe,
do do Gro de France,
Black & White Watered Silks,
Plain and Figured Stripe, do
Plaid do
Synchaws, Poplins, &c. &c.

CLOAK GOODS.

Thibet Cloths, all colors, Colored Alpaccas, Plaid Cloakings, Gala and Cashmere Plaids.

RICH DRESS GOODS

Such as Cashmere D' Ecosse, Mous de Laines, Rep Cashmeres, Crape de Laines, Striped and Watered de Laines, Superior Black Cashmere de Laines—also, Black and Blue black Alpaccas, Super Black and Blue-black Bombazines, Black Silk Velvets, Colored Silk Velvets, French and American Prints, Caroline Plaids, Black, White and Colored Moreens.

MOURNING GOODS.

Particular attention will be given to MOURNING GOODS, and always on hand one of the largest and best assortments to be found in the city.

LINEN GOODS.

On hand a large assortment of LINEN GOODS, which has been put up for them by the Manufacturer, expressly for their retail sales, that can be warranted of superior fabric,—viz:

Linen Sheetings from 5-4 to 12-4,
Pillow Case Linens, all qualities,
Shirting do do
Fronting do do
Bird's Eye & Scotch Diapers,
Russia Diapers & Huckerbucks,
Linen Damask's, from 5-4 to 9-4
Linen Damask Cloths, from 6-4 to 12-4.

HOUSEKEEPING GOODS.

American & English Quilts,
Bath & Whitney Blankets,
Cradle and Crib do
Comforters,
Flannels,
Tickings,
Cotton and Worsted Colored Table Cloths,
Embossed, do do
Bleached & Brown Cottons
from 3-4 to 12-4
do do Flannels,
Crashes and Towellings,
Damask Napkins & Doylies,
Dimities, Furniture & Cambric,
Curtain Muslins,
" Cambrics,
Stair Linens.

Also 300 dozen *Linen Cambric Handkerchiefs*, from 12 1-2 cents to 1 00; Linen Lawns; Linen Cambrics, Plaid, Stripe and Check'd Cambrics; Swiss and Book Muslins; Bishop Lawns; India Linens; Pongee and Spittalfield Hdkfs.; Black Italian Cravats; Hosiery; Kid Gloves, &c. &c.

Purchasers are invited to examine our extensive assortment before making their selection, as many of the above goods are IMPORTED direct from the Manufacturers by us, we shall offer such inducements which cannot fail to suit.

At 327 Washington, North corner of West St.

GEORGE HILL & CO.

Boston, Oct. 12.

HOT AIR FURNACES.

ALL persons wishing to warm their houses, stores, churches, and other large buildings with pure heated air, are particularly requested to call at CHILSON'S and see his extensive assortment and examine his improvements. The rapid demand there is now for them, together with the high recommendation of several hundred persons that have them in use, is a positive proof that they do possess superior qualities over every other furnace in use. Hundreds of them are up and being put up this fall in the city and all parts of the country, and many of them into the best public and private buildings we have—the conveniences of the lever grate and the durability of the castings, &c. are worth examining. Some large sizes just finished for heating churches and other large buildings on an improved plan, will be found to stand the test where all others must fail. They not requiring more than one third part of the time, and one half the fuel to heat a large building that has been required in other furnaces, which all will see must be the case when they come to examine them. Furnaces set in the most thorough manner at short notice, and warranted to give entire satisfaction or no pay expected. A silver medal was awarded to these furnaces at the late Mechanics' Fair and exhibition in this city For sale wholesale and retail, at the Stove and Hot Air Furnace establishment, 51 and 53 Blackstone street.

GARDNER CHILSON.

Oct. 25. 2mis

NEW BOOKS.

JUST published, and for sale at the Depository of the New England S. S. Union, No. 79 Cornhill.

The History, Manners and Customs of the North American Indians; 245 pages, illustrated with cuts.

The Suppliant, or Thoughts designed to aid and encourage Private Devotion.

The Crusade of the Children, a Story of the Middle Ages, illustrated with fine lithographs.

Fanny and her Brothers, or a Visit to the Sea Shore. Facts for Boys. Facts for Girls. The Young Man, by John Todd. The Bird Book, with fine engravings. Early Piety, its Progress and Results. Ann Hay. Willey Graham. The Teetotaller. Simple Stories. The Poor House. The Useful Christian, or a Memoir of Thomas Cranfield, &c. &c.

Orders from Sabbath Schools in the country will receive prompt attention.

Nov. 8. H. S. Washburn, *Agent.*

READING BOOKS.

THE Springfield Series of READING BOOKS. The Village Reader, Intelligent Reader, Child's Guide, and Easy Primer. Published and sold, wholesale and retail, by GEO. & CHAS. MERRIAM, Springfield, Mass., and may be had of the Booksellers in Boston, Salem, Lowell, Worcester, Northampton, Greenfield, and Pittsfield, Mass; Portland, Me.; Nashville, Concord, Keene, N. H.; Providence, R. I.; Hartford, New Haven, Norwich, and Middletown, Conn., New York city, Albany, Cooperstown, Utica, Auburn, Rochester, Batavia, Buffalo, Watertown, N. Y.; Columbus, Ravenna, Elyria, Toledo, and Cincinnati, Ohio; of J. J. Herrick, Detroit, Mich.; in Chicago, Illinois; D. Keith, St. Louis, Mo.; Philadelphia, and Harrisburg, Pa.; by J. K. Randall, Mobile, Ala.; M'Carter & Allen, Charleston, S. C.

☞ Copies furnished gratuitously for the examination of Superintendents and Teachers. Committees, teachers, &c., respectfully invited to examine.

RECOMMENDATIONS.

"In my opinion they are decidedly the best series with which I am acquainted."—*Superintendent of Common Schools, for Dutchess Co. N. Y.*

"Merit and cheapness have been sought for, and I have the gratification of stating that the following books (Child's Guide,) Merriams, publishers, (Village Reader, with others,) are not only among the best in use, but generally cheaper than any books of equal contents I have been able to obtain."—*Francis Dwight, Esq., the able editor of Dist. School Jour. of the State of New York.*

The Village Reader.—"One of the few compilations that pleases all the way, and that like silver grows brighter by use." "I have recently introduced the Child's Guide, which just fits my youngest class."—*Xenophon Haywood, Esq., Principal of Seminary, Troy, New York.*

Rev. J. R. Boyd, before the Black River Literary and Religious Institute, Watertown, N. Y., after remarking upon the various Reading Books in use, says —"Or as a substitute for all these, in the last place, may be safely recommended the Springfield Series, published by G. & C. Merriam, and which, all things considered, is, in my judgment, the best series that can be found, either for Common Schools or Academies."

"Having looked through the Village Reader, for the use of Schools, with considerable care, I am happy to express my belief that it is one of the best compilations which has lately been offered to the guardians of popular education."—*Dr. Humphrey, President of Amherst College.*

"The best Reading Book I have ever seen."—*A. Saxe, Principal High School, Middletown, Conn.*

"On motion of Mr. Williams, unanimously resolved, That the 'Village Reader,' be added to the list of School Books heretofore adopted by this Board."—*City of Rochester, Board of Education, Special Meeting, Oct. 7, 1841.*

"Our Teachers' Association were unanimous in awarding the Child's Guide the preference over any single reading book in use for children. I have seen none that I think is equally valuable. My opinion of its value has increased with its use."—*S. R. Hall, author of "Lectures on School-keeping," "Lectures for Female Teachers," and Principal of the Seminary for Teachers, Andover.*

"This is one of those little works (Child's Guide,) of which we might speak highly with a clear conscience." —*U. S. Lit. Adv.*

"The title of this work points out the object which we think should be kept in view, in forming books for children; and we have seldom seen a book so well adapted to them."—*Annals of Education.*

[The above are a few only of many in possession of the Publishers, from similar sources.]

Springfield, Mass., Nov. 1844.

Nov. 8. 4teowis

DR. WAYLAND'S WORKS.

THE ELEMENTS OF MORAL SCIENCE.

BY FRANCIS WAYLAND, D. D.

Twenty-Fifth Thousand.

THIS work has been extensively and favorably reviewed in the leading periodicals of the day, and has already been adopted as a class-book in most of the collegiate, theological, and academical institutions of the country.

From the Biblical Repository.

"The work of Dr. Wayland has arisen gradually from the necessity of correcting the false principles and fallacious reasonings of Paley. It is a radical mistake, in the education of youth, to permit any book to be used by students as a text-book, which contain erroneous doctrines, especially when these are fundamental, and tend to vitiate the whole system of morals. We have been greatly pleased with the method which President Wayland has adopted; he goes back to the simplest and most fundamental principles; and, in the statement of his views, he unites perspicuity with conciseness and precision. In all the author's leading fundamental principles we entirely concur."

MORAL SCIENCE, ABRIDGED.

ADAPTED TO THE USE OF SCHOOLS AND ACADEMIES.

Twentieth Thousand.

The attention of Teachers is invited to this valuable work. It has received the unqualified approbation of all who have examined it; and it is believed to be admirably adapted to exert a wholesome influence on the minds of the young, and lead to the formation of correct moral principles.

From the North American Review.

"Dr. Wayland has published an abridgment of his work for the use of schools. Of this step we can hardly speak too highly. It is more than time that the study of Moral Philosophy should be introduced into all our institutions of education. We are happy to see the way so auspiciously opened for such an introduction. It has been 'not merely *abridged*, but also *rewritten.*' We cannot but regard the labor as all well bestowed. The difficulty of choosing words and examples so as to make them intelligible and interesting to the child, is very great. The success with which Dr. Wayland appears to have overcome it, is in the highest degree gratifying."

THE ELEMENTS OF POLITICAL ECONOMY.

BY FRANCIS WAYLAND, D. D.

Tenth Thousand.

This work is adopted as a text-book in many of our principal Colleges, and has an extensive sale.

ELEMENTS OF POLITICAL ECONOMY ABRIDGED.

ADAPTED TO THE USE OF SCHOOLS AND ACADEMIES.

Sixth Thousand.

The success which has attended the abridgement of "The Elements of Moral Science," has induced the author to prepare the following abridgement of "The Elements of Political Economy." In this case, as in the other, the work has been wholly re-written, and adapted to the attainments of youth.

From the Boston Recorder.

"The original work of the author, on Political Economy, has already been noticed on our pages; and the present abridgement stands in no need of a recommendation from us. We may be permitted, however, to say, that both the rising and risen generations are deeply indebted to Dr. Wayland, for the skill and power he has put forth to bring a highly important subject distinctly before them, within such narrow limits. Though 'abridged for the use of academies,' it deserves to be introduced into every private family, and to be studied by every man who has an interest in the wealth and prosperity of his country. It is a subject little understood, even practically, by thousands, and still less understood theoretically. It is to be hoped, this will form a class-book, and be faithfully studied in our academies; and that it will find its way into every family library; not there to be shut up unread, but to afford rich material for thought and discussion in the family circle. It is fitted to enlarge the mind, to purify the judgment, to correct erroneous popular impressions, and assist every man in forming opinions of public measures, which will abide the test of time and experience."

From the Daily Advertiser.

"It is well adapted to high schools, and embraces the soundest system of republican Political Economy of any treatise extant."

Published and for sale by GOULD, KENDALL & LINCOLN, 59 Washington street. Nov. 8.

COOKING STOVES

ON A NEW PLAN.

THE TROJAN PIONEER, a complete Summer and Winter COOKING STOVE, for coal or wood, possessing the advantage of a Cooking Range, a Cooking Stove, an open grate, or fire place. Boiling, baking, roasting, broiling, frying, washing, heating irons, &c. &c., is all done in the most thorough manner, and with much less fuel than the same work can be done in any other cooking apparatus now in use. The Oven to this Stove is of great value, being sufficiently large to admit of six large pie plates, or six large loaves of bread, or even the largest pudding or bean pots at the same time. There is a fire place under the oven, which can be used morning and evening for boiling and baking—and requires less fuel than any Summer baker. It is acknowledged by all that have examined this Stove, that it has advantages that no other Stove ever yet had. Sizes convenient—from the smallest family to that of a public house. Please call and examine the Trojan before purchasing elsewhere. The Trojan has had three silver medals awarded to it within one year—the first at the American Institute, N. Y., last fall—the second at the great State Fair in Poughkeepsie, N. Y., Sept. 1844—the third at the Mechanics' Exhibition and Fair held in this city, Sept. 1844. A complete assortment of other kinds of Cooking Stoves—Cooking Ranges—Parlor, Entry, Store and Shop Stoves—Stove Apparatus and Funnels of all descriptions. At wholesale and retail, at the Stove and Hot Air Furnace Establishment, 51 and 53 Blackstone street. GARDNER CHILSON.

Oct. 25. 2mis

HAT, CAP AND FUR STORE.

N. P. KEMP would inform his customers and the public that he will keep constantly on hand, Fur and Moleskin HATS, of superior quality and manufactured expressly for *Retail Custom trade.* Cloth, Leather, Velvet and Fur CAPS, in great variety. Gloves, Cravats, Collars, Brushes and Umbrellas.

Also, a complete assortment of Ladies' FURS, which will be sold as low as at any other Store in the United States. is3m Sept. 13.

THE Minutes of the Old Colony Baptist Association are ready for delivery at John Putnam's, No. 81, Cornhill, Boston. Nov. 8.

POETRY.

HYMN

Sung at the Ordination of Mr. William C. Child, as pastor of the Church in Charlestown, Mass.

BY MISS M. A. COLLIER.

Servant of Christ! we welcome thee,
With voice of prayer and praise;
With hearts of deep and solemn joy,
Our fervent songs we raise.

Servant of Christ! we welcome thee,
These temple gates within;
Here be it thine from paths of death,
The immortal soul to win.

Servant of Christ! we welcome thee,
Our joys, our griefs we blend;
Upon one common Father call,
Before our altar bend.

Servant of Christ! we welcome thee,
To days of toil and care,
His parting gift to those who seek,
His future crown to share.

Servant of Christ! we welcome thee
To every heart and home;
We pledge a love enduring, deep,
To cheer thine hours of gloom.

Servant of Christ! O be it thine,
When earthly scenes are o'er,
To welcome us to purer spheres,
To weep—to part—no more.

For the Watchman.

THE SETTING SUN.

Farewell to thee, sweet setting sun,
Pass from my sight, unwearied one,
Till heavenly mandates bid thee rise
Triumphant in the morrow's skies.

The day is past, forever past.
The dews of night are falling fast
And pensively the evening star
Illumes the azure vault afar.

How beautiful the twilight scene!
While darkness shrouds the vales serene
Around the hill's high summit play
Bright sunbeams lingering on their way.

Fair Nature like a weary child
No more by sportive day beguiled
Rejoicing, welcomes night and rest
And slumbers on the green earth's breast.

Ye busy cares of life, retire,
Ye sordid aims of low desire—
Give me some calm, some pure retreat
For prayer and contemplation meet.

The day is past forever—but how
Comes back its swelling memory now?
Does gladness crown each by-gone hour,
Or silent shame and grief o'erpower?

O why my soul these rising fears,
Why dim my eye these starting tears?
Alas! the monitor within
Reminds of unbelief and sin.

Of idle words, of misspent time
In *God's* pure eyes no trifling crime,
Of wandering thoughts, of idle dreams,
And folly's worthless hopes and schemes.

O would that every coming eve,
Sweet setting sun, with me might leave
A purer, calmer, holier breast
And brighter hopes of heavenly rest!

And as yon clouds that cluster now
Around the western mountain's brow,
Array themselves in golden light
Reflected from thy image bright.

So from the cross where Jesus died,
Whence glory flows an endless tide,
May richer beams my soul illume,
And gild the night that shrouds the tomb.

Boston, Oct. A. M. C. EDMOND.

YOUTH'S DEPARTMENT.

For the Watchman.

A Letter from a Mother to her little Sons.

NEW YORK, October, 1844.

MY DEAR LITTLE SONS,—I promised you on leaving our pleasant home, that when I arrived at Uncle Isaac's, I would write you a story. I should like to give you a description and a history of some of the beautiful and curious things he has in his house, which he has obtained in his travels in foreign countries; but as I said I would write you a "made up story," I must keep to my word, and defer the description till my next letter. Well, then, I imagine you all gathered around me as usual, (with your hair nicely brushed, and your shoes all tied neatly, be sure,) and I begin to tell you a story called

The three School Mates, or the Patched Pants.

At a school very near the city of London (where's London, boys?) there was among the scholars a little boy who was very poor—the son of a widow who was a feeble woman, and so poor that she could hardly get enough to keep comfortable. She had enough to eat, she said, because she had a cow and a potatoe patch; but for wood to burn and clothes to wear she was not so well off. Yet for all this she wanted her little son to go to school, instead of sending him to earn money, as she might have done. She well knew that a *boy* without learning never becomes a smart *man*, and as she wanted Samuel to be respected when he grew up, as his father had been when alive, she worked the harder, and sent him to school; but she could not afford to get him any new clothes; so Samuel brushed up his old ones, and put some new strings in his shoes, and then his mother mended his clothes as well as she could, but having no pieces the color of the pants, (which were a pair a little boy had done wearing, and given him,) she was obliged to put in some large patches much darker colored, which could be seen very plainly; yet glad enough were they that he could go to school, even with the "patched pants."

Now at this same school went George and William, two boys whose fathers were very rich; but the boys were alike in no other respect, for George was a *bad* boy, and William a *good* one. Among other bad things George did, was one which was no less cruel than wicked; this was, he used to "make fun," as he called it, of poor little Samuel, and especially of his patched pants, and nicknamed him "*little patch-work;*" and one day he said so much, and made the other boys laugh at Samuel so much, that the poor little fellow went crying home to his mother, and told her he did not want to go to school any more with such mended trowsers; but his mother comforted him, and told him such a heartless, wicked boy as George was not worth minding—so he went to school again.

Now one day, as George was leaving school, he saw the gate of a gentleman's garden near by, standing open; and as the garden was a very beautiful one, he stopped and looked in. As he was looking, he saw a curious thing standing at the end of the walk, of which he could not imagine the use; so he walked up to it, and began to examine it. It was like a little house—it could not be a chest, for it had holes in it—it was a curious thing. "Well, what can it be for," thought George. So he went round it and peeped into it, listened, (for there was a singular noise in it,) but the more he examined, the more puzzled he was. There were glass windows, but inside was put a covering to keep the sun from shining through, so he could see no better for them. Now what do you think it was, boys? Guess, Arty. Tom, what do you think? Well, it was a *bee-hive.* But there were very few in that part of the country then, and George had never seen one.—Well, after George had looked awhile longer, and wondered, he thought he would just raise it a little bit, and see what was there; so he raised it, but (Ah! see what comes of little boys meddling with what does not belong to them,) out came a swarm of bees, which frightened him so, he let it all fall backward to the ground with a great smash, and ran away as fast as he could.

When school began in the afternoon, the master told the boys there had been a complaint entered by Mr. N., (the gentleman to whom the garden and bees belonged,) that some boy had overturned his bee-hive, and smashed it, dispersing the bees, and doing great injury to some rare plants upon which it fell. Then the master said, "The boy who did this, rise." Nobody rose. Then said he, "If any boy knows any thing about it, he may stand." Then George stood up, and said he did not know, to be sure, that Samuel did it, but Samuel was the last one left in the school-room that noon. "Ah," said the master, "is that true, Samuel?" Samuel said he was the last left at school, for George hired him to sweep in his place. "Well, then," said the master, "it must have been you, Samuel, who did it, for the gardener said he saw a boy running out of the gate, but could not catch him."

Now Mr. N.'s garden had been injured by the boys several times, and he resolved this time to make the boy pay, as a warning to others; so he told Samuel, his mother must give up her cow to pay the damage. So Samuel was obliged to go with Mr. N.'s man, and get the cow from his mother. Poor Samuel thought his heart would break; and his mother cried, too, for she thought it hard that her little son should have nothing but potatoes, when he had done no wrong. But soon she said, "Sonny, dear, come, let us pray. You know I tell you always to pray." So she knelt down and prayed with Samuel, just as I do with you, boys, and when they rose from their knees, they felt sure that God would still take care of them, and they were happy.

Now I told you there was a boy named William, a good boy. Well, when he saw what happened to Samuel, he felt very sorry, for he liked Samuel, and always tried to prevent George from plaguing him, and never would laugh at the black patches on his pants; and now he did not believe he had done this, but his suspicions rested on George. So he thought it over, to see what could be done, and early next morning he arose and went to George's house, and they walked in the garden together. George's father had a beautiful garden, and as they walked along, William spoke of it, and when they came to just such a spot as the one where the bee-hive stood in Mr. N.'s garden, (Mr. N. and William's father were dear friends, and William had often been there, and knew all about it) William said, as they reached the spot, "George, why does not you father keep bees?"—"Well, I don't know," said George, "here is a nice place for them."

William said nothing but he *thought* if George had not seen Mr. N's. he would not know what a nice place was. He did not say so, however, but remarked, "What curious houses the bees live in." "Yes," said George, "and what a funny noise they make in their house." Now William saw when George said this that he had brought himself out, so he bid him "good morning" pretty soon, and went to Mr. N.'s gardener and asked him if he could tell the boy if he should see him? he said he did not see the boy's face who was running, but perhaps he might tell by the size or clothes. So then William went to the master and told him what he thought, and the master took both boys Samuel and George and went to the gardener's. As soon as the gardener saw the boys he exclaimed, "O it could not have been that little chap," pointing to Samuel, "for I should have seen his patched pants the patch is so dark—and now I remember the boy I saw running out of the gate had a black velvet jacket just like this boy's," pointing to George. So Samuel's patched pants were the means of doing him great service, for the master not only made George get the cow back to Samuel's mother, but obliged him to make Samuel a handsome present of money from his own pocket-money.

You see my dear sons, by this story, that (as Samuel's mother told him) God never leaves little boys to suffer wrong without taking care and protecting them in the end. George was so ashamed of his conduct, that he would not go to school any more while Samuel had a new pair of pants bought with the money George was obliged to give him and went to school happy enough. You see also that fine clothes do not make a boy good or beloved, neither do patched or poor clothes, prevent a boy from being good or beloved.

In closing, my dear boys, if you should ever be tempted to put the blame of any thing you have done upon another, remember the story of the "Patched Pants" or the three schoolmates and avoid such a mean thing, and you will preserve the love of your Affectionate mother,

MRS. T. P. S.

SCORN TO BE UNJUST.

A boy named James was once sent from home, by his father, to carry a heavy basket to another house.

His little brother was to go with him, to help him.

They put a pole under the handle of the basket, and then they took hold of the pole, one at each end.

While they were getting ready, James said to himself, my little brother does not understand about placing the pole.

If the handle of the basket comes just across the middle of it, then it will be just as heavy for him as for me.

But if I slip the basket over nearer to him, his side will be heavier, and mine will be lighter.

He will carry more than half of the load while I shall not carry half.

He will not know that there is any difference, for he does not understand about placing the pole.

But yet I will not. I should be unjust, if I were to do so; and I will not be unjust.

Then James slipped the basket over nearer to his own end of the pole; and so he had to carry more than half.

Thus he had a heavier load; but he had the satisfaction of feeling that he was not unjust; and that more than made compensation.

MISCELLANY.

DEBTS OF HONOR.—Here is an old anecdote worth the room it occupies:—Charles James Fox, in his frolicsome days, was called upon for payment by a tradesman, who held his bill for two hundred pounds. Charles said he could not then pay him. "How so?" said the creditor; "you have lying before you bank notes to a large amount." "These," said Mr. Fox, "are to pay debts of honor." The tradesman threw the bill into the fire. "Now, sir," said he, "mine is a debt of honor, which I cannot oblige you to pay." Charles immediately paid the man.

AN UNFAITHFUL MOTHER.—The mother of a rising family was visited by her pastor. Considerations drawn from time and eternity, from heaven and hell, failed to reach her conscience, which seemed to be encased in a triple shield of adamant, until the clergyman, as he rose to depart, exclaimed, "Well, madam, if you, *a mother*, be indifferent to the welfare of your children, and do not pray for them, *who will?*" The right key was touched. "Very true," said she, her eyes filling with tears, "if mothers monsters prove, what can be expected from others?" By her request he was now detained to address the throne of grace in behalf of her family. "Remember my children," said she, "and oh, remember their unfaithful mother."

SLAVERY.—The best running commentary on the effects of slavery is furnished by southern papers, describing the state of society in their midst. From one of our southern exchanges, now laying before us, we make the following extract:—"Our Moralists, Judges, Lawyers, Doctors, Magistrates, &c., all say something must be done; they have never seen or heard of so much crime perpetrated in all their lives. Murder, robbery, theft, arson, adultery, fornication, with all other crimes which men are committing, prevail to an alarming extent; and unless there can be a stop put to it, the country will be ruined. Our best citizens have become alarmed for fear of being assassinated in their own houses, even while asleep. Some sleep with loaded muskets and pistols under their heads for a defence."—*Ohio Cross and Journal.*

A PICTURE OF SLAVERY.—The Norfolk Herald of Wednesday has a letter from a friend in Charlotte, Va., of the 9th ult., which the editors introduce to their readers as "very interesting;" it relates to the condition of the planters in consequence of three successive "bad years." The letter says:—

The sales of negroes continue at every Court day, and it is to be feared will continue for some time to come. As many as seventy were sold at the last Charlotte Court, and I learn that a large number will be sold at Buckingham Court on Monday next. The public roads give evidence of numerous sales, and large gangs are wending their way to the South. I met a gang of seventy slaves on Thursday last, another of thirty, the day after, and on Sunday, a third of twenty or thirty. A hundred in a single gang passed Charlotte Court House two or three weeks since, bound to the South. I speak of what has passed under my own observation. If Texas were annexed, or its independence guaranteed by us, or the great powers of Europe, I have every reason to believe that the stream of emigration would flow in that direction as full as Gen. Waddy Thompson, in his first letter to the National Intelligencer, predicted would be the case. Another series of three successive bad years would deprive Virginia of one third, perhaps one half of her slaves. It would be well worth knowing how many slaves have left the state during the last two years. The number would almost exceed belief.

HOME MISSIONS.—Rev. John McCarthy, of Oakland Grove, Arkansas, writes:

"At one of my stations there is a man who was an enemy of God and despised the gospel of Christ. I am informed that he had not heard a sermon for 20 years. He was induced to attend one of our meetings, paid great attention to the preaching, but returned home apparently unconcerned. He soon became serious, however, and is now sober-minded, chaste in his conversation, loves the Bible, and we hope will soon unite with the church. His wife has related her experience to the church, and but for extremely bad weather last Lord's day, I think they would have been both baptized at that time.

"The man of sin is attempting something in this State. A Roman Catholic bishop has arrived at Little Rock, and it is said, with some evidence of truth, that he has brought money to a considerable amount to purchase, land and *commence operations.* But the 'Beast' has only a short time to reign. The saints of the Most High must possess the kingdom."

Rev. Philander Taylor writes from Warrenville, Illinois:

"I have heard much of the destitution of ministers in this country and presume it is really so, but if the remark applies to the number of men known as such, it is not true. In this sense there are plenty of them, more than is needed and some of them could be spared for New York, for they are of no manner of use here as ministers. I have more or less of them in my congregation every time I preach. The first Sunday I preached there were four of them present. Men who are willing to neglect their ministerial duties, or can be tempted to engage in worldly business would do better to stay in the old States.—But if the remark is used concerning self-denying, faithful ministers, of such we are greatly in need, and such cannot suffer here—they will do well.

"The state of society here I find very good I have witnessed but little intemperance or profanity, the people generally attend public worship on the Lord's day. We have Sunday schools and Bible classes, and religious feeling is more apparent than for several months. In these respects I am agreeably disappointed. But there is much to be done, and it ought to be done immediately. Growing villages exist all around us, many of which have no regular preaching. I must repeat what has been said again and again by others, we want good ministers, men who love God and are willing to labor hard in the Master's vineyard."

School of Practical Rhetoric, Oratory and Elocution.

MESSRS. RUSSELL and MURDOCH, respectfully announce, that the exercises of their Establishment are arranged in separate classes for Gentlemen, Ladies, Youth and Children. Private instruction also is given to individuals.

The Classes in the various departments of Corporeal Exercise and Vocal Culture, are open as usual.

Terms may be ascertained by calling at Boylston Hall.

Boston, Oct. 25, 1844.

FLOUR.

S. G. BOWDLEAR, & CO. Dealers in Flour, No. 17 Long Wharf, Boston, have constantly on hand a large assortment of Extra Genesee, Ohio and Graham Flour in whole and half barrels for families; also Clagett, Sharrer, E. S. Beach and other approved brands Southern and Western Flour suitable for Bakers use; which they offer for sale at the lowest market prices.

Oct. 25. 6m

MALCOM'S TRAVELS.

☞PRICE REDUCED $1 50.☜

Two Volumes in one.

TRAVELS in South-Eastern Asia; embracing Hindustan, Malaya, Siam, and China; with Notices of numerous Missionary Stations, and a full Account of the Burman Empire; with Dissertations, Tables, &c. By Howard Malcom, 12mo. 2 volumes in one; with a superb original Map of South-eastern Asia, five Steel Plate Engravings, and about seventy wood cuts.

This work has received the highest commendation from the press; and the best proof of the estimation in which it is regarded, is in the unexampled sale of the work. Near FOUR THOUSAND copies were sold within one year from its first appearance. In its mechanical execution it surpasses any similar work ever attempted in this country. In order to place the work within the means of every one, the publishers have been induced to publish it in one large elegant twelve.mo. volume. and sell it at the *very low price of* ONE DOLLAR AND FIFTY CENTS per copy!

CHARACTERISTICS OF THE WORK.

It is not a mere diary of events which befel the traveller, but contains thousands of facts, dates, numbers, prices, &c. &c., which are either original, or gleaned from sources not accessible in this country.

Incidents, anecdotes, and scenes, have been freely introduced; but only such as tend to make the reader better acquainted with the country.

The most perfect impartiality is shown to every sect of Christians, and such details given of the various missions as make the work equally acceptable to every persuasion.

Such sketches are given of the history of the countries, towns, and missions which are described, as serve to throw light upon their present condition.

The map is beautifully executed, and may be considered original. Many important corrections have been made by actual observation, and the remainder is chiefly drawn from original and unpublished surveys by British officers, engineers, and surveyors, to which the author was politely granted access.

The pictures are wholly new, and form an important addition to our oriental illustrations. No pains or expense has been spared in these or the mechanical execution. Five of these are on steel, showing landscapes of Maulmain, Tavoy, Mergui, and Sagaing, and a curious page, exhibiting specimens of 16 different oriental languages.

A great part of the work relates to countries almost entirely unknown, even to the best informed persons in our country.

The author, from the important character of his mission, his intercourse with distinguished civilians and experienced missionaries, his deliberate stay at each place, his previous familiarity with foreign countries, and his long experience in the Board of Missions, enjoyed the highest advantages for gathering ample and correct details for the work.

Chapters on the mode of conducting modern missions, or on the measure of success which has attended the enterprise; on the almost unknown tribes in and around Burmah; and on other important subjects, are added at the close of the work, and constitute no small part of its value.

Just published and for sale by GOULD, KENDALL & LINCOLN, 59 Washington street. Oct. 25.

THE SUPPLIANT.

THIS day published, and for sale at No. 5 Cornhill, The Suppliant; or, Thoughts designed to Encourage and Aid Private Devotion. 268 pages, at the low price of 34 cents—or 40 cents in extra binding. *Designed especially for Sabbath School Teachers.*

Superintendents, Teachers and others, are respectfully requested to call and examine the book.

☞Copies of any of the American Sunday School Union's publications sent (if desired) to any part of the city for examination.

☞Orders in large or small quantities from any part of the United States and British Provinces, executed, as usual, immediately.

WM. B TAPPAN, No. 5 Cornhill, Boston.

Nov. 1.

CHRISTIAN REVIEW.

THE Christian Review 8 vols. Complete sets in numbers can be furnished at the reduced price of *eight dollars.* Half bound, *twelve dollars.* Single volumes, *one dollar and fifty cents.*

There is still a large amount due from subscribers which is much needed, and *ought to be paid*, in order to refund the sum expended for publishing the work.

☞*A list of the names of those indebted for the Review previous to Volume nine, will soon be published by*

GOULD, KENDALL & LINCOLN,

Nov. 1. 2m 59 Washington St.

ENGLISH Books, *per last Steamer*.—The Anatomy and Philosophy of Expression, by Sir Charles Bell; The Chase, the Turf and the Road, by Nimrod, with illustrations; Food and its influence on health and disease, by M. Truman, M. D; Journey through Arabia Petrea to Mount Sinai and the excavated City, by Laborde; Sir Robert Peel's Speeches on the renewal of the Bank Charter and on the Laws of Currency and Banking; Browne on Insanity and Asylums for the Insane; Black's General Atlas, comprehending 61 maps, from the latest and most authentic sources; Wood's General Conchology, 61 fine plates and 260 figures; Kitto's Pictorial History of Palestine and the Jews, etc. etc.

The Complete Angler, or the Contemplative Man's Recreation, being a discourse of Rivers, Fish Ponds, Fish and Fishing, written by Izaak Walton, and instructions how to angle for a trout or grayling in a clear stream, by Charles Cotton, with an original Memoir, and Notes by Sir Harris Nicholas, beautifully illustrated by many engravings, 2 vols.

An account of the Modern Egyptians, by Edward W. Lane, 3d edition, with numerous plates.

Just received and for sale by WM. D. TICKNOR & CO, corner of Washington and School sts.

Nov. 1.

THE Doctrine of the Deluge, vindicating the Scriptural accounts from the doubts which have recently been cast upon it by Geological speculations, by Rev. L. V. Harcourt, in 2 vols. For sale by WM. D. TICKNOR & Co., corner of Washington and School sts.

Nov. 1.

THE Youth's Hand-book of Entertaining Knowledge, in a series of Familiar Conversations on the most interesting productions of nature and art, and on other instructive topics of polite education, by a lady. For sale by WM. D. TICKNOR & Co. Nov. 1.

FINE Copy of Hogarth.—WM. D. TICKNOR & Co. have for sale, one copy of the works of Hogarth, from the original plates restored by James Heath, Esq. R. A., folio. Nov. 1.

COMBE on the Constitution of Man—New edition. This day published and for sale by W. D. TICKNOR & Co. Nov. 1.

NEW BOOKS—Mary Howitt's New Book.—Just published and for sale by WM. D. TICKNOR & Co. corner of Washington and School streets, My Uncle, the Clock Maker, a tale, by the author of "Sowing and Reaping," "Hope on, Hope ever," &c &c.; Vol. 3, Second Series, Sparks's American Biography, containing Lives of John Sullivan, Jacob Leisler, Nathaniel Bacon and John Mason; Essays by Ralph Waldo Emerson, 2d series; No. 11, Harper's Illuminated Bible, &c. Nov. 1

MISS Barrett's Poems.—Just published and for sale by WM. D. TICKNOR & Co, corner of Washington and School streets, A Drama of Exile, and other Poems, by Elizabeth B. Barrett, author of "The Seraphim, and other Poems," in 2 vols., various bindings.

Nov. 1.

FALL AND WINTER GOODS.

DANIELL & CO.

No. 201 Washington Street,

HAVING enlarged our establishment the past season, we have made extensive arrangements to receive the most valuable stock that we have ever before offered, and feel sure that we can offer inducements to purchasers equal to any in the city, as it respects new styles of Goods, and at as low prices. In our

SHAWL ROOM

We have all the new, rich and desirable styles of LONG AND SQUARE CASHMERE SHAWLS, and a full supply of every other kind of new and fashionable SHAWLS.

SILK DEPARTMENT.

NEW DRESS SILKS of all kinds, qualities and prices to be found.

EMBOSSED CENTRE TABLE AND PIANO COVERS.

The best AA THIBET CLOTHS imported, and all other kinds of CLOAK GOODS.

Black and blue black ALEPINES, of the most approved manufacture.

LINEN DEPARTMENT.

We have our usual large supply of all the best styles of LINENS, and as we have for many years paid particular attention to this article, we feel sure the kinds we offer will not fail of giving entire satisfaction. We have every width from 1 yard to 3 yards wide.

LINEN CAMBRIC HDKFS., HOSIERY AND GLOVES.

Mouseline de Laines, Cashmere Repts, Alpaccas, Gala Plaids, French and American Prints, and a great variety of other GOODS FOR DRESSES.

Rose and Whitney BLANKETS, QUILTS, and every other article of

Housekeeping Goods.

CASSIMERES, FLANNELS, COTTONS.

We have always on hand every article usually wanted for MOURNING, viz: Black Bombazines, Silks, Crapes, veils, &c.

As our facilities are equal to any in the Trade, we are enabled to sell our Goods at the lowest price, *AND WE PLEDGE OURSELVES TO SELL AS GOOD A SHAWL, SILK, OR ANY OTHER ARTICLE, AT AS LOW A PRICE AS IT CAN BE OBTAINED AT ANY OTHER STORE IN THE CITY. PURCHASERS MAY FEEL SURE OF BUYING CHEAP, AS WE ALWAYS MARK OUR GOODS AT THE LOWEST PRICE THEY CAN BE SOLD FOR.*

ONE PRICE AND SMALL PROFIT,

is still our Motto. DANIELL & CO.,

Oct. 11. 3m 201 Washington St.

OPERATIONS ON TEETH.

DR. FLETCHER Dentist, No. 6, Hanover Street, three doors from Court Street, Boston, continues to perform all operations, necessary for the health and beauty of the teeth, in the best possible manner.

TEETH FILLED with the best of Gold and made permanently good, if not too much decayed. Also, Teeth filled with any other substance in use, that the patient may wish, or the case require.

MINERAL TEETH INSERTED on Gold Plates or Pivots, from a single tooth, to a whole set. Upper sets inserted on the principle of Atmospheric Pressure.

Teeth Cleansed, Extracted, &c. Terms moderate, and entire satisfaction warranted. Teeth examined free of expense. tf May 17.

HARDWARE AND HOUSEKEEPING GOODS WAREHOUSE,

336 Washington Street, Boston, Chickering's Building, a little South of Lamb Tavern.

HENRY E. LINCOLN, Importer of HARDWARE, CUTLERY and BRITANNIA WARE, and dealer at Wholesale or Retail in WOODEN, TIN and FANCY HOUSEKEEPING WARES. *Carpenters' Tools and Building Materials.* Piano-Forte Screws, Pins, Wire, Castors, Stool Screws and Locks, Bakers, Furnaces, Stoves, Fancy and Feather Dusters; Brushes, Brooms, Baskets; Door, Coach and Table Mats; TRANSPARENT & OTHER WINDOW SHADES, with Cord and Tassels, &c. &c., embracing a largely assorted stock of Housekeeping Goods.

Agency for Pike's celebrated "Egyptian Cement," a superior article for mending Broken Ware.

H. E. L. has a printed Catalogue, for the use, especially, of those who are purchasing Housekeeping Wares, which will be found of great convenience.

Country Traders supplied on the most reasonable terms.

☞All articles warranted as good as represented.

P. S. ENAMELLED KETTLES and PRESERVE PANS, TEA TRAYS, and the *latest styles* of DIXON'S TEA and COFFEE POTS recently received.

Sept. 13. 3m

STOVES—STOVES—STOVES.

THE subscriber would solicit the attention of individuals about to furnish themselves with either COOKING, PARLOR, OFFICE, SHOP or other STOVES, to his large stock at the CHEAP STOVE STORE, No. 44 Congress Street, a few doors north of Water Street.

This stock embraces a very large assortment of most of the best patterns of STOVES now in use, and will be sold at prices to satisfy the most economical.

Individuals having HOT AIR FURNACE PIPES which require cleaning out, repairing, or new ones substituted, will find workmen at this establishment, who are perfectly familiar with all such work.

L. STETSON BATES.

Sept. 6. 17w

LADIES

I HAVE now in store one of the most extensive stocks and the largest variety of FUR GOODS to be found in New England, for the WHOLESALE and RETAIL trade.

Any style of Muffs, Boas, Tippets, &c. made to order at short notice. Your attention is respectfully invited at the old stand 173 Washington street.

Sept. 13. W. M. SHUTE.

FARM FOR SALE OR EXCHANGED

FOR A GOOD HOUSE IN THE CITY.

SITUATED in the pleasant town of Pembroke, Mass., containing about 30 acres of prime Land, under a good state of cultivation, well walled, with a two story House well finished, Barn with cellar, and about 150 loads of manure in it, chaise house, shed and shop, a young orchard just beginning to bear. Meetings, schools, mills and stores are as handy as in any town in the State. Any one who wants a pleasant country seat will do well to call on I. R. PRUDEN, at No. 50 Long wharf, as it will be sold at a bargain.

☞I. R. PRUDEN, at No. 50 Long wharf, will be happy to see all his old friends and customers, and accommodate them with Codfish, Mackerel, &c.

May 31. tf

COPARTNERSHIP NOTICE.

THE subscribers have this day formed a connection in business under the firm of *Smith, Rogers & Davis*, for the purpose of conducting the Wholesale Dry Goods business and have located themselves at No. 30 Milk Street, where they will be happy to see purchasers by the piece or package.

THOMAS P. SMITH.
DANIEL H. ROGERS.
DANIEL C. DAVIS.

Boston, Sept. 27, 1844.

N. B. T. P. Smith would inform his friends and customers, that he has removed from his old stand at the corner of West and Washington Streets, to No. 30 Milk Street, where he will be glad to see them and introduce them to the above firm. Those of his old customers who purchase by the piece, he would respectfully solicit to continue their trade with the firm.

Sept. 27. 8w

WOOD, BARK, COAL, AND HAY.

500 Cords Nova Scotia Wood.
200 do do do Rock Maple Wood for Air-tight Stoves.
100 Cords South Shore and Portland Oak.
100 do Pine Wood.
50 do Hemlock Bark.
1000 Tons Red and White Ash Coal for Furnaces, Grates, Stoves and Ranges.
200 Chaldrons Newcastle, Sydney, and Scotch Coal.
100 do fine Sydney and Pictou Coal, for smiths, and Steam Engines.
50 Tons Hay, for retail or shipping.

For sale by MOSES FRENCH, Jr., Maine Wharf, Broad Street, near the bottom of Summer St.

Oct. 4. 2m

FRENCH MEDICAL BOOKS.

WM. D. TICKNOR & CO., corner of Washington and School streets—have just added to their *extensive Catalogue of Medical Books*, a fine assortment of French books, among which may be found the work of D'Ambrose Pare Burdachs Physiologie, 9 vols. 8vo. Singet Anatomie et Physiologie, 2 vols. 8vo. Encyclopedia Anatomique, Pritchard's Natural Historie De L'Homme, 2 vols., Favile, Anatomie Physiologie et Pathologie du Systeme Nerveux, &c. &c., all of which the profession are respectfully invited to call and examine. Oct. 25.

GENUINE BUFFALO OIL, to promote the growth and beautify the hair. See that you get the genuine. This preparation gives a lustre to the hair, causes it to curl beautifully, prevents its falling off, removes the dandruff. It has been proved to be far better than any vegetable preparation—creates a moisture which is desirable to a beautiful head of hair. For genuine see that "Buffalo Oil" is stamped on the glass bottle; also the wrapper is signed by the Proprietor, WM. BROWN. Price 25 cents a vial. For sale at 481 Washington street; also retailed by all the Druggists and perfumers in Boston, Providence, Lowell, Salem and New Bedford.

Oct. 11.

PROUTY & MEARS

MASSACHUSETTS PREMIUM PLOUGH.

D. PROUTY & CO., continue to manufacture PROUTY & MEARS' PATENT *Centre Draught Ploughs*, and they have added to their already extended list, several new patterns, combining new and important improvements, adapting them to all the different qualities of soil, and the various systems of culture; especially to an approximation to the *spade labor system*, which is admitted to be the *perfection of good husbandry*—and why? For the reason, that at one operation it perfectly turns the mass, of whatever depth; covering all vegetable and other matter lying on the surface, leaving the furrow slice in a fine, lively, friable state, crushing its hard lumps and disarranging its particles, thereby elaborating its food for plants. Hence as but one ploughing is requisite, the proper moment may be taken for its performance, when the seed bed will be found to be in far better condition than after the protracted labor of two or three cross-ploughings and harrowings.

Their castings are of a superior quality, both in workmanship and materials. By using *pure iron* and an improved process of melting, they offer castings of *less weight*, possessing

SUPERIOR STRENGTH AND DURABILITY,

which with *chilling* the *points, wings*, and *landsides*, and the excellent quality and finish of the wood-work, renders their ploughs, in every respect, the very article which the wants and interest of the farmer demand.

The high character of the Centre Draught Plough, abundantly sustained by a continued and extended patronage, is in perfect accordance with the decision of an able and impartial committee of the Massachusetts Agricultural Society, in awarding to the inventors the sum of $100, the *highest* premium ever given in this country for doing the best work with the least draught, in a trial open to the whole Union, running its natural course, inclining to keep its true position without any effort of the ploughman, and turning a furrow one foot wide and six inches deep, *with a draught of only* 294 *pounds*, in compact and well swarded land, being much the easiest in draught of any plough of which we have any report.

Besides the great State premium of Massachusetts, the Centre Draught has taken the high premiums in New York, Pennsylvania, Delaware and Maryland.—Last fall, at four trials, where the Plough was the particular object for experiment, it took the highest premiums in four different States. At the County Ploughing Matches, their performance was the admiration of our best farmers, and premiums too numerous to mention were awarded for the excellent work done by them; but the trial in Northampton, last fall, is worthy of a notice, where "in accordance with a regulation of the society, adopted to prevent favoritism, or any suspicion of it, in the adjudging of premiums, the Committee were no present during the ploughing, and consequently could not know at the time of deciding by whom any one of the lands was ploughed." There were at this trial 17 Worcester ploughs, and only 5 of Prouty & Mears, and yet to ALL THESE FIVE, PREMIUMS WERE UNANIMOUSLY AWARDED, and those of the *highest class*, though only eight were offered.

While the Centre Draught Plough is taking the *highest prizes* and gaining more and more in favor with farmers, disappointed competitors are boasting "loud and long" of small premiums awarded for the skill of ploughmen and their well trained teams, or won by *extraordinary exertions*, on fields where there was *no competition;* and they have raised the frequent cry of "Centre Draught Humbug," by which it is evident that the busy hum of public opinion, expressing the real merits of these ploughs, is a kind of *mysterious Centre Draught*, continually buzzing in their ears, with a consciousness of its truth.

MISREPRESENTATIONS have also been made in regard to the trials in Essex County, by publishing statements and tables *manufactured* for the purpose, giving to their ploughs an advantage which the Report of the Committee did not exhibit, and which called forth from them the following severe rebuke, AS SHOWN BY THE REPORTS OF THAT COMMITTEE IN 1842 AND 1843.—"We hope they will have the fairness to take all the facts into view, and not a garbled selection, as has sometimes been done, and thereby entirely misrepresenting the impressions intended to be made by the Committee."

The Centre Draught Plough still stands unrivalled, bidding defiance to all competitors, and so it will, as we have at our command the best practice, science, skill and ingenuity, necessary to effect any improvement of which it is susceptible, and we give constant attention to the subject.

Constantly on hand, Shares, Landsides, and Mouldboards of most Ploughs in use, and Farming Implements of all kinds.

Also Grass, Field, Garden, and Flower Seeds.—Dealers and others supplied on favorable terms.

FARMERS' WAREHOUSE,

Nos. 19 and 20 North Market & 20 Clinton Sts

June 14 tf

HIGHLY IMPORTANT.

ALL discoveries in dental science, whether mechanical or surgical, that tend to a practical improvement in that branch of surgery, should be made known by all proper means, that the public may avail themselves of the benefits derivable from them. The luxuries of life, connected with other causes, either local or constitutional, have made such sad inroads upon the number and health of our natural teeth, as to make it an important study with the dental profession, to substitute others in their stead, in a manner the least objectionable. Objections of much weight have been urged against artificial teeth on plate, from the well known fact, that large portions of brass and copper are contained in the solder, that is used, to connect the teeth with the plate. The impurity of this composition is seen after a short time wearing, in a change of its color to a dark, dirty appearance, attended with a brassy taste. But this is not the greatest evil. The connecting of not less than four different metals in the mouth, produces a galvanic action, which tends directly to impair the general health of the gums, and consequently, to affect unfavorably the remaining natural teeth. Dr. S. Stocking, surgeon dentist, has succeeded in making such improvements in the manner of setting artificial teeth on plate, as to entirely obviate every objection that can be urged against them; the solder used by him being of equal purity with the plate, and warranted to neither change its color, or produce the unpleasant taste of brass and copper while worn. An improvement of great importance has also been neatly made by Dr. S. in the manner of adapting the plate to the mouth, with such fastenings as will admit of the whole work being removed, and then replaced again at the pleasure of the wearer, with as much convenience, as a glove can be taken from the hand, or a ring from the finger, and then replaced again; and yet, when on, are firm, easy, and inoffensive. These are improvements of such practical value, as to commend themselves to the consideration of all who may wish or desire artificial teeth. During the two past years, not less than 15,000 teeth that had become painful by reason of the exposure of the dental nerve, have been successfully treated by Dr. S. by first destroying the nerve and living membrane of the tooth, with his celebrated anodyne, without pain, and then filling them. As there is a general disposition with people, to defer all necessary operations on their teeth, until compelled to it by severe pain, it is most respectfully urged, that all teeth be immediately filled, where decay has commenced, before the general health of the tooth becomes seriously affected; and if properly done, the tooth is safe for life. The proper filling for such cases, is unquestionably the purest gold. The usual method of setting teeth on wood pivots, is found by experience to be objectionable, as the pivot, from its nature, is too liable to become spongy, weak and offensive, and in a few months breaks entirely off. An improvement of great value, has been adopted by Dr. S. by substituting gold and silver pivots, which make them ten-fold more firm, lasting and inoffensive.

Dr. S. continues the use of his justly celebrated Parisian instruments for the extraction of ulcerated teeth, stumps, and roots; and can assure the public, that in the hands of one who understands their use, with the experience of twenty-five years; success must ever be the result.

TERMS.—For an entire upper and under set of artificial teeth on plate, from $50 to $100. For an entire upper set of fourteen teeth on plate, confined by atmospheric pressure, from $25 to $50. For two or more teeth on plate, confined to the natural teeth by clasps, from $2 to $4. For setting on gold and silver pivots, from $1 50 to $2 50. For filling common sized cavities with gold $1. For filling with silver, platirea, tin, and all other fillings, from 50 cts. to $1. For cleansing and polishing $1 to $2. Extracting 25 cents. All operations warranted. Examinations and advice gratis. Office, No. 266 Washington Street, corner of Avon Place, Boston. 1y May 24.

THE PROPRIETORS OF THE QUINCY HALL CLOTHING ESTABLISHMENT, over the new Market, Boston, respectfully invite the attention of the readers of this paper, to one of the largest assortments of *CLOTHS, CASSIMERES, VESTINGS, and READY-MADE CLOTHING*, ever offered for sale in this city—by the package, piece, or at retail. Hundreds of packages having been purchased before the rise, we shall endeavor to supply our friends and patrons at last year's prices.

Purchasers from the *South and West*, and the public generally, are requested to call and examine our stock.

Every article appertaining to a gentleman's wardrobe can be found at this establishment, at prices that cannot but please. Obliging salesmen, experienced and faithful cutters and workmen, are always employed. *Terms cash*, and no deduction from prices.

June 23. tf JOHN SIMMONS & CO.

PIANO FORTES.

THE Subscribers have formed a co-partnership under the firm of HALLET, DAVIS & CO., for the purpose of manufacturing Piano Fortes; and having taken the stock and stand of the late Brown & Hallet, 293 Washington street, Boston, would beg leave to say to our friends, and all others who may purchase instruments of us, we are not only determined to maintain the high reputation which has been bestowed upon this manufactory in past years, but by our united and personal attention to business, to make such improvements in point of tone, style of finish, and durability, that the public will be satisfied our instruments are equal in every respect, if not superior to any made in this or any other city; and we can, and will sell first rate instruments, upon as reasonable terms as any other makers; and every instrument made by us will be warranted, and if it does not prove as good as recommended, it will be made so at our expense, or the money refunded to the purchaser.

RUSSEL HALLET,
GEORGE H. DAVIS,
HENRY ALLEN.

July 19. 1y

CHURCH BELLS.—The subscribers continue to cast at their foundery in Boston, Church Bells of any weight required—having great facilities in the business are enabled to cast bells of perfect harmony and evenness of tone. Persons about purchasing will find it for their interest to call on us as we are selling them at an unusually low price. Orders by mail or otherwise will meet with prompt attention.

HENRY N. HOOPER & Co., Copper Dealers and Founders, No. 24 Commercial St.

1844. Improved Eagle Ploughs, 1844.

MANUFACTURED BY

Ruggles, Nourse & Mason,

And for sale at the Manufactory in Worcester, and at their

AGRICULTURAL WAREHOUSE

AND

SEED STORE,

QUINCY HALL, Boston.

RUGGLES, NOURSE & MASON, have added to their extensive assortment of plough patterns, several sizes with *new* and *important improvements*, and have by means of machinery, introduced such uniformity in the structure of their ploughs, that all those of the same class being exactly of the same form and dimensions, all parts of the *wood* as well as iron may be replaced with a facility that could not otherwise be attained.

In 1843 the Trustees of the Essex County Agricultural Society considering the *plough* the most important implement in agriculture, offered premiums for the *best plough*, under the direction of a most able committee, consisting of *Moses Newell, J. W. Proctor, Wm. Sutton, Asa F. Newhall*, and *Andrew Dodge*, Esqrs., a most thorough and persevering trial was had at Salem in October last, occupying two days. The committee in their report say,—"In testing the quality of a plough, the power by which a plough is moved, the ease with which it is handled, and the manner in which it completes the work, are prominent points for consideration." And after giving a statement of the first day's trials, at which there were 17 ploughs presented for trial, and giving the names of those who held the ploughs they say,—"As so much depends on the skill of the person *holding* the plough, the committee were at a loss to know what proportion of the merits of the work was to be attributed to the plough and what to the ploughman; and as there appeared in some instances an effort to enlarge the work beyond the natural powers of the plough, the committee requested the competitors each of them to produce two ploughs, one of large and one of medium size, to be tried on a subsequent day; the smaller size to turn a furrow 12 inches wide and 7 inches deep; the larger size to turn a furrow 14 inches wide and 7 inches deep. The examination of these ploughs took place on the 24th of October. The ploughs were held by members of the committee." The following is a copy of their table [*for the authenticity of which we refer the public to the report of the Committee.*] showing the comparative amount of power in pounds required to operate the different ploughs:

MEDIUM SIZE PLOUGHS.

Winslow of Danvers,		462 lbs.
Prouty & Co. Boston,		425 lbs.
Ruggles & Co. Worcester,		412 lbs.
Howard, Hingham,		412 lbs.

LARGE SIZE PLOUGHS.

Winslow,		512 lbs.
Prouty & Co.,	Sod A.	487 lbs.
Ruggles & Co.,	Eagle No. 3,	425 lbs.
Howard,		450 lbs.

In speaking of the Improved Eagle plough, to which they unanimously awarded the highest premium, they say,—"As near as we can ascertain, this plough combines all the good qualities manifested in either of the others, with some peculiar to itself;" and "further, our attention was particularly called to the *quality* of the castings on the ploughs of Ruggles & Co., their *finish* and *durability.*" "Their appearance certainly is more perfect than any thing we have elsewhere seen."—"The process of *chilling* the *points*, the entire *edge* of the *share*, and *flange* or *base* of the *landside*, gives a permanence and durability to the work that renders it of a decidedly superior character." "And we think there is no hazard in saying the value of the parts thus made, is more than doubled by the process."

At the same Society's Ploughing Match, held at Andover Oct. 3, 1843, where there were forty-four competitors, nine of the ten premiums were awarded to ploughmen using ploughs made by Ruggles, Nourse & Mason.

At the Ploughing Matches held in Massachusetts the same year, forty-three premiums were awarded to ploughmen using ploughs made by R. N. & M., twelve of which were the highest premiums awarded in the counties of Essex, Middlesex, Worcester, Plymouth, and Bristol.

At our Warehouse may be found the most extensive and complete assortment of AGRICULTURAL and HORTICULTURAL IMPLEMENTS to be found in the United States, embracing every tool used in the cultivation of the farm and garden. Also a large and well selected assortment of Field, Grass, Garden and FLOWER SEEDS, all of which are offered at wholesale or retail, at prices which cannot fail to suit the purchaser.

Also, PLOUGH CASTINGS, for repairing most kinds of ploughs in use.

Dealers supplied on the most liberal terms.

July 3. tf

CHINA HALL,

No. 24, Hanover Street, 2d door from the Shawmut House, near Court Street, Boston. E. B. McLaughlin, by authority of the Legislature, will take the name of E. B. MASON. Having a store 82 feet deep, and the back hall 32 feet wide, with a large back store and packing room, he is enabled to keep one of the most extensive assortments of CROCKERY, GLASS, CHINA and BRITANNIA WARE, that can be found in this country. Having the advantage of importing his ware, he can sell at wholesale or retail, at the lowest prices. After a trial of twelve years in a cash business, he is satisfied that he can take the most comfort himself, and give the best satisfaction to the public, by continuing the same course.

Just received and on hand the newest and best patterns of China Tea setts, blue and brown printed, white China glazed Dinner and Tea setts; all kinds of common Crockery, cut and common Glass, Knives and Forks, Spoons, Casters, &c., &c. Cash purchasers are invited to examine this stock and judge for themselves.

July 22. tf

WATERMAN'S PATENT PNEUMATIC SHOWER BATH, AND IMPROVED BATHING PAN.

THOSE about to adopt the healthy practice of daily ablution, will find the above the easiest, cheapest, and quickest method of performing the operation.

Those on the eve of house-keeping will find at this establishment every thing appertaining to the kitchen department, with catalogues to facilitate in making their selection, and are respectfully invited to call.

NATH'L. WATERMAN.

Nos. 85 Cornhill, 6 Brattle, & 73 Court Streets.

April 12. 1y

LUTHER HOSMER.

TEMPERANCE RESTORATOR, No. 51 NORTH MARKET STREET, Boston.

L. H. having taken the above Cellar, will keep a variety of Refreshments, Puddings, Pies, Cakes, Coffee, Tea, Fruit, &c., and provide HOT MEALS, at all hours of the day. All persons who may desire to procure meals or refreshments, will find this a neat and convenient place. tf Feb. 23.

ROBBINS & CO. Furniture Dealers, Upholsterers Mattress and Mahogany Chair Manufacturers, No 43 Blackstone Street, Boston.

C. L. ROBBINS.
C. CARLISLE. 1y May 10.

GEORGE COOLIDGE,

(Late Foreman of Mr. S. N. Dickinson's extensive Printing Office,)

HAVING established himself in business at No. 57 Washington Street, is prepared to execute every description of

BOOK AND JOB PRINTING.

Cards, Billets, etc. executed on the ROTARY PRESS, in a style of unsurpassed excellence.

All orders will be personally and promptly attended to. Terms low. 1y Boston, Aug. 9.

FORD'S EATING HOUSE!

No. 2 Wilson's Lane.

MEALS are served up at this establishment at all hours, from 6 A. M. till 9 P. M. Sundays excepted.

Persons transiently visiting the city, will find this a convenient and economical place of resort, to procure, at a few moments notice, whatever refreshment may be desired that the market affords.

This establishment has no connection with any other in the city.

March 31. tf

HISTORY OF AMERICAN MISSIONS.

THE HISTORY OF AMERICAN MISSIONS TO THE HEATHEN, *from the Commencement to the Present Time.* Under the superintendence of the Rev. Messrs. JOSEPH TRACY and SOLOMON PECK. This valuable work, containing 726 octavo pages, is for sale at the Christian Watchman office, No. 5 Washington street, at the remarkably low price of $1,50 per copy, handsomely bound. There are on hand about two dozen copies. istf Feb. 2

CHRISTIAN WATCHMAN.

☞Published weekly, by NICHOLS & CROWELL Office, No. 5 Washington St., and 60 Brattle Street each entrance three doors from Dock Square.

☞The price to single subscribers is $2,50 per annum, if payment be made within *six weeks* after the commencement of the year, or $3,00 at the close of the year.

☞Companies in the country may receive five copies for $10,00, *provided* the whole business of supplying the company is done by one person, and no account is kept by us except with him, and provided the pay is *strictly in advance.*

☞Local agents in the country, by becoming responsible for ten or more copies, and doing all the business of their companies, shall be entitled to ten per cent. of all the money which they collect and pay over to us.

☞No paper can be discontinued without the payment of all arrearages except at the discretion of the Publishers.

☞All letters and communications should be addressed to the Publishers, *post paid.*

CHRISTIAN WATCHMAN.

NICHOLS & CROWELL, PUBLISHERS. OFFICE, 5 WASHINGTON STREET---3 DOORS FROM DOCK SQUARE. WILLIAM CROWELL, EDITOR.

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THE WATCHMAN.

The Future Life.---No. 7.

THE END OF THE WORLD.

Now in passing from the intermediate state to the resurrection from the dead, let us pause a moment, reader, and contemplate the scenery around us. We shall presently travel this road in person. If we shall be able to observe the true bearings of the different objects which present themselves to our view, and shape our conduct accordingly, we shall never regret the time spent in reconnoitering the road.

Jesus came to release those who all their life time were enslaved by the fear of death. Have you not anticipated this great change with the most anxious concern? Do you not cling with the greatest tenacity to your present mode of existence, and hope that that event may yet be afar off? I would not, on any consideration, induce you to undervalue what your heavenly Father now gives you, or to become weary of life. But if you are Christ's there is now a great privilege, which, if you choose, you may make your own, that is, *deliverance* from the fear of death. This is not a mysterious blessing, imparted, no one knows either how or why. It is the most intelligible thing in the world. I speak not of the confidence of the self-sufficient, or, of the wilfully ignorant of the thrilling events through which they are to pass. From such a disposition may the Lord, in his goodness, deliver you. I speak of the calmness and serenity of those who, with unbeclouded eyes bathed in the light of the gospel, look out upon the widely extended country through which their road lies.—This enviable state of mind is not the result of excluding death from their sight; nor of veiling his dusky and haggard features, and calling him by another name. It is obtained by gazing on all the great and magnificent landscape which Christianity has spread out before us. In the entire field of vision death alone appears sombre and gloomy. While just beyond we discover an array of objects towering immeasurably above the king of terrors, and shedding over the entire intervening plain, even as far as our present position, a most joyous and animating light. Yet the emotions awakened by the prospect, will still be in some measure, of a mixed character. For my own part, I cannot conceive how a sound mind can, without awe, anticipate events so stupendous.

But as immense advantages will accrue to the true Christian, when the expected events will have transpired, the whole of the great future may be denominated, "*the blessed hope.*" The elements of this hope are, a conformity to the will of God, and a great enlargement of soul. Without holiness there is no salvation. A multitude, doubtless, who all their life time could do no more than barely lisp the alphabet of revelation, will be saved. But while here, their souls are too contracted, and dark, for religion to put forth its mighty energies. It is only those who now experience an insatiable thirst for righteousness and the knowledge of God, that can attach any adequate meaning to the phrase "*blessed hope.*"

For the most part, the divine life, in this world, does not become thoroughly incorporated into the spirit. The new element penetrates only just through the surface. It only introduces the soul into a kind of dreamy existence. And, alas! so indistinct and broken are these night visions as to give it but little idea of its true position. Most Christians are, so to speak, in a far lower degree of consciousness, than the Psalmist was, when he was earnestly longing for the time when he should *awake.* They look only at the upper surface of things. Their sinfulness is not to them a burden difficult to be borne. When they meet with things in creation, providence, or revelation, which they cannot understand, they give themselves no anxiety.

Far otherwise is it with earnest souls. Like lofty mountains, their heads are gilded with the approaching day, while the plain beneath, is covered with the dusky twilight. Their conceptions of Jehovah their God, and of his abundant grace unto them through Jesus Christ, are thrilling and grand. After all they see nothing now but his feet. *The earth is his footstool.* As they traverse the various revelations, that the Deity has made of himself, at every step they discover unfathomable deeps, or giddy heights. In the immense distance they perceive a confused light, a certain *milky way,* while the sources of the splendor are far beyond, entirely hidden in remoter depths. As the earnest Christian gazes on the scene, on the freedom of the sons of God, and on the veiled glories of his Father, he says to himself, To enjoy that exalted liberty, and to know these profound mysteries, are worth dying for.

But, reader, you may be without hope and without God in the world. You know that such is your present condition; and you are not wholly indifferent; for if you were, you would not be found reading here. Some of you, who sustain such a character, and who will peruse this essay, I know. You have before now thought seriously of the future. But thus far you have not yielded to its demands upon you. Do you not expect that soon you will blame yourselves most bitterly for your present stupidity? But what can we do? you will ask. Do with all your might what presently you will know you might have done. When witnessing the scenes that are to transpire, and finding yourselves partakers in the momentous revolutions which are to take place, you will then know that time and all its noisy concerns were only a bubble. Will you not soon discover that the weakness of your impressions, the worthlessness for all practical purposes of your convictions, were owing to your criminal indifference in regard to future realities? If you thought, as you should, of the great things which God has destined for you, would not the objects which are now so engrossing, and for the sake of which you neglect your eternal interests, appear to you, as they truly are, the mere shadow of a dream? O my friends—be not so occupied with the spray that glitters in the sunshine and with the busy murmurs of the waters around your keel, as to think nothing, to any good purpose, of the frowning and widely extended coast that is looming up so impressively above your horizon.

Already has this earth passed through many astonishing revolutions. Their history is durably recorded in the solid rock. Race after race of living beings have been called into existence both on land and in the water In their day they flourished and multiplied exceedingly. But in the fearful catastrophies which have befallen this planet one species of creatures after another utterly perished. We are in possession of no evidence that the world has at length settled down into a fixed and permanent state. Far different is the language of nature. Change is the universal law here. "The forest tree endures for its centuries, and then decays; the mountains crumble and change, and perhaps subside in some convulsion of nature; the sea retires, and the shore ceases to resound with the 'everlasting' voice of the ocean. Such reflections have already crowded upon the mind of the geologist. And it now appears, that the courses of the heavens themselves are not exempt from the universal law of decay; that not only the rocks and the mountains, but the sun and the moon, have the sentence "to end" stamped upon their foreheads. They enjoy no privilege beyond man, except a longer respite. The ephemera perishes in an hour; man endures his threescore years and ten; an empire, a nation, numbers its centuries, it may be, its thousands of years; the continents and islands which its dominion includes, have, perhaps, their dates, as those which preceded them have had; and the very revolutions of the sky by which centuries are numbered, will at last languish and stand still." (Whewell's Astronomy.) We are, therefore, prepared to receive, with a full faith, the declaration of the Bible, that there is a period coming, "in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein shall be burnt up."

The pious before God are anticipating another great revolution which is to render them still more blessed. "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held; and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given to every one of them; and it was said unto them, that they should rest yet, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled."

Satan expects that his liberty will be taken from him, and that the time is coming when he shall be tormented. The departed spirits of the impenitent also may enjoy some kind of respite till the final consummation. Death and Hades will then be cast into the lake of fire, together with all those whose names are not found written in the book of life. The contest now so vigorously carried on between the kingdom of light, and the kingdom of darkness will be brought to a close. Absolute submission to the will of God—submission either from free choice, or from impotency, will prevail through the whole universe. At the name of Jesus every knee shall bow, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

When this revolution will take place, we are not informed, nor are we furnished with any special signs by which its approach may be conjectured. We are distinctly told that it will come suddenly and unexpectedly. The voice of God and the trump of the archangel will probably be realized in the great noise with which the heavens will pass away. I say PROBABLY, for there may be voices over and above this, of the same nature as those at the giving of the law. When the elements will dissolve by excessive heat, the bodies of men, since they are composed of such materials, will experience the same change. In an instant, in the twinkling of an eye, will all the nations of the earth pass away from the midst of their amusements, or various pursuits, into the eternal state. There will be no time to speculate about the event. It will overtake all the inhabitants of the world like a thief in the night. When the heavens and the earth will have fled away, the dead both small and great, will stand before him who will sit on the great white throne. I say the *dead,* for all who have departed from this world are so called. All nations at the blowing of the last trumpet will be translated into the spiritual state, and will, of course, be all *dead,* not lifeless, but dwelling no longer in tabernacles of clay. All the inhabitants of the earth will be gathered before the Judge at once; and the righteous will be separated from the wicked. Whether those, who before that time, will have been judged, and placed in their own homes, will be brought again, some from heaven, and some from hell, to be mingled together, to be once more judged, and again separated, I shall not undertake to decide. I do not now recollect any passage which demands such a meaning. I feel fully persuaded that all these great events in which the living will be partakers, will transpire in the spiritual world. The token of the presence of the Son of God, will be the flaming fire, by whose excessive heat, this world and all that is in it, and, of necessity, all human bodies, will be dissolved. But the real presence, the very person of the august Judge, none of the generations then living will see, before the veil of flesh will be removed. To such eyes as we now have, the glorified body of Christ is not visible. "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness; looking for and hasting unto the coming of the day of God." D.

Political Duties of Christians.---No. 1.

THE CHRISTIAN'S RELATION TO CIVIL GOVERNMENT.

That a Christian sustains relations to government, few, it is presumed, will deny; for Christianity sustains relations to man, and to all the necessary and accidental circumstances of man. Connected with all relations are duties; and duties are always binding in their obligations. If men would have distinct perceptions of political relations and their sequent duties, it is needful to have a correct idea of the meaning of the words *politics* and *parties.*

Parties are composed of men, associated together for the purpose of promoting the success of certain principles, or of securing the advancement of certain men to stations of honor and power; and these principles, measures and men are opposed by appropriate counterparts. But the word *politics* finds its meaning in the word *policy,* as connected with civil government. Hence, when we say that a citizen of this country should be a politician, we do not mean that he should be a partizan, adopting blindly, means supposed to be adapted to secure the success of certain candidates for office; but we mean that he should be acquainted with the principles of governments, with the individual and general rights of the community, that he should strive to be so well acquainted with legislative measures, as to appreciate their ultimate influence upon rights named in constitutions, and implied in universal custom.

With these definitions, it is readily seen that there is a distinction between the two words; that a man may be a partisan, and not a politician; that he may be the latter, and not the former; and, also, that he may be both at the same time. Now it is difficult for us to conceive how it is possible for a man to be a Christian in this land, acknowledging the obligations of love to his fellow creatures, and panting to promote the glory of Christ in the elevation of humanity, without being a politician. If existence were possible, happiness would not be found, in our world of passions and lusts, of a love of power and brute force, without some kind of civil government. And all civil governments, whatever may be their present phasis, have their original sovereignty in the individuality of persons composing the whole race.

When a man is transformed from a being of supreme selfishness to one of Christian love, he is not translated. When, as a necessary consequence of the spiritual transformation, he enters the visible church, he does not, by that act, go out of the world. It is the will of him who hath begotten us, that we be not taken out of the world, but be kept from the evil. Hence, by becoming truly pious, no old relations are discontinued, and no former duties are rendered less obligatory. All the duties growing out of our civil and domestic, our fraternal and social relations, continue inviolate. Indeed, by becoming pious, or Christian, it would seem almost as if our political duties were rendered more sacred; for then, being enlightened himself, a man is the better fitted to be the "light of the world;" having been imbued by the savor of divine truth, he is the better prepared to be "the salt of the earth."

We can imagine no reason for our Saviour's leaving his disciples in the world, filled as it is with temptations to sin, and with sorrows, except, that in all possible ways they let their light shine upon, and cast the savor of a sanctified influence into, the elements of moral corruption. He could not have been unmindful of political relations, because he was obedient, in all instances, to the civil requirements of the Jewish polity, as modified by the Roman. He commanded one disciple to pay tribute, and he also rebuked him at another time, for having drawn his sword agains civil officers, in the defence of his master, assuring him that civil law was by right powerful, and that if he raised his sword against it, he would perish, as a malefactor, by the sword.

This acknowledgment of a connection between Christianity and the policies of government, is often confessed in the epistles. The apostle Paul, while he exhorts that prayers be offered by all Christians for magistrates, and while he urges them to be obedient to all civil requirements, explains the relations of politics to the government of Heaven, and affirms that the former is used by the latter in executing "vengeance upon evil doers:" he even appeals to a human tribunal for a trial, upon certain charges made against him, refusing not to die, if condemned.

By these practices and teachings of Christ and his apostles, the concurrent testimony of reason is established, that when a man enters the fold of Christ, he sustains relations still to men and to human institutions; that he is not to seek the seclusion of the hermit. The fountain of civil and social affections is not so much parched up as it is enlarged and purified. M.

Addresses,

DELIVERED AT THE ORDINATION OF MR. WILLIAM C. CHILD, AS PASTOR OF THE FITST BAPTIST CHURCH IN CHARLESTOWN, MASS., OCT. 30, AND COMMUNICATED BY REQUEST FOR THE WATCHMAN.

CHARGE.—BY REV. B. STOW.

This evening, my dear brother, is an epoch in your history. It is a point towards which you have for several years been looking with intense solicitude; and, having reached it, you find it invested with considerations of penetrating interest; and when you shall have advanced far beyond it in your heavenward journey, your memory will revert to it as a scene which distance cannot divest of the tenderest reminiscences. And in the day of judgment, when the secret machinery of the moral universe shall be unfolded, and the relations of cause and effect made intelligible to your understanding, you will find in the transactions of this hour, the antecedent of a train of consequences which will have modified the character and the destiny of an unnumbered multitude, and which will thence extend, with perpetuity of influence, into the depths of eternity.

Your brethren of the Council are now engaged in a service that involves no ordinary responsibility. We are inducting you into an office for which few are qualified; an office whose functions the archangel, had he not the promise of Divine succor, would feel himself incompetent to execute. We are acknowledging you, before heaven, earth and hell, as a fellow laborer in the gospel of Christ, and are soon, by the hand of a faithful brother, to proffer the fraternal pledge of our true-hearted fellowship. As therefore we cheerfully accord to you the benefit of this public recognition, you will not regard us as arrogating undue prerogative, if we submit a few admonitory thoughts, such as are suggested by our own acquaintance with the work upon which you are entering.

We earnestly enjoin it upon you, brother, to remember the Source from which you have received your appointment. It is not the College, it is not the Theological Institution. Your diplomas are not your commission. Nor is your authority derived from this Ecclesiastical Council. Jesus Christ is King in Zion; and, if your appointment is valid, you are his ambassador to his rebellious subjects. Your commission is from his lips; your relation to him is direct; by his instructions are you to regulate your whole conduct, and to him personally and immediately are you responsible. No earthly prelate or judicatory is authorized to interpose between you and him. You are yourself a bishop—the highest functionary, subordinate to the Supreme Head, that a church is permitted to recognize. From this station you can rise no higher on this side of heaven. If you leave it for any other which human suffrages can offer, you descend.

As the office was instituted by Christ, and you fill it by his appointment, let us suggest that it becomes you strictly to adhere to the instructions of your great Diocesan. He has left very little to your discretion. The message with which you are charged, is his ultimatum to guilty men; and it is full and explicit, specifying his own rights and human duty, and stating definitively the terms upon which rebels against the Divine government may be forgiven and eternally saved. All the duties of your holy vocation are prescribed with great clearness and exactitude. Scrupulously abide by his directions. As his ambassador, negotiate for him, and not for yourself.

Let the conviction be deep and permanent, that for all success in your mission, you are dependent on the sovereign pleasure of your Lord, "*Of whom, and through whom, and to whom are all things.*" You are to perform your duty, and leave it to him to render your ministry effectual just when and where he chooses. "*It is not of him that willeth, nor of him that runneth, but of God that showeth mercy.*" The value of your final reward will not be determined by your visible success, but, through his gracious arrangement, by your fidelity.

Your health you will find it important to guard with careful vigilance. Though the body is merely the tabernacle, yet, for the sake of the occupant, you are bound to keep it in good repair. Much as you may love intellectual effort, and forcibly as you may feel constrained by the love of Christ to "*be instant in season and out of season,*" undertake no more than you can execute well without personal detriment. "Know thyself;" and in working the mental engine, have a proper regard to the capabilities of the frame in which it acts. A sound mind needs a sound body. Therefore be "*temperate in all things.*"

Imagine not, however, that we would encourage you to be indolent, or to nourish an effeminate fastidiousness in the application of your energies. Next to a wicked ministry, a lazy one is the curse of any people. Do all you can consistently with the greatest usefulness through the longest life. Of one of the ministers of the 17th century, who lived and labored till his 80th year, it was said, in the quaintness of the times, that he was always sharp, and died, not of rust, but of whetting.

Your opportunities for education have been favorable. But you still have much to learn. Carry forward the work of mental discipline, and accumulate stores of knowledge, so far as you can render such discipline and such knowledge subservient to your main object. Study the material universe; study the productions of human genius; study human nature; study deeply your own heart. Above all, study the Bible, the Bible. Whatever else may be neglected, you cannot, you must not neglect the book of God. This volume is full of precious things. It is a mine of spiritual wealth, which you are commissioned to open, and whose treasures you are to dispense to the poor in spirit. Endeavor every week to descend deeper and deeper into this mine, and to bring up new specimens of the virgin metal.

Cultivate spiritual-mindedness. If you depend, for the promotion of personal holiness, upon the reflex influence of your official duties, you will soon find yourself a frigid, unfeeling backslider. I once heard the venerable Staughton pray for ministers, "Lord, save us from the curse of official holiness." If you will grow in grace, enjoy the comfort of good hope, obtain a deep insight into the profoundly spiritual truths of the Bible, and have your preaching bedewed with that unction which is to constitute its life and charm, you must be habitually and eminently devotional. Crucify the flesh; walk with God; be filled with the Spirit; pray more than you preach; live on the sides of eternity.

In your words, appearance and conduct, be prudent. Under every perplexity and provocation carefully preserve good temper. In the midst of trials and persecutions be patient. Visit your hearers impartially, showing no preferences that may be deemed invidious. In your intercourse with your people, while you maintain the dignity of a teacher and overseer, exhibit the familiarity of a friend.

Be prompt to visit the sick and the afflicted, and, while you sympathize with their sufferings, direct them to the only source of certain and adequate relief.

Treat the aged with respectful tenderness, and endure, with easy forbearance, what the young impatiently regard as their tedious garrulity. From their long and varied experience you may learn much that will throw light upon human nature, and illustrate many passages of the inspired word. Carry in your pocket a memorandum book, and note down the thoughts of aged Christians. You will often find them beaten gold.

"*Condescend to men of low estate.*" Let the poorer members of your flock share largely in your personal attentions. Their prayers will be to you a richer blessing than the gifts of the affluent.

In your intercourse with other Christian denominations, be kind, be candid, be courteous. For the sake of peace, of union, of fraternal co-operation, sacrifice any thing but truth; but sacrifice the truth for nothing. "*Contend earnestly for the faith,*" but avoid all captiousness and dogmatism. Provoke no controversy. Stand erect upon your own ground; maintain the truth as you understand it, and accord to others all the liberty which you claim for yourself.

Administer the ordinances of the New Testament to proper subjects, and in the prescribed manner. Who are the proper subjects, and what is the prescribed manner, you have already ascertained from the statute-book of that kingdom which is not of this world. These laws you have not the authority to alter or amend, any more than you have to annul or abrogate.

In ordaining others to this sacred work, lay hands upon such only as evince deep piety of heart, stability of character, soundness of faith, and talents and acquirements that promise usefulness.

In preaching the gospel, you will exhibit the truth, and the whole truth, in its just proportions, as taught by Christ and his apostles.

Deliver your message *distinctly,* so as not only to be heard, but understood. Sacrifice the foolish pride of being classically elegant, and use plain, Saxon English; and then the most illiterate hearer will apprehend your meaning, while the most intelligent will admire your simplicity. "If any man," said Kirke White, "ascend the pulpit with the intention of uttering a fine thing, he is committing a deadly sin." Give the trumpet a certain sound. Announce the truth fully, unmutilated, undisguised. "Preach no discourse," said Legh Richmond, "from which the most ignorant hearer may not learn how he may be saved."

Deliver your message *affectionately.*—Your people will hear without offence, the plainest and most pungent discourses, if they see that you are tenderly affected by the truths you utter. O, there is in pulpit love a softening, subduing majesty, before which the most refractory natures become yielding and impressible. Baptize every sentence you utter in your heart's deepest and purest sensibility.

In maintaining the discipline of the church, take the New Testament for your rule, and apply its principles with tenderness, impartiality, and unflinching firmness. Be ever a peace-maker among the contending. Be not the minister of a party, but of the whole. See that the weak are not overborne or oppressed by the stronger; that the rights of all are equally respected, and that the body is preserved free from every thing that can deface its beauty, or cripple its energy.

By the request of this church, we not only ordain you as a minister of Christ, we also install you as their pastor. Take the oversight of this flock, my brother, and be its faithful shepherd. Strengthen the feeble; encourage the timid; restore the wandering; rebuke the froward; restrain the impetuous; guide the perplexed, and, going before them, conduct them to the green hills of the heavenly Canaan.

And we now charge you so to live and labor, that they may have occasion to retain you as their pastor till your Lord shall summon you home. Be not you a rotary minister. Let us not immediately see the advertisement, "The Rev. William C. Child has removed to Narragansett, and requests his correspondents to direct accordingly." You will find this an affectionate people, disposed to render your relation permanent and happy. Unless some afflictive providence should make your removal necessary, here stay—here "*feed the flock of God*"—here "*turn many to righteousness,*" and here leave your body in some green resting place, bedewed with the tears of a people whom it was your faithful endeavor to serve and to save.

RIGHT HAND OF FELLOWSHIP.

BY REV. J. W. OLMSTEAD.

MY DEAR BROTHER,—The custom of giving on this as on other occasions the hand of fellowship, cannot plead, so far as I am aware, apostolical or primitive example. The general arrangement of services as suited to the ordination of a minister of the gospel, which we have deemed it proper to follow at the present time, though they may not all claim an apostolic, are yet sanctioned and commended to us by good and wholesome precedent. In so far as they possess an internal fitness and are not incompatible with the Bible, we may properly carry them out, while a deviation from the appropriate course which they describe, might justly be regarded as fastidious.

In extending to you, my brother, the hand of fellowship, I suppose, if I am to regard myself as in anywise representing my ministering brethren, very much is implied. Certainly such a part as this ought not to be an empty ceremony, or the ebullition of a mere temporary and passing feeling. Fellowship imports affinity, not an affinity grounded on a simple belief of conversion to God or of devotion to his cause. The thousands of other denominations than our own we believe to be included in this condition—ministers and private members—and for them we truly as born of the same Spirit, do cherish a fellowship. It is, however, in strictness of meaning rather a Christian than a church fellowship. You, as a minister to be inducted into the sacred office in the Baptist church, I rightly infer to hold the same great truths as well relating to the order of Christ's house as to doctrine in general, held by your brethren; the same precious, blood-bought immortal principles. Were we my brother, in doubt here, the present would be a sad occasion, and mine assuredly would be no fitting employment. I shall then regard myself as implying between you and your brethren a truthful affinity as on their behalf as truly as my own, I give you the hand of fellowship.—More than this even. As two cannot walk together except they be agreed, certainly in all great essentials, I ought to be warranted in the part I am taking, in supposing, that this fellowship will involve concert and harmony, or that you will strive with a good conscience to promote these, in all the relations which your action will have as the leader of this church, on your brethren around you. It is obvious enough that, while with them you hold, or profess to hold the same fundamental doctrines, you may yet pursue out a course, alas! too often pursued most detrimental to that common unity which is *as the dew of Hermon.* Should you go forward especially where churches are so contiguous as ours, in a reckless carrying out of certain measures, to which in great conscientiousness, it may be, you might become committed, avoiding fraternal consultation with your brethren, deferring to your seniors in years and experience, intent on your own will, overlooking other and general interests, should you do thus as you *may* do, one consequence must follow,—the spirit of an active and uniting fellowship will be lost. Let me not be understood in this as uttering aught against a position of proper mental and moral independence. Enlightened Christian brethren here are always prepared to award much, all indeed that is consistent, or should be demanded. What I desire to make plain is that the rupturing of affinity will often follow as truly from the general measures and policy which you adopt, your practical theories of operating as they affect all around you, as from the principles of belief which you may incorporate into your doctrinal system. Something surely ought to be meant in giving you the hand of fellowship. It ought to imply that as well on your part as our own, there will be the *cherishing* of fellowship as an object in the relations of ministers, especially of pre-eminent value, and as hence an object which it should be ever our sedulous aim to guard as the very heart, the very life-centre of our holy religion. How much have the beauty the glory and the overcoming power of this religion been marred and diminished, by the absence of a true Christian and fraternal fellowship! And who can doubt that a spirit ensuring this has been among all classes of Christians and especially among ministers too little cultivated?

The value of a strong tie of ministerial fellowship you will, my brother, be prepared to appreciate. Amid buffetings from without, fears and failings from within, under a burden of care and responsibility, amid, it may be, desertions in the faithful performance of duty, the consciousness into which you may retire of endeared and confiding union with your brethren in the Lord, whose bosoms you may make sharers of your misgivings and sorrows, will be sweet to the soul. God has provided it as a sheltering refuge for you. I am glad to believe that you will fully prize it, and aim ever to render yourself fully worthy of it. We hereby promise that while you are thus it shall never on our part be cold and wanting. We will throw its strong arms about you, and our prayer to God shall ever be, that you may be upheld and shielded, sustained by kindred sympathies, but above all by *the power of His might.*

Around the throne of light on high, dwell the myriad companies whose intercourse animated by one prevailing inspiration of holiness, one beating heart for God's glory, no discordancy of thought or of feeling ever mars. One pure golden chain binds them all to the Father and to the Lamb slain. To that beatified company thus "knit together," by one sympathy, we hope as Christians and as ministers soon to be joined. The spirit then by which we are now united, should be a satisfying earnest of the ultimate and forever unbroken union that awaits the redeemed. As the clouds of angels and of saints, the prophetic, the ministering and martyred dead, are now "perfectly joined together in the same mind," be it ours ever to invoke upon us from them as they are ever our surrounding beholders, their approving view. So with them, our fellowship will be with the "Father, with his Son Jesus Christ and one with another." So will our

> "Fellowship of kindred minds
> Be like to that above."

That such may be the fruit of this occasion, and of your induction especially this day into the sacred ministry, I extend to you as the organ of my brethren, this our right hand of Christian and ministerial fellowship, reminding me forcibly of the time when by solemn baptism, I introduced you in a neighboring State into the church. May not our cherished hopes in reference to you ever be withered, but may you adorn not less by "the beauty of holiness," than of talents, mere tinsel in the comparison, this office of a minister, and pastor of this flock which, in the presence of God and the judgment, you have assumed.

And now, my brother, "The Lord hear thee in the day of trouble; the name of the God of Jacob defend thee. Send thee help from the sanctuary, and strengthen thee out of Zion. Remember all thy offerings, and accept of thy burnt sacrifice. Grant thee according to thine own heart, and fulfil all thy counsel. May you find helpers and fruits here in abundance, saying of this people, "What is our hope, or joy, our crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy.

Forthe Watchman.

Obituary of Mrs. Elouiza B. Eastman.

The demise of friends is always painful; but when their exit is peacefnl and happy one half the wo of death is annihilated. Surviving relatives may weep if they choose,—for weeping in such an hour is the luxury of grief,—but it better becomes them to dry their tears, and rejoice in the consolation arising from the reflection that their loved ones have "died in the Lord,' of whom it is said, "blessed are they, for they rest from their labors and their works do follow them."

The subject of this notice was the consort of Deacon L. Eastman of the Baptist Church in Griggsville, Illinois, and died in that place August 12th, 1844, aged 35 years. With the facts in her early history, and those connected with her emigration to the West, and those of her conversion and union with the church, the writer is wholly unacquainted—but from the written and verbal information he has received, he is prepared to pay the following tribute to her memory.

She was an affectionate daughter—a devoted wife—a kind mother, and uncommonly successful in the education of her children—a confiding friend—an humble and persevering Christian! In these solemn and endearing relations she shone as a worthy example to the circles in which she moved; and though suddenly arrested and cut off in the midst of her days, her light did not grow dim in the "valley and shadow of death." Its radience was richer and holier there than when walking over the green fields and barren wastes of life. She died of the spasmodic cholrea, and was sick forty-six hours—during which time her sufferings were great beyond expression.

When informed that she could not live, her unworthiness and comparative unfaithfulness in the cause of Christ caused her some pangs of regret—but she was soon enabled to cast herself entirely upon the merits of the Redeemer, and found His sacrificial blood amply sufficient to "cleanse her from all unrighteousness." *Then* her heart was glad and her soul triumphant, and amidst the tortures of her dying hour she could sing of the triumphs of grace. She was faithful and affectionate in parting with her family and friends, and obedient to the unexpected summons. She died as a Christian should, reclining on the bosom of her Saviour. "Be ye also ready; for in such an hour as ye think not the Son of man cometh."—"Lest coming suddenly he find you sleeping."

> "With noiseless tread death comes on now;
> No plea—no prayer delivers him;
> From midst of life's unfinished flow,
> With sudden hand it severs him:
> And ready, or not ready, no delay;
> Forth to his Judge's bar he must away."

J. D. B.

CHILDREN'S EXPOSITION OF SCRIPTURE.—A serious minded little boy of four, was one night kneeling at his mother's side, and repeating the Lord's prayer. When he came to the petition, "Give us this day our daily bread," he stopped, and looking up to his mother with a countenance beaming with a sweet expression of gratitude, said, "Mother, God doesn't give us *every thing all at once,* does he? he gives us a *little every day.* Isn't God good to give us a little every day?"—*S. S. Visiter.*

CHRISTIAN WATCHMAN.

BOSTON, NOVEMBER 15, 1844.

The Hope of our Country.

American freedom is the great social and political wonder of our age. It is still regarded as an experiment, the final result of which is to be known in future. Our form of government bears but a slight resemblance to any other on earth, and the state of society moulded by it, is quite peculiar. This is the first great republic which has been formed and organized, with constitutions, laws, and offices, under the influence of the light of Christianity; and is the only existing one in which the elective power returns statedly, and often, to the people at large.

It is too obvious to require argument, that such a government cannot long be sustained without intelligence and virtue; nor be a real blessing while it does remain. Political equality will not secure good government, unless wise and virtuous men form the majority, or exert a controlling influence. The form of republicanism, or democracy, may be a blessing or a curse; according as the people are ignorant or enlightened, good or bad.

Our form of government being a democracy, in which each and every citizen has an equal share of power, it is easy to see that its administration can be no better than the whole mass of the people are disposed to make it. If, therefore, we would have good government, we must have good citizens. And what makes men good citizens? What but knowledge, virtue, and religion?

And what, then, is the hope of our country? That by some political machinery—some new party-ism, we can have good government, with a vicious and ignorant people? Tell us, ye hoarse political speech-makers, who have compassed sea and land to make one proselyte, and when ye have made him he is tenfold more the child of prejudice than yourselves—ye scribbling, canvassing, wire-pulling patriots, what is the hope of our country? Does it depend on the turn of those pieces of paper, carried to the ballot box by your herds of walking bones, muscles, and clothes-suits, shouting as they go? Aye, that is the hope of our country, is it, that your party come into power no matter how? And this, then, is the reason why you labor so much harder to convert men to your principles, than to virtue, to holiness, and to God?

The fathers of this republic knew well that freedom, intelligence, and the fear of God, could not be separated. They planned a frame of government adapted to a religious people. And though they suffered the State to have no control of religious doctrines, ecclesiastical forms, or of individual conscience, yet they knew that religion is the only sure basis of republican freedom.

The hope of our country, therefore, is in the advancement of true piety. A revival of religion will do a hundred fold more for American freedom, than the best conducted political campaign. He who is the most constant and earnest in prayer, the most watchful over his heart and life, the most active in Christian duty, and the most faithful in warning, exhortation and reproof, will be found in the end to have been the best, and truest, and wisest patriot, though the world knew it not.

The Christian has an object before him infinitely superior, to that of the mere politician. The political welfare of his country is but one, and a comparatively small item in his enlarged view, yet no one loves his country with more heartfelt love, or labors in her behalf with more devoted zeal. And though he is by no means to make his love of country a motive to active duty in the cause of religion, yet he should never fear that he is neglecting, but performing in the most successful manner his political duties, when he is laboring to bring sinners to repentance and to the knowledge of the truth.

Mr. Gliddon's Lectures.

Before considering the pyramids themselves, Mr. Gliddon examined the opinions of both ancients and moderns on the objects and builders of these monuments. The conjectures and theories which have been advanced and maintained on these subjects, are as various as they are absurd. It has been supposed that they were antediluvian in their origin, and built by the sons of Noah to elevate themselves above the flood. By the Arabs their erection has been attributed to genii. Nimrod, the mighty hunter, has been selected by some as the founder; and others have found their origin among the *ancient Irish*, whose genius in their own country impelled them to erect the round towers, the ruins of which still exist. Speculators in theology, derive their origin from the children of Israel, during their sojourn in Egypt; and others still believe them to have been the granaries of Joseph. The sarcophagus found in the king's chamber of the Great Pyramid, in the eyes of some devout Catholic writers, assumes the form of a *tub for holy water*; and the Great Pyramid itself, in the belief of some astronomers, was erected solely for the purpose of *squaring the circle*.

The explorations and discoveries of modern hierologists, have forever dispelled and destroyed these illusions and absurdities. Champollion and his disciples have opened a new era in the study of Egyptian antiquities. The darkness which for two thousand years has enveloped Egypt and her institutions, has been broken. And already has the light of science illuminated points heretofore buried in profound mystery. While speaking of the pyramids, therefore, Mr. Gliddon remarked, he should avail himself of these discoveries of the moderns, and neglecting altogether what travellers and mere speculators had *thought* and *written*, confine himself to what hierologists had seen, investigated and established. His correspondence with the eminent hierologists of Europe and Egypt, and his own acquaintance with Egypt and her pyramids, enabled him to speak with an accuracy and certainty to which a tourist or theorist could not lay claim. Twenty-three years of his life had been passed in Egypt—for more than ten years he could open his bed-room window and behold the everlasting monuments in the distance; he had wandered around them in search of game, had slept in their chambers night after night, and had climbed to the top of the Great Pyramid nineteen different times.

At the close of the lecture, he summed up under three heads, his own general views of the pyramids. 1st. As to their epoch. The pyramids of Memphis were all built during a vague period of time between *Noah* and *Abraham*; and all those in Lower Egypt are more than 4000 years old. 2d. *The builders* of the pyramids were undoubtedly the children of Ham—"pure blooded Caucassians from the earliest to the latest Pharaonic epoch"—white men and Egyptians. 3d. The objects of the pyramids were purely sepulchral; and in the thirty-nine mausolea which can now be counted, we see only the regal sepulchres of a long line of kings.

The Preaching of Christ.

The Saviour is sometimes spoken of as having been a more unsuccessful preacher than either of the apostles. This, however, seems to be a mistaken conclusion. Many disadvantages attended his ministry, which were foreign to that of the apostles. With the single exception of John the Baptist, he stood alone at the commencement of his public ministrations. He was the first,—for John's more appropriate office had been to proclaim his coming,—to contend with the prejudices of the Jewish nation; to accuse it in no measured terms, of having perverted the worship of the living God; of having substituted the shadow for the substance; the dead letter for the living spirit. Born in a manger, the son of a lowly carpenter, he claimed to be that promised Messiah around whom for so many years the most cherished anticipations of the Jews had clustered, and whom they expected to make his advent in robes of state, and in a style of magnificence which had never yet been witnessed on earth. He whom they were waiting to receive as a military Conqueror, a Deliverer of their nation from the yoke of the Romans, and a Monarch who should exalt it above all the nations of the earth, came as a man of peace, when smitten on one cheek offering the other. Blighting their hopes of temporal deliverance, and trampling in the dust their high notions of earthly distinction, he contended single handed with the mighty host of Jewish passions and prejudices. The very loftiness of his pretensions exposed him to ridicule, and created a contemptuous repugnance to his teachings, which nothing short of a divine power could have overcome.

After recounting such circumstances, suppose the sacred historian had dropped the pen, and left us in the dark as to their result. What would have been the conclusions of the accurate observer, or the calculation of the precise mathematician, respecting the effect produced upon the Jews by the teachings of the Nazarene Prophet? In all human probability they would have been, so far as a redeeming influence was concerned, like words spent on empty air, returning void unto the speaker.

The Jews would be more accessible to the teachings of the apostles, because as none of them claimed to be the Messiah, they were not brought into such direct collision with their most deeply rooted prejudices.

The apostles had been preceded by a most judicious pioneer, who, perfect in wisdom, skill and patience, had broken up the roughest part of the soil, thus giving to their labor a great advantage.

At the time when the preaching of the apostles was so signally honored with success, Christ had yielded up his life on the cross, and a public miraculous testimony had been given to the divine character of his mission. The veil of the temple had been rent, the earth had been shaken, and rocks torn asunder. Graves had been opened, and spirits of the departed had appeared unto many in the city. So striking an attestation of the unseen God to the truth of his Messenger, furnished an additional aid to the apostles in the fulfilment of their mission. It would naturally lead to inquiry concerning the claims of the Crucified One, and it would do much to prepare the mind for a ready reception of the truths which they inculcated.

The numbers who were beneficially affected by the preaching of Christ, can never be computed. He doubtless sowed good seed in many a heart, which failed to yield its rich harvest, until after he had ascended to the right hand of the Majesty on high.

The New Testament abounds with proofs, both direct and indirect, of the Saviour's unparalleled success in introducing the new dispensation. His power over the hearts of men is exhibited in every variety of form.

When considering, therefore, the opposing influences with which he had to contend, many of them unknown to the apostles, and the immense effect which, notwithstanding these influences, his preaching produced, we cannot avoid the conclusion that Jesus Christ was not only the most able, but the most successful preacher that the world has ever seen. Y.

The School Controversy.

A considerable degree of interest has been excited lately on the subject of Education by the discussions which have been called forth in various quarters, by the Report of the Hon. Horace Mann, (Secretary of the Massachusetts Board of Education) who, having spent some months in visiting Europe, has presented to the public the facts which have met his observation, and numerous inferences drawn from them. In doing this he has had frequent occasion to compare the schools at home with those abroad, and to propose some important changes in the modes of teaching. The Boston Public School Teachers, having regarded Mr. Mann's remarks as involving an unjust disparagement of the schools in this city and in other places, and also as advocating some novelties which ought to be opposed, have issued a pamphlet containing a Review of his Report, in which they endeavor to show that in many respects, Mr. Mann's reasonings are fallacious. Looking at their production as a whole, it certainly must be admitted by a candid reader, that the Boston teachers have made out a strong case, and that they have in most points well maintained their positions. Whether they have done justice to the actual condition of the primary schools may be doubted. With whatever degree of learning and authority Mr. Mann's views may be vindicated, we believe that those who read these pamphlets connectedly and carefully, will feel, for the most part, that the teachers carry with them the verdict of COMMON SENSE. The question, for instance whether in teaching a child to read, it be the better way to communicate to him at first a knowledge of the alphabet, or of words, is ably discussed by the teachers; and those whose attention is called to this matter by these works chiefly, will be convinced that the teachers are in the right.

There can be no good reason to doubt that Mr. Mann's services to the cause of Education have been very great. He has done much to speed its progress. He has labored in good earnest. But in regard to this last Report, whatever the merits of the case may prove to be in the end, there is something breathed forth in its style and spirit, which causes a cool, unprejudiced reader to become quite suspicious that the Hon. Secretary has, while travelling abroad, yielded too much to the power of *first impressions*, and that charmed with the aspect of those novel scenes with which he was surrounded, he has indulged an unwonted enthusiasm unfavorable to those calm and comprehensive judgments which must arise from an extensive knowledge of facts, accurate discrimination, and fair comparison.

However, perhaps all this will ultimately accomplish the greatest good. A greater number of minds will become interested in investigations which are of immense concern to the public welfare. Teachers will be stimulated to think and reason for themselves on these great topics and pour a new current of life into their efforts to promote a sound intellectual education.

Causes of our slow Progress.

1. *Our course is so crooked.* The shortest distance between earth and heaven is a straight line. When we deviate to the right and left, and are never in the right path except when crossing it, we lose much time, and advance but slowly. A dissolute husband came home late at night, and was ironically accosted by his wife respecting the *length* of the way that he must have come. "No, my dear," said he, "it was not the length, but the *breadth* of the way that made me late." He who keeps in the narrow way will save the most time, and make the greatest progress.

2. *We fall back so much.* The frog in the well had to go over much of the space a second and even a third time. So we, by our relapses and backslidings, greatly increase the distance which we have to travel. We *leave* our first love, and are compelled to retrace our steps to the spot where we left it so that in repeating and doing "the first works," we expend much time and strength, and advance but little in the divine life.

3. *We carry so many weights.* Instead of laying them aside, we retain them, and every year incumber ourselves with still more, so as to render our progress slow and difficult. He who would so run the heavenly race as to obtain the prize, must be unentangled, unburdered and free.

4. *We are so much occupied about trifles.* We have a crown of righteousness to gain, and that we may win it we must finish our course by pressing towards the mark. It differs little as to the result, whether we stop by the way to pluck violets, or to dig for ore; whether we look at a picture, or go to a concert, or attend a political caucus. They all divert our attention from our proper object, and interfere with our spiritual advancement. "*This one thing I do*," said an apostle, and by doing it he went rapidly onward to the goal of his hopes.

5. *We take so much time to decide whether we are in the way.* By carelessness as to our religious course, our hopes become clouded, and we are under the necessity of halting, and devoting time and labor to self scrutiny. "Am I a Christian?" is a question which we have repeatedly to answer, and the investigation often takes a turn most unfavorable to spiritual progress. Why should we not settle this matter once for all, and then "go on unto perfection?" †

Fiction or Facts.

Rev Mr. A. was pastor of a Baptist church in Massachusetts, where, with a limited education and a small salary, he struggled hard to maintain his principles in competition with two large religious societies, one of which denied the faith once delivered to the saints, and the other, the ordinances.

He had a son of uncommon promise, and seriously inclined, whom, after faithful parental instruction, he designed, when his limited means would allow, to give a liberal education, with the hope that the Lord would convert him, and use him to greater effect in building up somewhere the same evangelical views, and primitive practice.

There being no Baptist academy where as thorough education could be obtained as was desired, and at as little expense, the youth was sent to one of another denomination, where indigent young men had their tuition gratis. Soon a precious revival followed, in which he was converted, and agreeably to the belief there prevailing, that immersion was only *one* way of baptism, yielded his early scruples, to form a church connection with his fellow converts; with them entered college, and afterwards a theological seminary.

Deacon B., a valuable member of the same little church, is so conscientious a stickler for its ordinances, and especially its faith, he pays cheerfully to support them, three times the parish assessment that he would in a neighboring congregation, and subjects himself to much unpleasant controversy in defence of his peculiarities. Being better able to afford it, he sent a son of equal promise to a more expensive academy, because it contemplated preparation for a university renowned for literary advantages, yet not for any marked evangelical influences. During all his literary course the young student witnessed no revival and heard none spoken of except in disparagement. He gradually lost his early religious impressions, and having decided, when graduated, upon the legal profession, he was thrown into society and companionship from which he imbibed settled skeptical, and lax religious sentiments.

The son of the minister soon became a talented and popular pastor in his native town, and the son of the deacon as influential a lawyer in the same place, and not less warmly attached to a society of his own liberal peculiarities—both, however, exerting all the influences of their education to destroy those theological differences which their parents had very conscientiously, and with great effort and sacrifice endeavored long to maintain.

It is only to be added that the minister has always been a warm friend of the American and Foreign Bible Society, and the deacon has been, and is yet so much opposed to denominational literary institutions, that he treated a subscription for a Baptist academy with hardly common courtesy. B.

LETTER FROM MARTHA'S VINEYARD.

EDGARTOWN, MS., Nov. 7, 1844.

To the Editor of the Christian Watchman—

DEAR SIR,—If not too late, I have thought a notice of a visit which our honored Governor and his suite made us, some few weeks since, might be of interest to your readers. At this season of the year especially, we are not favored with the presence of so many strangers, as during the hot months of summer. Hence when they do come to us, out of season, and particularly when they bear the insignia of office, and stand high in the estimation of their fellow-citizens, we always give them a hearty welcome.

Governor Briggs and his lady, accompanied by a number of gentlemen and ladies, really took our citizens by surprise by their unexpected arrival among us. We had no intimation of their coming until we found them in our midst. And such a thing was so unexpected as a visit from the chief magistrate of the State, that I can assure you, it created no little stir in town. Almost immediately, however, after their arrival, they left us for a distant part of our island, called Gay Head, with the promise to return on the following day. Gay Head is settled entirely by a remnant of an Indian tribe. There is but one white family there, the head of which is the worthy keeper of the Light House. The visit of His Excellency and suite, created as much sensation among them, as with us. The company carried their own provisions, and depended upon the generosity of the friends to provide them with lodgings. And to find suitable night accommodations was not so easy as might be supposed. The only appropriate building for such a purpose was the one attached to the Light House; and this was small. Yet it was freely given up entire, by its occupant, and every service rendered to make the visit pleasant. Separate rooms were assigned to the ladies and gentlemen, and the reserved room for His Excellency and lady. On the following morning they returned to our village, and mingled freely with our citizens. All parties seemed ready to extend the hand of welcome. The mild and gentlemanly bearing of the Governor, his perfect freedom from all feeling of self importance, stole like magic upon the hearts of the people, and seemed to divert his opponents of all prejudice toward him, on account of his peculiar political opinions. But the consistent and decided stand he took in the cause of the Redeemer, left an impression upon the religious part of the community, that will not soon be forgotten. On the following day, which was the Sabbath, he attended divine service with his suite, at the three different evangelical societies in the town. But himself and lady were particular that they should be present at the communion service, at that church to which they are professedly attached. The distinction of office he laid aside, and separating himself from his associates, he with his partner sat down with his brethren around the table of the Lord. We speak not of this as meriting special notice, only so far as it evinces a consistency of religious character, that seems to be lost sight of sometimes by those who are elevated to high official stations, and who profess to be the humble disciples of Christ. I need not assure you that the visit of His Excellency and suite to our island will long be remembered And I am confident, if some do not regard him the more for his political principles, they will yet respect him as a man, and as a Christian.

In addition to what I have said, let me add that this place is entirely dependent upon the avails of the sea for its support. The principal part of its inhabitants are connected with the whaling business. Ships are being constantly fitted out for the Pacific Ocean, to be gone three, four, and sometimes five years. And it is the usual custom here, to have divine service on board of every ship fitted for such voyages, on the eve of her departure. I was quite interested in attending such a service recently, where addresses were made, and the officers and crew of the ship commended to the protection of Him who directs the storm, and rides upon the wings of the wind. Would that such were the custom in every seaport throughout our land.

Recognition of a Church.

On Thursday evening, of last week, the Baptist church recently formed in East Boston, was publicly recognized, pursuant to the decision of a council previously held, as a church in full fellowship with the churches of the denomination. The order of exercises was as follows: Reading of the Minutes of the Council by the clerk; Reading of the Scriptures, by Rev. J. W. Olmstead; Prayer, by Rev. J. W. Parker; Sermon, by Rev. B. Stow; Prayer of Recognition, by Rev. W. Hague; Fellowship of the churches, by Rev. R. H. Neale; Address to the church, by Rev. R. Turnbull; Concluding Prayer, by Rev. S. Howe.

The sermon by Rev. Mr. Stow, was founded on Col. 1: 18.—"And he is the head of the body, the church." Taking the Apostle's figure, the doctrine of the text was illustrated and enforced, by showing that, viewing the church either as comprising all the truly sanctified, or any one visible church, Christ is its only supreme Head, and as such is its bond of union, its seat of intelligence, its source of life and centre of authority. These points were very forcibly and beautifully presented, and the discourse was just what we love to hear on such occasions. The views which it presented ought to be often exhibited from the pulpit, for none can be more important to the welfare and peace of the churches, and the growth of Christians in piety and knowledge.

We rejoice that this new band is added to the number of churches in this city, and pray that it may be increased in knowledge in Christian graces and in numbers. The church has at present no pastor, but has enjoyed the acceptable services of Rev. Hiram A. Graves, for some time past.

A REAL NOBLEMAN.

"For you see your calling brethren how that not many wise men after the flesh, not many mighty, not many noble are called," or employed in calling sinners to repentance as it ought to be understood this being the doctrine taught by the apostle in the passage quoted. This thought immediately came to our mind when reading a paragraph in the Liverpool Standard of 15th October, received by the last steamer:—'On Sunday evening Lord Teinham, (late the Right Hon. R. Curgon) preached at the new Baptist Chapel corner of Myrth street and Hope street, of which the Rev. Mr. Lister is the minister. His Lordship is a distinguished preacher among the Baptists.'

It has been quite usual for men in business and also professional men to enter the ministry of the Baptist denomination in Great Britain, but it is something novel for its ranks to be recruited from the British peerage. But no caste can withstand the omnipotent grace of God. The Bedford tinker (Bunyan) of olden time and the nobleman's case, now alluded to, both serve to illustrate the saying of the Lord Jesus Christ, that that which is impossible with men, is possible with God. J.

VARIETY.

ALMOST A CATASTROPHE.—Sitting in our private study a few days ago, enjoying the pleasant warmth of a favorite "Air Tight Stove," busily engaged in writing an article for the Watchman, all at once, BANG —— a report like that of a small cannon!! What in the world could be the matter? Have the Whigs or Democrats carried the election? On looking up, however, it appeared that the smoke of the gun was in the room, before us, and on looking farther, we discovered that the sheet iron fire-board was blown from the place. Such was the force of the explosion, that had the fire place been bricked up, the bricks must have been blown with great force into the room.

Now we wish to ask our scientific correspondents if they can explain the cause of this explosion; for we are unable to do so. It should be remembered that it was not in the stove, but in the chimney, or behind the fire-board, which was made very tight by putty around the edge.

STRANGE IGNORANCE.—The "Anti-Sectarian," who wrote the Introduction and Notes to the republication of the Potts and Wainwright controversy, in describing the *sects*, as he calls them, says, "The Baptist agrees with the Church [Episcopal] in all other points, but denies infant baptism; on this *denying* ground erects his society; and excludes the Christian world." It is surprising that any man who has paid the least attention to the subject, can be so ignorant of the views of Baptists as this sentence shows its writer to be. Were we to put forth the grave assertion that Episcopalians agree with Baptists in all respects but one, viz. that the former *read* their prayers, while the latter do not, it would be met by a smile of contempt and pity of our ignorance, but it would not display more ignorance nor be a whit farther from the truth than the sentence above quoted. We should not, however, judging of the ability of this "Anti-Sectarian," by his style and reasonings elsewhere, consider his assertions as worthy of notice had not Dr. Wainwright said of him, "I am willing to bear the responsibility of what my friend has done." If Dr. W. and his friend are so ignorant of the views of the Baptists of the nineteenth century, it is not strange that they should know so little of the practices of the churches of the first 250 years of the Christian era.

A BRIGHT IDEA.—Mr. Whittemore, editor of the Trumpet, says, he holds to the doctrine that sins are, or ought to be, punished in this world, and to be consistent with his theology he publishes what he denominates a "BLACK LIST;" i. e. the names of delinquent subscribers who are much in arrears, and have not paid up after being notified. We wonder how the Universalists relish this mode of punishing their sins. He seems however to believe that there is such a thing as the forgiveness of sin, for he is graciously pleased to assure his poor sinners that "if they will pay what they owe us, we will publish it to their honor."

DR. CHALMERS AND SLAVERY.—Since the return of the delegates from the Free Church in Scotland, and the efforts of some restless spirits to have the funds received from the Southern States returned, this eminently good man has addressed a letter to the Rev. Dr. Smyth, of Charleston, S. C., in which he says:

"I do not need to assure you how little I sympathize with those who, because slavery happens to prevail in the Southern States of America, would unchristianize that whole region, and who even carry their extravagance so far as to affirm that so long as it subsists, no fellowship or interchange of good offices should take place with its churches or its ministers.

"As a friend to the universal virtue and liberty of mankind, I rejoice in the prospect of those days when slavery shall be banished from the face of the earth; but most assuredly the wholesale style of excommunication contended for by some is not the way to hasten forward this blissful consummation."

BROWN UNIVERSITY.—The annual Catalogue of officers and students for the academic year, 1844–5, presents a summary of 36 Seniors; 47 Juniors; 41 Sophomores; 30 Freshmen; and 3 in the Partial Course; making a total of 157. The University has a numerous and very able Faculty, and its facilities for imparting to students a thorough mental discipline, and an extensive acquaintance with liberal studies, were never so abundant as now. We hope to see this excellent institution well sustained by a large number of pupils.

From the Christian Witness.

To the Clergy of the Diocese of Massachusetts:

Having set forth, a year since, a Form of Prayer and Thanksgiving, to be used on any day recommended by the civil authority as a day of public Thanksgiving, I now hereby revoke the said Form; and desire the clergy to confine themselves, on such days, to the Form of Prayer and Thanksgiving prescribed for these occasions in the Book of Common Prayer. MANTON EASTBURN,
Bishop of Massachusetts.

Wednesday, Nov. 6, 1844.

And WE, hereby revoke every other Form of human invention, and from this, our editorial table, do permit, and desire, all Pastors, Teachers, Elders, Bishops, Evangelists, and Clergy, to make use of such words in Prayer and Thanksgiving as they may deem suitable, and as the Spirit of God may enable them to utter.

Gov. Bouck, of New-York, has appointed Thursday, the 12th day of December next, to be observed as a day of Prayer, Praise and Thanksgiving throughout that State.

IS THIS SO?—Rev. Horatio Southgate, an Episcopal missionary to the East, says, that "Congregational missionaries are not known as such in the East, and that their real character is withheld from the knowledge of the Eastern Christians, I stated on my own positive knowledge; and I adduced facts for this also; such as that in Constantinople they were generally supposed to be Bishops, that they wore the clerical dress, and used the Prayer Book of the Episcopal Church."

MUTILATION OF D'AUBIGNE.—Under this head, the New York Evangelist of last week, contains a long report by "the Committee of the Synod of New York and New Jersey, on the subject of the mutilation of books by the American Tract Society." The American Tract Society have lately issued an edition of "*D'Aubigne's History of the Great Reformation*," which the Society officially says, is "complete, except that a few sentences, unessential to the integrity of the work, are omitted."

The report above alluded to, embraces a great variety and extent of quotations, in parallel columns, with the alterations and omissions made by the Tract Society. On reading this report, and noticing the liberties taken with the great work of D'Aubigne, we were exceedingly surprised and mortified; not to say indignant. We never suspected that the American Tract Society would be guilty of such unwarrantable proceedings. Some of the omissions were made, no doubt, to render the book unobjectionable to Baptists, but the Committee, or whoever undertook these omissions, very much mistake the feelings of Baptists, if they suppose that to leave out what D'Aubigne says about the Anabaptists of Munster, or his advocacy of "infant baptism," could be gratifying to them. We well know that D'Aubigne is a Pedobaptist, and though we regret it, and regard him as in error on this point, yet we say let his History speak for itself, just as he wrote it.

We feel in duty bound to advise all, and Baptists especially, *not* to purchase the edition of D'Aubigne's History published by the American Tract Society.

TIMELY INSTRUCTIONS.—Our readers generally, but especially the pastors and members of churches will read with interest the seasonable and sound views expressed in behalf of the council at the Ordination of Mr. Child at Charlestown. Such sentiments need to be often exhibited, and carefully remembered. Pastors will think of their ordination vows with renewed interest and solemnity, in view of their great work, and the members of churches will feel more sensibly the responsibility which rests on them to be faithful helpers to the truth.

The late trials through which this church has been called to pass, has been an instructive lesson to all its sister churches. Pastors and people have been led to think more of the importance of sacredly observing those principles which are involved in their relations to each other. The late movements of a numerical majority of the church, first by inviting an *evangelist* to labor with them contrary to the wishes of a very large minority, composed of the older members of the church, and afterwards, where deprived the use of the house, by seceding to form a new church, have been effectually rebuked and checked. A numerous and highly respectable council have, after three sessions, refused to recognize them as a church in fellowship with the churches of the denomination in this region.

We trust that the pastors and the churches will ever be ready to give proof to the world that Baptist principles of church order are not the authors of confusion, but of peace in all the churches; and that it is not their *use*, but their *abuse* which leads to confusion, disorder, contention, and every evil work. "For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another."

☞ Rev. Joseph Banvard, of Salem, has published in the Christian Reflector, a communication previously sent to this Office, which he says, "was first rejected by the editor of the Watchman."—We cannot believe that this brother would designedly publish an untruth, but he has in his possession a private note from us, of the 6th inst., which will show that the above statement is *not true*.—We never "refused," as he states, to publish that communication, but in our note gave him the reasons why it would not be published *last week*, to which his request was *expressly limited*; and because that request was not complied with, he saw fit to withdraw the communication. We now call on brother Banvard to do us the justice to retract his statement, and publish our note to him where he has made the accusation. A mistake, like this, promptly retracted, may be easily overlooked; adhered to, it changes its character to something more serious. We have no controversy with Bro. Banvard, and hope to have none, for we are sure he will not think it dignified, or wise, to "meddle with strife belonging not to him."

The editor of the Reflector in reference to our article of last week, says, he had made up his mind to say nothing; which is always wise for a man who has nothing to say. We hope therefore, to pursue our way in peace for some time to come.

NEW-HAVEN BAPTIST ASSOCIATION.—The 19th anniversary of this body took place with the First Baptist Church, Middletown, October 2 and 3. The introductory sermon was preached by Rev. T. C. Teasdale, from Rev. 2: 4—"Nevertheless I have somewhat against thee, because thou hast left thy first love." The Association was organized by the choice of Rev. H. Miller, Moderator, W. G. Howard, Clerk, and N. Wooster, Assistant Clerk.—Number added by baptism, 53; by letter, 53; restored, 5; dismissed, 51; excluded, 57; died, 22. Total, 2253.

THE NESTORIAN MISSION.—In your paper of last evening, you copy from the N. Y. American extracts from a letter from Constantinople, in regard to the Nestorian Mission at Oroomiah, which would imply that that mission is suspended or destroyed, neither of which are facts.

The letter seems to have been written by an enemy; perhaps by one of the Jesuits of the Romish church, who were banished from that part of his dominions by the Emperor of Persia, in consequence of their intrigues and the disturbances they occasioned.

I have a letter from Oroomiah, dated Aug. 16th, which is as late as any letter can have left that city and reached this country. The summer vacation in the schools of the mission, which uniformly takes place during the period of the greatest heat, was in progress. The members of the mission were diligently employed in preparing the Holy Scriptures for the press, in the language spoken by the people, assisted by Mar Yohanan and other native ecclesiastics competent to aid the missionaries. They have long been occupied in this work, and have already published portions of the Bible in a beautiful type prepared by Mr. Hallock, during the late visit of Rev. Mr. Perkins to this country. Mar Yohannan was friendly, as he has ever been, to the mission. The missionaries look for a great blessing upon their labors, having already received unequivocal evidence of the blessing of God in the conversion of numbers of the Nestorians. I would only add that Mar Shimon, the patriarch alluded to in the letter from the New York American, is not at Oroomiah, nor in Persia, but on the other side of the mountains, in the Turkish dominions, at or near Mosul, many days journey from the seat of the mission.—*Mercantile Journal.*

THANKSGIVING IN RHODE ISLAND.

BY HIS EXCELLENCY
JAMES FENNER,
Governor, Captain-General and Commander-in-Chief of the State of Rhode Island and Providence Plantations:

A PROCLAMATION.

Pursuant to a request of the General Assembly, I, JAMES FENNER, Governor of said State, do issue this my Proclamation, appointing Thursday, the twenty-eighth day of November instant, as a day of Thanksgiving and Praise to our Heavenly Father, for the bounties and blessings which He has bestowed upon us without stint, and we have received without merit:—That He has been pleased in His mercy, to look benignly on our State and to protect its citizens and its institutions, political, religious and charitable, from the perils which threatened them,—unparalleled, in the annals of our country:—That He has restored to our State, that degree of tranquility which affords a good measure of repose to our citizens; and that His interposition, while it rebuked the rebellious spirit of the lawless, taught a lesson full of that wisdom which strengthens the foundations of government, and expounds the true principles of liberty:—That He has prospered the lawful undertakings of the people, and filled with industry the various channels of labor:—That His blessing has been showered on our harvest:—that His pavilion has been spread over our citizens who "go down to the sea in ships"—and that by His goodness He has left nothing to be asked of His bounty, but that we may be inspired with devotional thankfulness for the "scheme of salvation" which He has vouchsafed.

And I recommend to the good people of this State, that, laying aside all secular concerns, they assemble on said day at their usual places of public worship, and contrite and penitent for past transgressions, implore pardon and forgiveness from Him, who alone can extend mercy, and restore the bruised heart, harassed with sense of guilt.

[L. S.] Given under my hand and the seal of said State at Providence this fifth day of November, in the year of our Lord one thousand eight hundred and forty-four, and of Independence the sixty-ninth.
JAMES FENNER.

By the Governor,
HENRY BOWEN, Secretary of State.

The following has been put into our hands by the writer, with the express condition that it receive no alteration. We venture however to append a few short notes.

For the Christian Watchman.

MR. EDITOR. In your last number, in an article headed the "Christian Reflectors Attack" you have seen fit to introduce to the notice of your readers a communication of mine that appeared in the Reflector some six months since, in which I expressed my opinion of an article that you had previously admitted(1) into your paper purporting to be a review of Elder Knapps sermon on evangelism. That notice you say contained "as large a distillation of gall and splen as we recollect ever to have seen in the same number of lines, besides an obvious and we fear a wilful untruth." Of the wilfullness of this untruth you say "evry one must judge from the facts. The Deacon says that we approvingly gave it publicity; whereas on the inside of the same paper which contained the review we said we knew nothing of its existence till it was truck off." Although you might have known nothing of the review yet you did know of the sermon by Elder Knapp for *you was present when it was delivered*,(2) and must have known that the review had misrepresented it; that fact together with the fact that you did not express your dissent from the statements of the reviewer, but only apologized(3) for its apperance in your paper, without your previous knowledge; *to say the least*, indicates that you approved of the article, otherwise you would have had the candour to have told your readers that you heard the sermon, and that the reviewer had given a wrong impression of its character.(4) I am not in the habit of writing for the press, but as you say I have been so successfull in condensing my thoughts, as to get as large a portion, although it is "gall" in to a few lines as you had ever seen; It certainly is a testimony in favour of my use of language that I hardly expected from a learned editor like yourself; and if I thought my composition merited it, I should try to make some truthful impressions oftener than I now do, *not however with* "gall" but with milk and meat, that might nourish and strengthen those who might not find time to read the articles that are usually furnished by others not having the faculty of condensing.(5)

I have not time however to spend in defending myself against further attacks should you see fit to make them, but shall leave the matter to your impartial readers to decide who states, and who *conceals the truth*.(6)

Boston Nov 8th 1844 T. Gilbert

(1) Is the writer really incapable of comprehending the simple fact, that we had no agency whatever either in the *origin* or the *admission* of that article, or does he mean to obtain credence for an untruth by reassertion?

(2) True, we were present when a part of it was delivered. Being somewhat indisposed that evening, we went late to the Tremont Temple, and were told that the sermon had been progressing from half an hour to an hour. Accordingly we took a seat in the gallery near the entrance, from which egress would be easy, but there was so much passing in and out, and other disturbance, that it was impossible to hear every word with sufficient distinctness to be prepared to testify whether certain expressions were correctly reported or not. We deemed it our duty, therefore, not to volunteer as a witness, for it could not be expected that our testimony from mere memory, would either confirm or overthrow that of two competent and upright men, who took notes.

(3) We made no apology, but simply stated the fact that we had nothing to do in the case, one way nor the other. We are not in the habit of apologising for the doings of other people.

(4) So we suppose every other person who heard the sermon, and saw the review, and did not tell the world his opinion of the latter, approved it! The review then has the approval of a large number, certainly.

(5) We did not say that the Deacon possessed the power of condensing, generally, but only that in this case he had remarkably succeeded in condensing *gall*; but whether he will be as successful in condensing "milk and meat," is another question. He is welcome to the compliment however.

(6) Here then is all the explanation which he has to give for asserting an untruth with the means of knowing the truth before his eyes; and now talks of being *attacked*, and insinuates something about somebody's *concealing* the *truth*! He may rest assured, however, that as he never has, so he never will, enjoy the pleasure of an attack from us; and we sincerely hope we may never have occasion to copy any more of his *condensations* for the purpose of refuting the attacks of the Reflector, though for the sake of agreeing with him in *one* point, we will admit, that to copy his articles verbatim and entire, as we did, is the severest and most effectual mode of attacking him.

We much regret that he has no better explanation of his conduct to offer, for as the matter now stands, it appears, that his false assertion was *wilfully made, with a knowledge of the facts*, and instead of confessing and forsaking his sin, he attempts to palliate or conceal it, by publishing that we were present and heard the sermon!

An apology is perhaps due to our readers for encumbering our columns with so useless a communication.

LIBERIA.

We have received the Liberia Herald up to August 24. We copy from the paper of that date a few items of intelligence.

From the following information communicated for the Herald by an officer of the U. S. Brig Porpoise it will be seen that American capital is still employed in the slave trade and the American flag still used to cover it.

"The Cyrus was taken by H. B. M. steamer Hydra. The Cyrus was under American colors, but when boarded by the Hydra's boats she hauled down the American flag and threw it into the sea; also a bundle thought to be her papers. The Cyrus belongs to Philadelphia—owned by ——— Hall. She had slaves on board.

"An American barque was fitted out from Bonavista for the slave trade, and sailed for the Besagas Isles. The above information was obtained from H. B. M. Brig Rapid.

"There is a slaver now off the Gallenas Felucca rigged. The Voladore is expected every day. The Felucca is under Spanish colors and will take her cargo from Shebar. The English squadron off the Gallenas consists of Brigs Ringdove, Albetross and Rapid and steamers Albert and Growler."

This is a strong and expensive naval force but its utmost vigilance is constantly eluded, and the wily and rapacious slaver escapes with his prey. We have been gradually inclining to the opinion in which late events have immoveably fixed us that no degree of naval force that will ever be employed on this coast will of itself be found capable to break up the slave trade.

The Voladore has arrived and is captured.

We have been informed by Captain Beckman of the Bremen brig Mercuri that the late violent sea which endangered the vessels in our harbor caused great damage to the settlement of Bathurst on the river Gambia. About 40 houses, substantial structures of stone were washed down.

The bodies of four white men—supposed to be Englishmen were found on the beach between Gallenas and Shebar. Not very far from the bodies three oars were discovered, and one keg with rum and another with water. They were probably absconding from some vessel and foundered at sea. The bodies were buried by one of the slavers at the Gallenas.

It is said that a dispute concerning the gun trade is now going on between the French at Goree and the English at Gambia, which is likely to lead to an extended misunderstanding.

Worcester County High School.—By an advertisement in another column it will be seen that this seminary is to be re-opened at the commencement of the Winter Term.—We are gratified to learn that there is a fair prospect of completing a liquidation of its debts, and of laying such a foundation as will secure its long continued and increased prosperity, provided its friends and the public will finish what they have so well begun. We hope it will be speedily done.

Wachusett Association.—The Minutes of the second anniversary of this body, which is composed of the churches in the north part of Worcester county, furnish the following statistics. Churches, 10; baptized, 14. Total, 1029. Rev. C. Tracy was the Moderator, and C. Cunningham, Clerk.

☞ Rev. A. Pinney, who has been laboring for some time with the church at New England Village, Grafton, has accepted their invitation to become their pastor.

Editor's Table.

Memoirs of Elder Jesse Mercer. *By C. D. Mallary. New York: Lewis Colby. Boston: Gould, Kendall & Lincoln.*

We have been very much interested in looking through this volume. It presents in a very clear and faithful manner the character of one who was for a long time a light of Zion—a faithful laborious minister of the gospel. He has but recently gone from us, yet we number him among the sainted dead whose memories are precious. The cause of religion and philanthropy in Georgia, and indeed in all the South, has sustained a severe loss in the death of this good man, whose excellence of character has been so well known and so highly appreciated both at the South and North. As this memoir sheds much light on subjects of deep interest to all parts of our denomination, such as co-operation in the cause of missions, the existence of slavery, &c., it will be found peculiarly instructive to our ministers and laymen at the North, to whose attention we cheerfully commend it.

The Settlers in Canada. *Written for Young People. By Captain Maryatt. In Two Volumes. New York: D. Appleton & Co. Boston: Crocker & Brewster.*

These volumes are highly entertaining as well as rich in valuable information of a somewhat rare and peculiar kind. So far as we have examined them they are free from those objections which have been made to the former works of this writer.

The Martyr Missionary of Erromanga; *or the life of John Williams, who was murdered and eaten by the savages in one of the South Sea Islands. Abridged for the American Sunday School Union.*

The above is a deeply interesting volume, and the description of the closing scene of Mr. Williams's life, has a truly thrilling power. It displays the character of a deeply pious and actively devoted missionary; the ardor and patience with which he toiled for the wretched heathen. This abridgment is made in a very plain, simple style, well adapted, we should judge, to the purposes of a Sabbath school library.

Floral Biography or Chapters of Flowers. Judah's Lion.

These are both works by Charlotte Elizabeth, published by John S. Taylor, New York, and for sale by Gould, Kendall & Lincoln. They are both entertaining and useful, as indeed are all the works of this remarkable writer.

Rev. Henry Martyn.—A fourth American, from the tenth London edition of the valuable memoir of this eminent missionary, by Rev. John Sargent, has just been issued from the press of John S. Taylor, of New-York, and is for sale by Gould, Kendall & Lincoln, at the low price of fifty cents.

Hervey's Meditations.—A new edition of this work, in one volume, is published by Robert Carter, of New-York, and is for sale by Gould, Kendall & Lincoln.

Littell's Living Age. We have received No. 26 of this sprightly work from the publishers, T. H Carter & Co. It is freighted with a variety of matter, from high literary sources, and is always a rich treat.

SECULAR INTELLIGENCE.

DOMESTIC.

Massachusetts Election.—The number of votes cast is greater than at any previous election; being 132,913 in all the towns except five which are not heard from. The Presidential ticket is as follows:—Plurality of the Clay ticket over Polk, 14,582. Majority for Clay over all others, 3,722. Wanted by Polk to make a majority, 25,442.

The votes for Governor are:—Plurality for Gov. Briggs over Bancroft, 14,861. Majority for Briggs over all others, 5,197. Wanted by Bancroft to make a majority, 24,525. Over 9,000 scattering votes chiefly for the "Liberty Party" candidate.

Of the ten congressional districts, six have made choice of Whig candidates. In the other four districts there is no choice.

Twenty-seven State Senators are chosen all Whigs, and there are thirteen vacancies.

Presidential Election.—*The Grand Result.* Thirteen states have been heard from to an extent sufficient to ascertain the result. These give to Clay, 71; to Polk, 100. Eight not ascertained, but conceded, will make the vote for Clay, 89; for Polk, 146. Five more neither ascertained nor conceded by either party to the other, will cast 40 electoral votes. The total number of electoral votes is 138. So that James K. Polk is beyond a doubt elected President of the United States for four years from the fourth of March next.

An English Missionary Killed.—The New Bedford Mercury gives the following painful intelligence. June 20th, the natives assembled at Point Venus, this being too near the Bay of Papeite, for general safety, the French Governor again, at the head of 400 troops, marched upon them. The natives received intelligence of his approach, and placed themselves in ambush. The natives allowed the main body to pass, but as the rear guard were passing in front of the English Mission House, they opened their fire in a direct line with the house. Mr. Kean, one of the missionaries, who was walking on his verandah, was struck by a ball, and killed instantly. His death is universally regretted. He was one of those who have latterly come from England—well educated, and one of the most respectable men upon the ground.

Fire.—A fire broke out about half-past one o'clock on Tuesday morning, in the second story of the drug and paint store of Edward Brinley, in Market Square. The fire was principally confined to that building, which was entirely destroyed, but it also spread to the building occupied by Amos Stevens as a Balance Factory, and by West & Allen as a clothing store, on the western side. Faneuil Hall, which is directly opposite was somewhat scorched, but was prevented from catching fire by the caution of the fire department.

After the fire had been once subdued, it burst out again at about 4 o'clock. At this time, as one of the firemen, Gilbert Wilder, 2d foreman of the hook and ladder company, was standing upon a ladder in the course of his duty, a bag of saltpetre was broken open by his hook, and its contents fell over him bursting into flames. His face and hands were severely burnt, and others narrowly escaped injury by leaping from the ladder. The firemen being on the ground, the fire at this second outbreak, was kept in check, but it was still burning when our paper went to press.—*Advertiser.*

Forgery Detected.—On Saturday last, just at the opening of the Shoe & Leather Dealers' Bank, a respectable looking man appeared at the counter and presented to an officer of the bank a promissory note, dated Boston, Nov. 9, 1844, and purporting to have been signed by Caleb Stetson of this city, payable to the order of John Otis for nearly five hundred dollars, which he proposed to have discounted. He was asked if the note he presented was made by Caleb Stetson, who keeps in Broad street; he replied that it was; he was then told it would be discounted, and he could leave it and call in a short time and get the money. As he turned to go out of the bank, casting his eye into the director's room, he was identified by one to whom he was personally known. The note was then shown to the teller, and he was suspicious it was counterfeit; the note was directly sent to the counting room of Caleb Stetson, and there upon declared a forgery.

The person has heretofore borne a respectable character, and has a very respectable family and connections. He resides in a neighboring town.—*Post.*

Another Hurricane—Loss of Life and Destruction of Property.—We learn from the Western Expositor, printed at Independence, in Jackson county, Missouri, that a destructive hurricane visited that section of the State about 9 o'clock of the night of the 25th. Its effects were lamentably disastrous. That paper says:

It came across the prairie three miles from Westport, which it injured considerably, from whence it passed over our country in a north-east direction, striking the river about half a mile above Wayne city, at C. N. Hall's mill, and we have heard of its keeping down the river for some miles; but as yet we have not heard where it commenced nor where it ended. It varied from five to seven hundred yards in width, and pursued a straight direction.

We give the following list of the killed and wounded:—

Mrs. McGill, Livingston, killed; Mrs. Stone, do; Mr. Kerr had three children killed, and himself greatly wounded; Miss Mary Middleton and Dr. Martin's son, near Westport, were killed. A stranger, who had been moving a family to Platte, and encamped opposite Owen's landing, was found dead, his wagon blown entirely away. Thomas Hedges had all his houses and furniture blown off, and several of his family badly crippled. Samuel Lambert, houses, &c., gone, wife and another person badly injured. J. Beadley, houses, &c., blown off; J. King, do; Mrs. Huggins houses blown off, and herself badly crippled; Mrs. Ragan, do. and herself and negro man crippled; Calvin McCoy, do. and several of his family crippled; Dr. Martin, do.; Mrs. Buckhart, do.; Thomas Smith, do.; C. N. Hall's steam saw mill, roof blown off, grist mill and houses blown off—damage about $12,000.

We have heard of several others killed and wounded, and much more property injured. We have no idea that the half has been told, or yet heard, of the loss of lives and destruction of property, occasioned by this awful tornado.

Shipwreck and Loss of Lives.—Schooner Arab, (of Philadelphia) Havens, from Mansanilla, for St. Jago, was lost on the morning of the 4th ult., on Punta San Juan, between Trinidad and Cienfuegos, and all on board perished except the first officer, Eliot Morton, who was carried ashore on the spars much bruised. He was picked up a day or two after, and carried to Trinidad, where he was taken in charge by the U. S. Consul, and placed under the care of a physician. The A. was prevented from getting into St. Jago by the violence of the gale, which commenced Sept. 30, and was driven to leeward. The names of those lost were, John H. Havens, master; —— Harris, carpenter; Wm. Jotham, cook; Antonia and Josi, (Spaniards) Charles, (Swede) James White, (Greek) seamen.—*Advertiser.*

Death of an Officer.—Died at Little Rock, Arkansas, on the 8th ult., of apoplexy, 1st Lieut., Wm. Bowman, of the First Regiment U. S. Dragoons. He was interred by the Little Rock Guards, with military honors, and the ceremonies at the church and the grave, were numerously attended by the citizens.

Death of a Missionary.—The Hartford Courant states that Mrs. Mary E., wife of Henry J. Van Lennep, and only daughter of Rev. Dr. Hawes of Hartford, died at Constantinople, on the 25th of September. Mrs. Van Lennep left this country about a year since, with her husband, who is a Greek, and who was educated in Massachusetts. Dr. Hawes accompanied his daughter to Constantinople, and returned early in the last summer. Mrs. V. was 23 years of age.

Mysterious Affair.—The English brig Amity, Captain J. C. Houge, (query, Hodges,) sailed from London upon the 7th of May last, bound to Tajourn, a port in the Red Sea, and arrived upon the 23d June in sight of the Islands of Trinidada, near the coast of Brazil; and as it was calm, the master landed on one of the islands to verify the chronometer, and to shoot. In attempting to regain the vessel, the boat was upset in the serf, broken to pieces and a sailor drowned. Thus deprived of means to return to his vessel the master was compelled to continue upon the Island with three sailors. The Amity was in sight during two days, but the mate made no attempt to succor them, and she afterwards disappeared in the horizon, thus abandoning them on a desert island. They remained there for 23 days, sustaining themselves on shell fish until the 10th of July, when they were rescued from their painful situation by the American ship Brandt, which brought them to Rio de Janeiro.

The Lions of Paris.—Mr. Walsh in one of his letters from Paris, says:—"The present *lions* are the two Egyptian Princes whom Mehemet Ali has sent to this capital for the completion of their studies. They are between eighteen and twenty years of age. Their thirty young companions, who are described as of 'the first family of Egypt,' will remain in the same hotel, engaged in the same studies, that the son and grandson of the Viceroy may have the benefit of emulation. Most of them speak French. A familiar acquaintance with some of the savans to whom particularly they are consigned, will afford me an opportunity of seeing and studying the strangers. A sojourn of so many youth, destined to ascendency in the politics of Egypt, will not prove favorable to the alledged British designs and palpable British interests in that region."

Death at a Political Celebration.—A young man named Scott, lately from Pennsylvania, was killed on the evening of the 1st inst. at Mason, Warren county, Ohio, by the bursting of a cannon which he, with others, was firing to celebrate a political victory in that town. After putting in the load, the cannon was filled partially with clay that caused the explosion—a piece of folly that no man in his right senses could be guilty of. Scott was the man who applied the match. He was killed almost instantly by a piece of the gun striking his breast.

Prairie on Fire.—From Captain Lamothe, of the steamboat Luella, which arrived to-day from Alton, we learn that on yesterday evening a fire broke out in the Monticello praire, a few miles back of Alton, and raged with great fury. Many farms were over-run by the fire, and the fences, barns, out-houses and crops destroyed. The farm of Mr. Corey, the Superintendent of the Monticello Female Seminary, was much injured, and all the buildings on it consumed except the dwellings. There came in expresses from the country for aid, and many of the citizens of Alton went out to render assistance in arresting the progress of the fire and saving property. The light was visible from this city last evening, a distance of more than twenty miles.—*St. Louis New Era, Nov. 1.*

SUMMARY.

Mr. Calhoun, Secretary of State, returned to Washington on the 10th inst., from his late visit in South Carolina.

A letter from Matanzas, dated 25th ult., states that advices from Sagua la Grande, represent the damage at that place by the late hurricane, as but trifling.

The alarm of fire last Sunday afternoon, was caused by the explosion of an air-tight stove, at a house in Tyler street. Some damage was done to the house, and some furniture was destroyed, but the fire was soon extinguished.

By the act of Congress, passed in 1792, it is provided that the time for the assembling of the Presidential Electors in their respective States, to give their votes for President and Vice President of the United States, is the first Wednesday in December, which this year, will be the 4th day of the month.

A London paper says, "Webster's American Dictionary of the English language is now ordinarily esteemed the best work of its kind. It forms two octavo volumes, containing 83,000 words. The price is three guineas, and an earlier date than 1841 should not be purchased."

It is only 25 years since anthracite coal was first used for fuel, and only 25 years since the first shipments of coal were made from Philadelphia; and yet, during the last twelve months about 3,000 vessels have cleared from that port, laden with coal.

The "Twelve," it is said, have decided that they are at the head of the church, and are to rank from Brigham Young downward in authority. They have also decided to gather the saints at Nauvoo, and finish the temple as expeditiously as possible.

John McKeown was tried in Philadelphia on Thursday, 7th inst., on a charge of setting fire to the parsonage house attached to St. Michael's church, on the 8th of May last. The jury acquitted him without leaving their seats.

A letter from Constantinople, dated 27th Sept., reports the release of Dr. Wolff by the Khan of Bokhara. The Dr. was daily expected at the Persian frontier.

The St. Louis Republican says that the story of the killing of ten United States Dragoons by the Sonsseton Indians on the upper Mississippi, has nothing of probability about it.

The Washington Standard says that J. W. Tyson, Esq., Second Assistant Postmaster General, has tendered his resignation of that office to the President.

A French Commissary of Police, finding his wife had violated the law by throwing a tumbler of water out of the window, had her brought before the Police, and fined one franc and costs.

The Chester and Holyhead railway have contracted to carry two up and two down daily mails for the English Post Office, at the rate of $150,000 per annum for five years.

The Baltimore papers give us the names of nearly a dozen other criminals arrested for illegal voting at the Gubernatorial and Electoral election.

The present year's crop of sugar in Louisiana, it is estimated, will reach 180,000, or 200,000 hogsheads.

Among the presents brought by Louis Philippe to the Queen, was a beautiful miniature carbine for the Prince of Wales.

Louis Philippe's children, grand children, sons-in-law and daughters-in-law, amount to 22 in number, and their united ages are 791 years.

The Springfield Gazette says that the work of laying the rails upon the Northampton and Springfield railroad, between this place and Cabotville, was commenced on Monday, 3d inst., and will be completed in a week or more.

Mr. E. Thompson, formerly editor of the Quincy, Ill. Herald, has been appointed Register of the Land Office at that place, vice Gen. S. Leech removed.

The steam schooner Midas, of Boston, Wm. Poor, master, sailed from New York (where she went from this port for propellers,) on Monday last, for China. The M. is the first steam vessel that ever went from this country to any port east of the Cape of Good Hope.

The Quincy Patriot says:—Operations have already commenced in this town towards the construction of the Old Colony Railroad, it will be prosecuted with vigor; and ere another summer has sped its way, the people of this place will have the opportunity of travelling to Boston by steam locomotion.

A German paper published at St. Louis, announced the death of Paul Follen, a younger brother of the late Rev. Charles Follen, who was lost in the steamboat Lexington. He died at his residence in Warren county, Missouri, on the 3d of October, aged 45 years.

An unfortunate combat took place on Tuesday last, near Pugetown, in Frederick county, Virginia, between Robert W. Baber, one of the deputy sheriffs, and a man named Light, in which the latter was killed. Mr. Baker at once surrendered himself to a magistrate, and has given bail for his appearance before the proper tribunal.

The U. S. brig Somers, Commander Gerry, sailed from Philadelphia on the 7th inst., destination unknown.

From passengers who came down the river last evening in the steamboat Noxubee, says the Mobile Herald of the 1st Nov., we learn that the steamboat Hudson, Capt. Bolton, was sunk on Monday night last, on her downward trip, by striking a snag on Old Hell shoals, about 20 miles above Selma. The H. had on board about 160 bales cotton. It is supposed the boat will be raised.

The Hon. John Buchanan, Chief Justice of the State of Maryland, died at Woodland, Me., on the 6th inst., in the 71st year of his age.

MARRIED.

In this city, Mr. Thomas R. Pope, of Brighton, to Miss Nancy W. Leighton, of Charlestown; Mr. Charles Smith to Mrs. Julia Ann Cain; Mr. Isaac L. Plummer to Miss Caroline A. Bowles; Mr. Wm. W. Benet, of New York, to Miss Mary Nichols, of this city; Mr. E. A. Whitney to Miss Joanna A. Hook; Mr. Dominico Salagano to Miss Elizabeth A. Knowland; W. J. Walsh, Esq. to Miss Mary A. Cashmer.

In Medford, Mr. James M. Watt to Miss Orilla W. Annis both of Charlestown.

In Milton, Mr. L. W. Babcock, to Miss Cornelia W., daughter of Mark Hollingsworth, Esq.

In Dedham, by Rev. Mr. Babcock, Mr. Louis W. Seaver, of New York, to Miss Susan Waters, daughter of George Dixon, Esq.

In Lowell, 10th inst., by Rev. Mr Miner, Mr. David Vialle to Miss Eliza C. Lyons, both of Boston; Mr. Horace H. B. Mitchell, of Boston, to Miss Sarah Giles, of L.

In East Douglas, 31st ult., by Rev. Mr. Underwood, of Sutton, Mr. Charles Cook, of Bellingham, to Miss Zilpha Hunt, of E. D.

In North Reading, Mr Henry D. Smith, of South Reading, to Miss Mary A., daughter of Dea. Addison Flint, of N. R.

In South Abington, by Rev E. C. Messenger, Mr. Jonathan L. Reed to Mrs. Ann Wells; Mr. Edwin Gurney to Miss Charlotte B. Reed; Mr. Richard Gurney to Miss Mary Norton; by Rev. C. Benson, Mr. John Bresselhem to Miss Sally Gurney.

DIED,

In this city, Mrs. Nancy, wife of David Kimball, of East Cambridge, 70; Mrs. Sophia Osborn, 34; Mrs. Tamar Andrews, widow of the late Justin Andrews, 44; November 11, E. Preble Motley, youngest son of Thomas Motley, 23 years.

In South Boston, Nov. 7. Miss Mary Ann, eldest daughter of the Rev. Lemuel Capen, 24.

In Charlestown, Nov. 8. Mr. James B. W. Tufts, son of Mr. Joseph F. Tufts, 28.

In Quincy, Oliver Billings, Esq., 77.

In Newton, widow Sarah Lothrop, 93.

In Chelsea, Miss Elizabeth Green, 64.

In Marlborough, Ms. Mrs. Mary B. wife of Dr. Benjamin W. Hildreth, 60.

In York, Me., Paul Simpson, 19.

In New Orleans, of yellow fever, Mr. Siloam G. Chase, 34. Mr. C. was a native of Unity, N. H.

In Constantinople, Sept. 27, Mrs. Mary E. Van Lennep, 23, daughter of Rev Joel Hawes, of Hartford.

In Wakefield, N. H., Mrs. Mary Jane Paul, daughter of Dea. James Dennison, of Boston, 25.

In Sutton, Oct. 25, Mr Jonas Batchelder, 65.

In Waterloo, Seneca county, N. Y. 20th ult., Hon. Needham Maynard. At the age of 19, he entered the army, and was at the battle of Bunker Hill, in company with an elder brother. In the retreat, Mr. M. perceived a disabled soldier reclining near a fence, and endeavoring to reload his musket. This man was his brother, severely wounded in the thigh, and expecting to be slain by the enemy where he lay, but preparing to sell his life as dearly as possible to those who should attempt to give him the finishing blow. He was taken up by Mr. M. and borne upon his shoulders for more than a mile, to a place of safety. Mr. M. continued to serve at intervals during the war, and afterward settled as a farmer in Ipswich, N. H. In 1788, he removed to Whistown, Oneida, where he remained for more than 40 years, filling many important offices; after which he removed to Seneca county. At the great celebration at Bunker Hill, Mr. Maynard was an invited guest. Mr. M. had attained his 88th year.

Number of deaths in Boston for the week ending Nov. 9, 40. Males, 14; Females, 26. Stillborn, 4.

Under 5 years, 16—between 5 and 20 years, 2—between 20 and 60 years, 18—over 60 years, 4.

Died, in Lowell, October 23, Mary Ann, only child of Samuel S. and Betsey S. Rugg, aged 8 years. Mary Ann was a member of the Worthen Street Baptist Sabbath School, a child of uncommon talents, seriousness and personal beauty. She has left a place in the hearts of all who knew her, that will not easily be filled. She is transplanted from earth, only to bloom more brightly as we trust, in the paradise of God.

"Thy life! how cold it might have been
If days had grown to years!
How dark, how deeply stained with sin
With weariness and tears!
How happy thus to sink to rest,
So early numbered with the blest." [Comm.

In this city, 9th inst., Mr. Ephraim Snow, aged 84 years. Like a shock of corn fully ripe, has this good man fallen—to be gathered, we believe, into the garner of the Lord. For more than 60 years he had been a consistent professor of the Christian religion; always manifesting—by a uniform deportment—his deep love and high regard for the cause of Jesus Christ. He was a member of the First Baptist Church in this city, and united with it (from a church in Maine) while it was under the pastoral care of Dr. Stillman. We cannot avoid the remark as our aged friends are thus passing off the stage of action, that we who take their places ought to remember that the blessed privileges we enjoy, were attained by the most severe toil and the endurance of many hardships; but like good soldiers of Jesus Christ, they fought the good fight of faith, with an unwavering trust that they should obtain the victory.

Died, in South Lee, Aug. 18, Mrs. Phippen, wife of the Rev. George Phippen, pastor of the church in Tyringham and Lee. "Mrs. Phippen was a good woman, she was truly a helpmeet to her husband, one of the best of wives and one of the best of mothers. She was prudent, devoted and constantly labored to do good while on earth. She possessed her reason to the last, and the day on which she died she said that she could trust all in the hands of her blessed Saviour and added the thought of being with him is sweet. Blessed are the dead that die in the Lord."

On the 22d ult. at her sister's house in Brookline, Louisa Jemerson, eldest daughter of Mr. William Jemerson, of Jamaica Plain. The deceased has left behind her a name which will long be fragrant. She had been for nearly 20 years a humble and consistent Christian. She was originally a member of the Baptist Church at Charlestown, and afterwards of the church of Brookline, but when the church was formed at Jamaica Plain, she become one of the number who were constituted. There her labor of love and patience of hope were fully exhibited, and very precious will be her memory to the members of that church.—Miss Jemerson sustained an illness of 12 months, with exemplary patience and sweetness, enjoyed divine support, and to a uniform life of Christian excellence she added the emphatic testimony of a cheerful death-bed—'Blessed are the dead that die in the Lord.'

NOTICES.

TO THE CHURCHES OF THE SALEM BAPTIST ASSOCIATION.

Dear Brethren,—You will recollect that at our last session a vote was passed recommending to all the churches within our limits to observe a day of Fasting in reference to the low state of religion among us, and to beseech God to pour out his Spirit upon us and to revive his work. The day appointed was the Friday before the first Sabbath in December. That day is Nov. 29, and immediately follows our annual Thanksgiving. As that would be an exceedingly inconvenient day, allow us to recommend that it be changed to the Friday before the second Sabbath in December, that is to December 6. Affectionately your brethren,

Joseph Ballard,
Lemuel Porter,
Irah Persons,
Lowell, Nov 11, 1844. J. M. Graves.

☞ At a meeting of the Executive Committee of the American and Foreign Sabbath Union, at the Committee Room, Boston, Nov. 2, 1844, the following votes were passed, viz.

1. That we cordially approve of the National Sabbath Convention, called to meet at Baltimore, Nov. 27, 1844.

2. That we recommend to the friends of the Christian Sabbath, to appoint delegates to that Convention.

3. That Daniel A. White, John Codman, Francis Wayland, Seth Terry, Joel Hawes, Stephen Olin, James Milnor, Thomas E. Bond, William Jay, Eliphalet Nott, Reuben H. Walworth, Henry Dwight, Edward C. Delavan, John N. Wilder, David Magie, Joseph C. Hornblower, Ansel D. Eddy, Peter D. Vroom, Cornelius C. Cuyler, Albert Barnes, Thomas Fleming, S. P. Durbin, George B. Ide, William Jessup and S. S. Shmucker be requested, as Delegates of this Union, to attend that Convention.

4. That all editors of papers friendly to the Christian Sabbath, be, and they hereby are, respectfully requested to publish the above, and also the Circular from Baltimore, in their publications. Justin Edwards,
Sec. of the Am. and For. Sab. Union.
Nov. 15.

☞ The Anniversary Sermon of the Boston Children's Friend Society, will be preached on Sunday evening the 17th inst., at Grace Church, by Rev. Mr. Butler. The children will be present. Pews in the broad aisle reserved for gentlemen.
Nov. 15. S. W. Cushing, *Sec'ry.*

☞ The Norfolk Baptist Ministers' meeting will hold its next session at Medfield, at the house of Rev. D. W. Phillips, on Tuesday, the 19th of Nov. at 10 o'clock, A. M. E. G. Sears, *Sec'ry.*

☞ The next two-monthly meeting of ministers of the Boston Baptist Association will be held with Rev. John O. Choules, on Jamaica Plain, on Tuesday, the 19th of Nov. at 10 o'clock, A. M. An important subject for practical consideration will come before the meeting, and a number of the brethren have been appointed to furnish essays. All it is hoped will attend.
J. W. Olmstead, *Sec'ry.*
Chelsea, Nov. 4, 1844.

☞ An Anti-Popery weekly newspaper is to be published in our city, so soon as a sufficient number of subscribers are obtained to warrant its success. A large sum of money has already been deposited with the publishers for its support, and, if the true republicans of New England deem the perpetuity of their civil and religious institutions of any importance, the publishers will immediately receive subscriptions from all quarters of our country. Proper space will be devoted to general news, Literature, Arts, Sciences, and advertisements; and gentlemen of acknowledged ability and sound judgment will amply contribute to its columns—rendering it an excellent family and business newspaper. It is to be published by F. C. Messinger & Co., 3, Water street, at $2 per annum, one half in advance, the balance in six months thereafter. Subscriptions received by B. Adams, 56 Court street, (opposite the old Museum) Boston.
Boston, Oct 24, 1844.

BRIGHTON MARKET—Monday, Nov. 11, 1844.
[Reported for the Daily Advertiser and Patriot.]

At Market 825 Beef Cattle, 125 Stores, 2500 Sheep, and 1100 Swine. Several lots of Beef Cattle and several hundred Swine unsold.

Prices—*Beef Cattle*—In consequence of the "Election" the number of buyers at market was quite limited and last week's prices were with difficulty obtained.—We quote extra 4 50 a 4 75; first quality $4 a 4 25; second quality, 3 50; third quality, 2 75 a 3 25.

Barrelling Cattle—Mess 3 12 1-2; No. 1, 2 50.

Sheep—Lots from 1 25 to $2.

Swine—Dull. Lots to pedole 3 a 3 1-4c. for Sows, and 4 a 4 1-4c for Barrows. At retail from 3 1-2 to 5c.

CHARLESTOWN FEMALE SEMINARY.

THE Forty-Second term of this Institution will commence on Tuesday, the 3d of December next, and continue 17 weeks.

Printed Plans of the Seminary containing particular information respecting it, will be furnished to all who apply by letter or otherwise to the subscriber, No. 84, Main street, Charlestown, or at the Seminary Buildings in Union and Lawrence sts. (one mile from Boston.) Application for rooms should be made early.
Albert J. Bellows, *Trustee.*
Nov. 15. 3tis

WORCESTER COUNTY HIGH SCHOOL.

THE Winter Term of this Institution will commence on Wednesday, the 4th of December. Students wishing for rooms are recommended to make early application. N. Wheeler, *Principal.*
Worcester, Nov. 15, 1844. 5w

NEW English Books.—Just received per Sultan, by W. D. Ticknor & Co., corner of Washington & School streets, Glossary of Ecclesiastical Ornament and Costume, compiled and illustrated from ancient authorities and examples, by A. Welby Pugin, Architect of St. Marie's College, Ascott—1 vol quarto, with superb colored plates. Caloric, its mechanical, chemical and vital agencies in the phenomena of nature, by Samuel L. Metcalfe, M. D. London; just published. The ancient Liturgy of the Church of England, according to the uses of the Sarum, Bangor, York and Hereford, and the modern Roman Liturgy, arranged in parallel columns, by Wm. Maskell, of Salisbury; Liturgiæ Britannicæ, or the several editions of the Book of Common Prayer of the Church of England, from its compilation to the last revision, &c &c., arranged to show their respective variations, by Wm. Keeling, BD.

Observations on Popular Antiquity, chiefly illustrating the origin of our vulgar customs, ceremonies and superstitions, by John Brande, M. A., arranged and greatly improved by Sir Henry Ellis, Principal Librarian of the British Museum.

Murray's Hand-Book for Travellers in France, Italy, Germany, Northern Europe, in the East, &c. also the Guide to the Public Galleries, &c.

Uniform Editions of Sir Thomas Browne's Complete Works, including his Life and Correspondence, edited by Simon Wilkins, F. L. S.

Splendid Copy of Cook's Voyages—Illustrated with maps, &c., in 2 vols., oct. Nov 15.

COOKING STOVES
ON A NEW PLAN.

THE TROJAN PIONEER, a complete Summer and Winter COOKING STOVE, for coal or wood, possessing the advantage of a Cooking Range, a Cooking Stove, an open grate, or fire place. Boiling, baking, roasting, broiling, frying, washing, heating irons, &c. &c., is all done in the most thorough manner, and with much less fuel than the same work can be done in any other cooking apparatus now in use. The Oven to this Stove is of great value, being sufficiently large to admit of six large pie plates, or six large loaves of bread, or even the largest pudding or bean pots at the same time. There is a fire place under the oven, which can be used morning and evening for boiling and baking—and requires less fuel than any Summer baker. It is acknowledged by all that have examined this Stove, that it has advantages that no other Stove ever yet had. Sizes convenient—from the smallest family to that of a public house. Please call and examine the Trojan before purchasing elsewhere. The Trojan has had three silver medals awarded to it within one year—the first at the American Institute, N. Y., last fall—the second at the great State Fair in Poughkeepsie, N. Y., Sept. 1844—the third at the Mechanics' Exhibition and Fair held in this city, Sept. 1844. A complete assortment of other kinds of Cooking Stoves—Cooking Ranges—Parlor, Entry, Store and Shop Stoves—Stove Apparatus and Funnels of all descriptions. At wholesale and retail, at the Stove and Hot Air Furnace Establishment, 51 and 53 Blackstone street. GARDNER CHILSON.

HOT AIR FURNACES.

ALL persons wishing to warm their houses, stores, churches, and other large buildings with pure heated air, are particularly requested to call at CHILSON'S and see his extensive assortment and examine his improvements. The rapid demand there is now for them, together with the high recommendation of several hundred persons that have them in use, is a positive proof that they do possess superior qualities over every other furnace in use. Hundreds of them are up and being put up this fall in the city and all parts of the country, and many of them into the best public and private buildings we have—the conveniences of the lever grate and the durability of the castings, &c. are worth examining. Some large sizes just finished for heating churches and other large buildings on an improved plan, will be found to stand the test where all others must fail. They not requiring more than one third part of the time, and one half the fuel to heat a large building that has been required in other furnaces, which all will see must be the case when they come to examine them. Furnaces set in the most thorough manner at short notice, and warranted to give entire satisfaction or no pay expected. A silver medal was awarded to these furnaces at the late Mechanics' Fair and exhibition in this city. For sale wholesale and retail, at the Stove and Hot Air Furnace establishment, 51 and 53 Blackstone street.
GARDNER CHILSON.
Oct. 25. 2mis

THE VOICE.—WM. D. TICKNOR & CO., will shortly put to Press, a Manual of Vocal Culture, comprising a course of Elementary Exercises, for training the Organs of Voice, on the system of Dr. Rush. Designed as an introduction to the "American Elocutionist." By James E. Murdoch, Instructor in Elocution; and William Russell, Author of "Lessons in Enunciation," "The American Elocutionist," &c. With Directions applicable to the Exercise of Singing. By G. J. Webb, Professor in the Boston Academy of Music.

RICH FALL AND WINTER GOODS.
327 Washington, North corner of West St.
GEORGE HILL & CO.
IMPORTERS, JOBBERS, AND RETAILERS,

HAVE received by late arrivals one of the largest and most extensive assortment of RICH FALL GOODS to be found in the city—such as

SHAWLS.

Super Black Silk Shawls,	Rich Printed Cashmere Shawls,
" " Ottoman do	" Terker's do do
" Col'd. ch'gl. do	Embr'd & Plain Thibet do
" White & Green French Cashmere do	" " M de Laine do
" Drab & Blue do	Norwegian Woolen do
" Red & Black do	Stripe and Plaid do do

4-4 Black Silk Velvet for Shawls, together with a great variety of other low priced seasonable Shawls.

RICH DRESS SILKS.

1 Case 3-4 Ispahan Cameleon Silks, a splendid article for Dresses and Cloaks.

3-4 Satin stripe Gro de Amure,	Black & White Watered Silks,
Plain Blue Black, do	Plain and Figured Stripe, do
Super Black & Blue-Black Gro de Rhine,	Plaid do
do do Gro de Stripe,	Synchaws, Poplins, &c. &c.
do do Gro de France,	

CLOAK GOODS.

Thibet Cloths, all colors, Colored Alpaccas, Plaid Cloakings, Gala and Cashmere Plaids.

RICH DRESS GOODS

Such as Cashmere D'Ecosse, Mous de Laines, Rep Cashmeres, Crape de Laines, Striped and Watered de Laines, Superior Black Cashmere de Laines—also, Black and Blue black Alpaccas, Super Black and Blue-black Bombazines, Black Silk Velvets, Colored Silk Velvets, French and American Prints, Caroline Plaids, Black, White and Colored Moreens.

MOURNING GOODS.

Particular attention will be given to MOURNING GOODS, and always on hand one of the largest and best assortments to be found in the city.

LINEN GOODS.

On hand a large assortment of LINEN GOODS, which has been put up for them by the Manufacturer, expressly for their retail sales, that can be warranted of superior fabric,—viz:

Linen Sheetings from 5-4 to 12-4,	Russia Diapers & Huckerbucks,
Pillow Case Linens, all qualities,	Linen Damask's, from 5-4 to 9-4
Shirting do do	Linen Damask Cloths, from 6-4 to 12-4.
Fronting do do	
Bird's Eye & Scotch Diapers.	

HOUSEKEEPING GOODS.

American & English Quilts,	from 3-4 to 12-4
Bath & Whitney Blankets,	do do Flannels,
Cradle and Crib do	Crashes and Towellings,
Comforters,	Damask Napkins & Doylies,
Flannels,	
Tickings,	Dimities, Furniture & Cambric,
Cotton and Worsted Colored Table Cloths,	Curtain Muslins,
Embossed, do do	" Cambrics,
Bleached & Brown Cottons	Stair Linens.

Also 300 dozen *Linen Cambric Handkerchiefs*, from 12 1-2 cents to 1 00; Linen Lawns; Linen Cambrics, Plaid, Stripe and Check'd Cambrics; Swiss and Book Muslins; Bishop Lawns; India Linens; Pongee and Spittalfield Hdkfs.; Black Italian Cravats; Hosiery; Kid Gloves, &c. &c.

Purchasers are invited to examine our extensive assortment before making their selection, as many of the above goods are IMPORTED direct from the Manufacturers by us, we shall offer such inducements which cannot fail to suit.

At 327 Washington, North corner of West St.
GEORGE HILL & CO.
Boston, Oct. 13.

EXTENSIVE DRY GOODS
ESTABLISHMENT
AND
CARPET WAREHOUSE.
HENRY PETTES & CO.,
221 Washington Street,
Boston.

SELECTION OF
SILKS AND SHAWLS
FROM THE
GRAND NATIONAL EXHIBITION
OF THE
Manufactures of France
AT
PARIS.

NEW AND SPLENDID STYLES OF
CARPETING,
At very low Prices.

Superfine all wool Carpets at 75 cts. 200 P's Elegant
BRUSSELS CARPETS,
of the Latest London Patterns, selected expressly for our own sales.
Painted Carpets of all sizes.

H. PETTES & CO., having made very extensive arrangements for the *FALL TRADE*, are now prepared to offer their large and valuable stock of goods on very favorable terms, viz.—

RICH SILKS,

Of the latest styles and most rare and beautiful description,—in every VARIETY OF COLOR AND QUALITY—a large portion of them full yard wide. Especially designed for
Fashionable Walking Dresses, Evening Dresses, Rich Cloaks and Pelisses, Cardinals, and Misses'
DRESSES.

45 Packages of rich goods for
DRESSES AND CLOAKS,
of every fashionable style.

IN SPLENDID SHAWLS,
H. P. & CO. are able to offer the most complete and perfect selection ever exhibited in this country,—consisting in part of

SUPERB LONG SHAWLS,
At Prices from $25 to $150 and $500. Colors, scarlet, white, blue, drab, green and black.

CASHMERE SHAWLS,
At Prices from $10 to $40, in ENTIRE NEW STYLES OF BORDERS AND COLORS. And also a complete assortment of

USEFUL AND COMFORTABLE SHAWLS,
At Prices from $1 to $25.—And 100 of the NEW STYLE of
PARIS MEDALION SHAWLS.

Since the extensive enlargement of our establishment the past winter, it has been, by universal acknowledgment, the leading DRY GOODS AND CARPET WAREHOUSE in the city. And our arrangements for the Autumn Trade are such as will fully sustain this reputation. Our goods are sold at

ONE FIXED PRICE,

And we pledge ourselves to sell a better and handsomer Silk, Shawl or Carpet, for the same money, than any other house.

HENRY PETTES & CO.,
224 Washington Street,
BOSTON.

MEDICAL BOOKS.

ENGLISH Medical Books.—Just received by Wm. D. Ticknor & Co. corner of Washington and School sts., Wallace on Venereal; Sir Charles Bell on the Nervous System; Acton on Venereal Diseases; Copland's Medical Dictionary, 2 vols. published; Domestic Management of the Sick Room; Owen's Lectures on Comparative Anatomy; Gregory's Lectures on Eruptive Fevers; Rigby on Dysmenorrhea and other uterine affections; Sigmond on Mercury, Blue Pill and Calomel, their use and abuse; Modern Surgical Instruments illustrated; Tulk and Henery's Anatomical Manipulations; Spillan's Outlines of Pathological Semeiology, &c. &c. Nov. 15.

DENTAL INGENUITY.

DR. MORTON,
LATE WELLS & MORTON,
No. 19 Tremont Row...Boston,

HAS FREQUENTLY BEEN SOLICITED TO MAKE known by advertisement his new invention for supporting teeth in the mouth. It being an ENTIRELY NEW AND CHEMICAL PROCESS which enables him to make a perfect fit, render the teeth useful and ornamental, being subject to none of the difficulties or objections that generally attend artificial teeth inserted by ærial pressure, inasmuch as the plate upon which they are inserted in the common way is liable in the majority of cases to the great mortification of the patient to drop down, move about, or produce a rattling in the mouth.

All persons are respectfully invited to consult the Subscriber and obtain new teeth, singly or in setts, on his new principle, in the most agreeable, easy, pleasant and natural style.

I am determined to make my valuable invention, extensively known and duly appreciated, in the shortest time possible. With this view I now propose to insert teeth (until further notice) without compensation until the expiration of six months; then if the patient is perfectly satisfied that my invention is really valuable and superior to any mode of inserting teeth, I shall expect a small compensation, which may be previously agreed on, otherwise I will ask nothing. All that I shall require when the teeth are inserted, will be just enough to pay for the materials used, which will be but a trifle. If by this means I am enabled to introduce my improvement more extensively than in the ordinary way, my object will be attained.

Owing to the irregular absorption of the gums and other circumstances it frequently becomes necessary in order to supply the place of nature that the dentist should manufacture his own teeth. With this in view the subscriber has established a manufactory for that purpose, and is fully prepared to execute the most difficult cases that may come under the cognisance of a dentist.

"Restore their hopes and make them lovely still."

We have noticed from time to time the improvements made in the Dental Art, and had supposed, until we had the pleasure of seeing a set of teeth that were inserted by Dr. Morton, (firm of Wells & Morton, 19 Tremont Row,) and worn by one of the fair of this city, that all had been done in this art to supply the place of Nature that was possible. But since we saw the teeth alluded to above, which are the first of the kind ever inserted here, and so nearly like the natural organs that the most delicate eye can scarcely detect them even on raising the lip, we must accord Dr. Morton the praise which his operations have heretofore gained. In addition to their great beauty they are supported without springs upon the atmospheric pressure principle in which so many of the most skillful have made a total failure. [Evening Gazette.

Progress of Dental Science.—The great improvements that have been made from time to time in this branch of the curative art, have been regularly chronicled and set forth to the public. The new principle of setting whole setts of teeth by suction, as developed in the following notice, which we copy from the Post cannot fail to meet that attention from those who require such services as its practicability deserves. If a set of teeth can be made to sustain the weight of four pounds and upwards, in the mouth, by the adaptation of this principle, without any other fastening than their natural adherence to the jaw, it is the greatest discovery of modern times. [Daily Bee.

Extraordinary Operation.—We are happy to notice an operation performed by Dr. W. T. G. Morton, of the firm of Wells & Morton, dentists, No. 19 Tremont Row. The patient was a lady about thirty years of age, who had lost all of her teeth in the upper jaw, and visited the city for the purpose of having them supplied. On inquiring of her friends who to get to perform the operation, she was referred to one of the oldest and most celebrated dentists in the city, who told her she could not have the teeth put in on the atmospheric suction principle; and feeling a great aversion to having her mouth lumbered with the machinery springs, she determined to return home without accomplishing her object. By the advice of a friend, however, she was induced to call on Messrs. Wells & Morton, at whose office, to her great delight, she had a whole sett of teeth inserted upon the atmospheric suction principle in a few hours after she took her seat for the operation. Instead of its being found impossible for them to be supported on this principle, a four pound weight was attached to the plate, and raised from the floor, the plate remaining firm in its place. The patient can be seen, and will, with others who saw the operation, testify to the facts. [Post.

Boston, with her commercial and manufacturing enterprise, has become the heart of New England, and by her numerous long railroads circulates her riches throughout the country, exchanging them for raw materials. Her skill in science and art is not to be disputed, since even the elements of the granite hills are now, by dentistical skill, converted into those smiling appendages to the human countenance, called teeth—without which, even the fairest face loses its charms. Those who have lost their eyeteeth will be gratified by finding that ample restoration may be made, and even whole setts of those valuable masticating instruments can be placed firmly and comfortably in the mouth without the aid of cumbrous springs and other rude contrivances; the pressure of the atmosphere acting, when they are well applied, so as to keep them in their places on each jaw.

We lately had an opportunity of examining two beautiful whole setts of the artificial or mineral teeth, which were set on gold plate of great purity, and soldered with gold of the same degree of firmness, so that no blackening or galvanic effect, or bad taste, can possibly result. This work we learned was done in order for a gentleman and his lady, who came hither from Cuba, to avail themselves of the skill of Messrs. Wells & Morton. [Atlas.

Dental Science.—In no branch of business of whatever kind has there been so great improvements made within the last few years as in that of dentistry, and notwithstanding that practitioners in the art have increased beyond any reasonable calculation—and some of them without the least claim to a knowledge of the business—they all appear to be well patronised. We saw a few days since an entire new artificial sett of teeth inserted for a lady of this city by Messrs. Wells & Morton, 19 Tremont Row, that defied the most critical observer to detect from the original. This is one of the most difficult and delicate pieces of work that comes under the cognisance of the dentist and great care should be taken in selecting for this operation a skilful and scientific man. In the case above referred to, the lady experiences no difficulty whatever, in mastication nor is her speech affected in the slightest degree. The universal satisfaction given by Messrs. Wells & Morton to persons who have experienced their skill in business is the highest guarantee of their ability to perform the most difficult operations in their "line." [Daily Mail.

Messrs. Wells & Morton, Dentists, No. 19 Tremont Row, have taken the right course to introduce their invention, by producing the result of Dr. Charles T. Jackson's analysis with his own signature. [Transcript.

Messrs. Wells & Morton, 19 Tremont Row, have made an improvement in mechanical dentistry by which they avoid all the disagreeable results until now consequent upon inserting artificial teeth on gold plate. We have seen a specimen of their work, a whole upper sett of teeth, and we consider the style and finish to be a little superior to any other we ever saw—the manner of mounting the teeth upon the plate is indeed perfect, and with the additional strength afforded by this mode of finish, we think it a very great improvement over the old method. [Eve. Gazette.
Nov. 15.

THE FAMILY ALTAR:

OR the Duty, Benefits, and Mode of Conducting Family Worship. With remarks on the various parts of prayer.

'Come! 'tis the hour of prayer!
At morn, at night, in gladness or in grief—
Surround the throne of grace; there seek relief,
Or pay your free and grateful homage there.'

128 pages, 32 mo. gilt edges and beautifully ornamented covers.

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CHAPTER I.
Design of the Family Organization.

A help in accomplishing our wishes in regard to ourselves and others—Divides our sorrows and our joys by sympathetic emotions—Eminently adapted to religion—Full benefits of this organization cannot be accomplished without the aid of family worship.

CHAPTER II.
The Duty of Family Worship.

Some important means of grace and outward observances plainly implied in the word of God, for which we have no express *command*—Not the manner of the Scriptures to *command* a thing already in existence—So with prayer, they do not *specify*—The example of Abraham, and other holy men—Example of Christ—Reasonableness of family worship—Most proper way of teaching children religion—Duty of having an *altar* in every dwelling.

CHAPTER III.
The Benefits of Family Worship.

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CHAPTER V.
Directions for the Due Performance of Family Worship.

Every head of a family should consider himself its minister and priest—A preparation of mind necessary. Singing—Sacred music should be a branch of religious education—The Scriptures enjoin upon all to sing. Reading the Scriptures—What course to pursue—Specimen of a commentary in reading—Questions and answers. Prayer—The most important part of family worship—Prayer should be minute—Proper subjects to be mentioned—Children—Servants—Family sins—Wants—Friends—Mercies—A lovely sight.

Remarks on the Various Parts of Prayer.

Invocation, Adoration, Confession, Petition, Pleading Thanksgiving, Blessing, Amen or Conclusion; An Analysis of Prayer; The Matter of Prayer; The Method of Prayer; Expressions in Prayer; The Voice in Prayer; A Morning Family Prayer; An Evening Family Prayer; A Prayer in the Language of Scripture.

Just published by Gould, Kendall & Lincoln, 59 Washington street. Nov. 15.

CARD.

THE subscriber, having been constrained, through declining health, to relinquish, at least for a time, the more active duties of the ministry;—having, also, completed what he had, some time since, accomplished in part, a regular three years' course of medical study and regularly graduated at the Berkshire Medical College, now respectfully informs his friends in Worcester and vicinity, that he has entered on the profession and practice of medicine in Worcester, and will promptly attend to all calls for his professional services. His office, for the present, will be with that of Dr. H. F. Johnson, in Walnut Street. Calvin Newton.
Worcester, Nov. 15, 1844.

POETRY.

For the Watchman.

WHAT IS OUR LIFE?

What is our life?
A smile, a tear,
A dimly dark foreboding fear,
A thought of death, still drawing near,
A whisper of the tomb.

What is our life?
A troubled dream,
A hope, a promise and a gleam,
A shadowy, dark and changeful stream
Still hastening on its course.

What is our life?
A passing sigh,
A wish and yet a fear to die,
An upward glancing of the eye
Mid'st sorrow, doubt and gloom.

What is our life?
A struggle brief,
A pain which soon must find relief,
A passing, transitory grief,
A tear soon wiped away.

What is our life?
A gleam of light
Passing athwart the wearied sight,
Till lost in an unending night
Of darkness and despair.

What is our life?
The *gate* of heaven,
The *land* where sin's dark chain is riven,
The *land* where mortals are forgiven
Through *Jesus' death*. *This, this* is life.

1844. A. L. F.

For the Watchman.

THE "STILL SMALL VOICE."

BY WM. SHEPARDSON.

A still small voice is whispering
In accents soft and mild,
It comes upon the zephyr's wing
That fans the forest wild.
It comes upon the evening breeze,
Its plaintive notes I hear,
Low murm'ring through the waving trees
It whispers, God is near.

It comes not in the whirlwind's roar,
Nor in the ocean-gale,
When angry billows lash the shore
And loud the tempests wail.
But when night's silvery shades around
The slumbering waters brood,
There comes a soft and solemn sound,
It whispers, "God is good."

It comes not in the thunder-tones
When fiery lightnings glow,
When fierce convulsive nature groans
The requiem of her woe.
But gently, when the moon's pale light
Comes streaming from above,
Sweet as the hum of angels flight,
It whispers, "God is love."

O sinner, hear the "still small voice,"
That comes from Calvary,
That makes the wounded heart rejoice,
It whispers now to thee.
O listen to the pleading strain
Of Jesus' dying love,
It bids thee seek a Saviour slain,
And dwell with God above.

MISCELLALY.

For the Watchman.

Boston Baptist Female Society for Missionary Purposes.

This Society although it has for some twenty-seven years past, been endeavoring to communicate the blessings of the gospel to those in our own city who are ignorant and destitute of its privileges; was not, originally, a *city* mission society. It paid over its funds for a number of years to both Home and Foreign Mission societies; and, indeed, was the first in the Baptist denomination, that, as a society, appropriated its funds to foreign objects. This, it appears, was done in anticipation of the founding of the Foreign Mission Society, after being informed of the change in the views of Messrs. Judson and Rice.

From the annual Report of October 7th, 1844, it seems that the Society has enjoyed the services of a missionary but a short period during the last year. It is now hoping soon to be more highly favored. After stating its position in relation to this subject, the Report speaks as follows upon some other interesting topics.

The meetings of this Society have been regularly, (though thinly) attended during the year; and those who have been present, have found it good to meet at a throne of grace and plead for the welfare of Zion. But we have great cause for humiliation before God, that the general apathy has, to so great an extent, affected this association. Possibly it is unknown to some of its members, and forgotten by others, that our meetings are held on the *first Monday afternoon of every month*, with the exception of the first in January, which is improved by the churches. The place of meeting is the Committee Room of the Bowdoin Square Church. This day has long been set apart by Christians of various denominations and in all quarters of the globe, as a concert of prayer for the general spread of the gospel. And now that our churches in this city have decided for the present, to hold the concert on the first *Lord's-day* evening, it is especially desirable that our female friends should maintain their post, and regularly assemble on the day so sacred to united prayer. Our dear missionary sisters in heathen lands expect this of us. How many of them have, just previously to their departure, met with us, and felt strengthened to go forward, in the assurance that this Society would remember them before God on these occasions. And how many of them have, when toiling for the good of the poor heathen, sent back expressions of gratitude for the interest that they believe is felt for them here. And shall they be told that they labor under a mistake; that we have become lax, and have almost forgotten the monthly concert? that our various cares and avocations will not allow us to come together for prayer! Tell it not in Burmah, publish it not on the shores of Africa, nor in the cities of Greece. Having put our hand to the plough, let us not look back. Dear sisters, do bear it in remembrance and come in the spirit of effectual, fervent supplication. Our mothers and elder sisters, who have long since arrived in heaven, appreciated the privilege, and enjoyed refreshing seasons by which they were stimulated to prosecute the Christian warfare. And we too, can testify that he is faithful who has said "where two or three are gathered together in my name, there am I in the midst of them." Let us "*thank him and take courage.*"

We are solmenly reminded that the term of our probation here is short, and that our remaining work must be done quickly, by the removal of several of our members to the land of silence, since our last annual meeting. To all of those, so far as our information extends, death appeared "with an angel's face and a deliverer's hand." We may speak of three of them, as filling the most important stages of human life and as exhibiting under all their varied circumstances, the powerful and happy influence of the religion of the cross. *Youth, middle life, and old age.* One was in her early childhood, constituted a member for life, by a dying relative. And though called by infinite wisdom to experience the afflictions of orphanage, was blessed with numerous friends, and was just rising into life, with encouraging prospects of usefulness. Suddenly, she was prostrated by a rapid consumption, and bidden to relinquish the endearments of this transitory state, and to pass away into an untried eternity. But *religion* sustained her. Calmly she submitted to the heavenly mandate, and breathed out her soul into the bosom of her Saviour. Another, of more mature years, surrounded by a beloved family, and all, perhaps, that earth can give to render life desirable; patiently enduring protracted disease, reconciled to the will of her Father in heaven; *ready to depart and be with Christ*, which she esteemed to be far better than all things here.

A third, having partaken more deeply than falls to the common lot of mortals, of the cup of both domestic and religious enjoyment; closing up a career of nearly four score years, full of faith, renouncing all self-dependence; relying in humble confidence on the atonement and advocacy of her immaculate Redeemer; ascribing the honor of her salvation to sovereign unmerited grace, through the regenerating influences of the Holy Spirit. We have the fullest reason to believe that she sincerely aimed to walk in all the ordinances and commandments of the Lord blameless. "To do her heavenly Father's will, was her employment and delight." To warn the unconverted of their danger, and point them to the Lamb of God as the only Saviour of sinners, was to her *no cross*. A *suitable opportunity* to do so was enough. And she enjoyed consoling evidence that her faithful admonitions had not proved fruitless. Such was our truly valued friend, Mrs. George Homer. To this Society, of which she was a member about thirty-seven years, she was a rich blessing. She long filled an active place on the Board of Managers, and when a weight of years and infirmity obliged her to resign her office, she was unanimously voted an honorary member of the Board for life. We think it safe to say, that next to the church of Christ and her own family, she loved this Society. It contained many of the excellent of the earth, in whom was her delight. She prayed and labored for its prosperity and usefulness. While health permitted, she was in her place: and it is well recollected how highly she appreciated the privilege of receiving the Society, and the Board at her own house, while it was customary to meet at each other's houses, and while it was united with our sister Society of another denomination. Nor can we restrain the belief that many of its departed members have joyfully hailed her entrance into their holy communion.

She was a woman of prayer. If she excelled in any one point of Christian character, it probably was prayerfulness. Not long after she became a member of Baldwin Place Church, an aged and sick friend, whom she was visiting, desired a remembrance in her petitions. She was deeply affected; and modestly spoke of it afterwards as an unexpected honor, it having been the first time that she had been thus solicited. It was not however, the last. She conscientiously remembered special objects; and if, on a social occasion, a subject that she viewed important, escaped her recollection while engaged, she has been known, as soon as opportunity presented, to say to a friend in private, "I feel as if I *must* kneel down and pray for" such, or such object, as the case might be. In accordance with a suggestion from her, the first Monday in April, has, for upwards of twenty years, been observed by this Society as a season of special prayer for the conversion of family connections. And it becomes us to acknowledge with humble gratitude, that there have been evident answers to prayer offered on those occasions. Not prayer only, but *fasting* also, was to her a precious privilege. The very last time she met with us in this place, she meekly expressed a desire that a day might shortly be set apart for such purpose, with reference to the outpouring of the Holy Spirit. We beg leave also to add, that our friend possessed a soul kindred to that of Cornelius, whose *alms*, in conjunction with his prayers, were had in remembrance with God. But her work on earth is done; her last request has been preferred at the throne of grace, and praise is henceforth her delightful employment. Still we trust that many blessings will descend in answer to her fervent supplications that are yet on file. We affectionately express our sympathies with her bereaved family, and ask for them that may receive her fallen mantle; and may we all be enabled to follow her, as she followed Christ.—"The heart of her husband safely trusted in her. Her children rise up and call her blessed." This afternoon her remains will be laid away in the cold recesses of the tomb, to await the summons of the final trump, on the morning of the resurrection, when this mortal shall put on immortality, and death shall be swallowed up in victory. "Blessed are the dead that die in the Lord."

Boston, Oct. 7, 1844. M. W., *Sec'y.*

Ireland and O'Connell.

The most forcible characteristic of the recommenced activity is its eager spirit of conciliation.

The moral to be gathered from this earnest grasping at alliances of any kind—alliances which cannot be in fact, but which are greedily sought if only in show—is, that the repeal leaders acknowledge the necessity of renewing and multiplying their resources; and O'Connell, the first to perceive the necessity—the origin and deviser of all the projects—is himself the end and object of the necessity, at least as much as repeal is. We repeat, as we have said before, that it is idle to charge him with mere mercenary motives; he bears the repute, and we believe most justly, of being princely in his generosity. But then he must live; he must have wherewithal to be princely and generous. He relinquished his legitimate profession, the law, for the antagonist trade of agitation; and he must agitate, for he cannot retire on his savings in the business. Elevated to the place of anti-official supreme power in Ireland, he has become used to a kind of irregular magnificence of state, which must be maintained; he may not care much for lucre, but he must have revenue, just as kings must have it. As he cannot compel his lieges to contribute their subsidies, he must induce them; and he can best induce them by watching and gratifying the fancy of the hour—making fancies to be gratified if he can—and at all events, by using every possible influence, profane or sacred, to make the Irish believe it their vital interest to maintain him and his irregular administration in regal state. Hence arise his pretensions to negotiate and threaten on equal terms with foreign countries and potentates; hence his got-up shows of feud or alliance with great parties in the state; his alliance with the Virgin Mary; his succession of projects for the honor and dignity of Ireland and every individual repealer; his solicitude to make the appropriation of funds subscribed for his purposes "national;" his addresses in short paragraphs and royal style. This art, the art of being a king without right divine or punishable usurpation, is peculiar to O'Connell; it will die with him; but while he exists, his exigencies, and the very impulse to exercise his activity and skill, will make him unceasing in his schemes. There are but three chances of peace for any English government,—to bear the trouble patiently till he die; to pension him off, which could only be done at all by doing it in every sense handsomely; or by beating him at his own trade, and driving him out of the market with gratifying the Irish people. If the present ministry do not deign to try the last expedient, some other will.—*London Spectator, 21 September.*

THE SHORTNESS OF LIFE.

And what's a life? A weary pilgrimage,
Whose glory in one day doth fill the stage
With childhood, manhood, and decrepit age.

And what's a life? The flourishing array
Of the proud summer-meadow, which to-day
Wears her green plush, and is to-morrow hay.

Read on this dial, how the shades devour
My short-liv'd winter's day! hour eats up hour;
Alas! the total's but from eight to four.

Behold these lilies, which thy hands have made
Fair copies of my life, and open laid
To view, how soon they droop, how soon they fade!

Shade not that dial, night will blind too soon;
My non-ag'd day already points to noon;
How simple is my suit! how small thy boon!

Nor do I beg this slender inch to wile
The time away, or falsely to beguile
My thoughts with joy: here's nothing worth a smile.

American Bethel Society.—The 8th Annual Report of this Society, says the Western [Buffalo] Literary Messenger, from the press of Robert D. Foy, of this city, lies before us; and from it we have gathered a few items of very interesting intelligence. It appears that the cause of temperance is rapidly advancing among watermen on the canals and the great lakes, which is an occasion for hearty rejoicing. The Sabbath is more generally observed among seamen, and especially among boatmen on those of our canals where labor is suspended on the Sabbath. Large numbers of tracts have been distributed during the past year, the salutary effects of which are very apparent to those who have been interested enough to make careful observations. Efforts have been made to supply the boats and vessels which ply on our great lakes, with at least one copy of the Scriptures; and in multitudes of instances two copies have been furnished. The results springing from this noble project—the dissemination of the word of life, may not be calculated this side of eternity! Enough for us to know that they are infinitely beneficial, and that it is our duty to help forward the good, the glorious work.

The American Bethel Society, though somewhat embarrassed in its pecuniary matters, is nevertheless in a prospering condition. The friends of virtue and religion have abundant reasons for gratitude to God for what it has already accomplished for the benefit of those for whose interest it was originally organized; and equal reason to pray for the further extension of its influence.

Pathos.—I remember, (says Foster in speaking of Robert Hall,) at the distance of many years, with what vividness of the ludicrous he related an anecdote of a preacher long since deceased, of some account in his day and connection. He would, in preaching sometimes weep, or seem to weep, when the people wondered why, as not perceiving in what he was saying any cause for such emotion, in the exact places where it occurred. After his death one of his hearers happening to inspect some of his manuscript sermons exclaimed, "I have found the explanation; we used to wonder at the good Doctor's weeping with so little reason sometimes as it seemed. In his sermons, there is written here and there on the margins, 'cry here.' Now I really believe the Doctor sometimes mistook the place, and that was the cause of what appeared so unaccountable."

Fredericka Bremer says "the coquette expresses herself by caresses and bold freedom. She is determined to charm, cost what it will; and, passing over the lines of beauty; defying the good and the appropriate, she passes into the world of the senses, and, employing all empty ornaments, she loses successively her power, her charms, the respect of true men, and her own peace of mind; and beauty's holy heaven closes its door against her. An elevated desire to please may pass into coquetry, but do we not see every where in life that the white may become gray, and the gray continually darker, until the color of innocence is entirely obscured by the black? Yet is the white still there, and may lie next the black in stainless purity, just as truth may beam brightly by side of the darkness of falsehood. There is an innocent and lovely desire of pleasing; would that every woman possessed it, and would despise its caricature."

A Thought for the Times.—"Let us dare to be guilty of the great singularity of doing well, and of acting like men and Christians, and then, if we can have the liking and approbation of the world, well; if not the comfort is, we shall not much want it."

We stumbled upon these words last evening, and thought them admirably adapted to this time-serving, man-fearing day, when so many love to go with the multitude, right or wrong, preferring to be partakers with others in evil, rather than to be alone in good. That was a noble declaration, "I had rather be right than to be President;" and that was a motto worthy of better language than the eccentric hunter of Tennessee gave it, "Be ye sure you are right; then go ahead." But coarse as the language is, the sentiment is worthy of being written as a frontlet between the eyes of every one who wishes to be called a man. A few *men* acting out that principle in its energy, would make a stir in this world.—*N. Y. Obs.*

A pretty Thought.—A coquette is a rose, from which every lover plucks a leaf—the thorns are reserved for her future husband.—*N. H. Cour.*

Seest thou a man wise in his own conceit? there is more hope of a fool than of him.—*Solomon.*

"Job Printing—Job Printing!" exclaimed an old woman the other day, as she peeped over her specs at the advertising page of a country paper—"Poor Job! they've kept him printing, week after week, ever since I first larnt to read, and if he wasn't the most patientest man that ever was, he never could have stood it so long, nohow."—*Merry's Museum.*

Whenever you hear a young miss lecturing her mother on gentility, contradicting her parents, pouting and complaining whenever she cannot have her own way, depend upon it, she will make a poor companion. In prosperity she will never be satisfied—in adversity she will despond and complain—in sickness she will distress herself and all around her. Never choose her for a companion.

FLOUR.

S. G. BOWDLEAR, & CO. Dealers in Flour, No. 17 Long Wharf, Boston, have constantly on hand a large assortment of Extra Genesee, Ohio and Graham Flour in whole and half barrels for families; also Clagett, Sharrer, E. S. Beach and other approved brands Southern and Western Flour suitable for Bakers use; which they offer for sale at the lowest market prices.
Oct. 25. 6m

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BY FRANCIS WAYLAND, D. D.

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The success which has attended the abridgement of "The Elements of Moral Science," has induced the author to prepare the following abridgement of "The Elements of Political Economy." In this case, as in the other, the work has been wholly re-written, and adapted to the attainments of youth.

From the Boston Recorder.

"The original work of the author, on Political Economy, has already been noticed on our pages; and the present abridgement stands in no need of a recommendation from us. We may be permitted, however, to say, that both the rising and risen generations are deeply indebted to Dr. Wayland, for the skill and power he has put forth to bring a highly important subject distinctly before them, within such narrow limits. Though 'abridged for the use of academies,' it deserves to be introduced into every private family, and to be studied by every man who has an interest in the wealth and prosperity of his country. It is a subject little understood, even practically, by thousands, and still less understood theoretically. It is to be hoped, this will form a class-book, and be faithfully studied in our academies; and that it will find its way into every family library; not there to be shut up unread, but to afford rich material for thought and discussion in the family circle. It is fitted to enlarge the mind, to purify the judgment, to correct erroneous popular impressions, and assist every man in forming opinions of public measures, which will abide the test of time and experience."

From the Daily Advertiser.

"It is well adapted to high schools, and embraces the soundest system of republican Political Economy of any treatise extant."

Published and for sale by GOULD, KENDALL & LINCOLN, 59 Washington street. Nov. 8.

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Orders from Sabbath Schools in the country will receive prompt attention.

Nov. 8. H. S. Washburn, *Agent.*

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THE Christian Review 8 vols. Complete sets in numbers can be furnished at the reduced price of *eight dollars*. Half bound, *twelve dollars*. Single volumes, *one dollar and fifty cents*.

There is still a large amount due from subscribers which is much needed, and *ought to be paid*, in order to refund the sum expended for publishing the work.

☞ *A list of the names of those indebted for the Review previous to Volume nine, will soon be published by*

GOULD, KENDALL & LINCOLN,
Nov. 1. 2m 59 Washington St.

ENGLISH Books, *per last Steamer*.—The Anatomy and Philosophy of Expression, by Sir Charles Bell; The Chase, the Turf and the Road, by Nimrod, with illustrations; Food and its influence on health and disease, by M. Truman, M. D; Journey through Arabia Petrea to Mount Sinai and the excavated City, by Laborde; Sir Robert Peel's Speeches on the renewal of the Bank Charter and on the Laws of Currency and Banking; Browne on Insanity and Asylums for the Insane; Black's General Atlas, comprehending 61 maps, from the latest and most authentic sources; Wood's General Conchology, 61 fine plates and 260 figures; Kitto's Pictorial History of Palestine and the Jews, etc. etc.

The Complete Angler, or the Contemplative Man's Recreation, being a discourse of Rivers, Fish Ponds, Fish and Fishing, written by Izaak Walton, and instructions how to angle for a trout or grayling in a clear stream, by Charles Cotton, with an original Memoir, and Notes by Sir Harris Nicholas, beautifully illustrated by many engravings, 2 vols.

An account of the Modern Egyptians, by Edward W. Lane, 3d edition, with numerous plates.

Just received and for sale by WM. D. TICKNOR & CO., corner of Washington and School sts.
Nov. 1.

MISS Barrett's Poems.—Just published and for sale by Wm. D. Ticknor & Co, corner of Washington and School streets, A Drama of Exile, and other Poems, by Elizabeth B. Barrett, author of "The Seraphim, and other Poems," in 2 vols., various bindings.
Nov. 1.

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HAVING enlarged our establishment the past season, we have made extensive arrangements to receive the most valuable stock that we have ever before offered, and feel sure that we can offer inducements to purchasers equal to any in the city, as it respects new styles of Goods, and at as low prices. In our

SHAWL ROOM

We have all the new, rich and desirable styles of LONG AND SQUARE CASHMERE SHAWLS, and a full supply of every other kind of new and fashionable SHAWLS.

SILK DEPARTMENT.

NEW DRESS SILKS of all kinds, qualities and prices to be found.

EMBOSSED CENTRE TABLE AND PIANO COVERS.

The best AA THIBET CLOTHS imported, and all other kinds of CLOAK GOODS.

Black and blue black ALEPINES, of the most approved manufacture.

LINEN DEPARTMENT.

We have our usual large supply of all the best styles of LINENS, and as we have for many years paid particular attention to this article, we feel sure the kinds we offer will not fail of giving entire satisfaction. We have every width from 1 yard to 3 yards wide.

LINEN CAMBRIC HDKFS., HOSIERY AND GLOVES.

Mouseline de Laines, Cashmere Repts, Alpaccas, Gala Plaids, French and American Prints, and a great variety of other GOODS FOR DRESSES.

Rose and Whitney BLANKETS, QUILTS, and every other article of

Housekeeping Goods.

CASSIMERES, FLANNELS, COTTONS.

We have always on hand every article usually wanted for MOURNING, viz: Black Bombazines, Silks, Crapes, veils, &c.

As our facilities are equal to any in the Trade, we are enabled to sell our Goods at the lowest price, *AND WE PLEDGE OURSELVES TO SELL AS GOOD A SHAWL, SILK, OR ANY OTHER ARTICLE, AT AS LOW A PRICE AS IT CAN BE OBTAINED AT ANY OTHER STORE IN THE CITY. PURCHASERS MAY FEEL SURE OF BUYING CHEAP, AS WE ALWAYS MARK OUR GOODS AT THE LOWEST PRICE THEY CAN BE SOLD FOR.*

ONE PRICE AND SMALL PROFIT,
is still our Motto. DANIELL & CO.,
Oct. 11. 3m 201 Washington St.

OPERATIONS ON TEETH.

DR. FLETCHER Dentist, No. 6, Hanover Street, three doors from Court Street, Boston, continues to perform all operations necessary for the health and beauty of the teeth, in the best possible manner.

Teeth Filled with the best of Gold and made permanently good, if not too much decayed. Also, Teeth filled with any other substance in use, that the patient may wish, or the case require.

Mineral Teeth inserted on Gold Plates or Pivots, from a single tooth, to a whole set. Upper sets inserted on the principle of Atmospheric Pressure.

Teeth Cleansed, Extracted, &c. Terms moderate, and entire satisfaction warranted. Teeth examined free of expense. tf May 17.

HARDWARE AND HOUSEKEEPING GOODS WAREHOUSE,

336 Washington Street, Boston, Chickering's Building, a little South of Lamb Tavern.

HENRY E. LINCOLN, Importer of HARDWARE, CUTLERY and BRITANNIA WARE, and dealer at Wholesale or Retail in WOODEN, TIN and FANCY HOUSEKEEPING WARES. *Carpenters' Tools and Building Materials.* Piano-Forte Screws, Pins, Wire, Castors, Stool Screws and Locks, Bakers, Furnaces, Stoves, Fancy and Feather Dusters; Brushes, Brooms, Baskets; Door, Coach and Table Mats; TRANSPARENT & OTHER WINDOW SHADES, with Cord and Tassels, &c. &c., embracing a largely assorted stock of Housekeeping Goods.

Agency for Pike's celebrated "Egyptian Cement," a superior article for mending Broken Ware.

H. E. L. has a printed Catalogue, for the use, especially, of those who are purchasing Housekeeping Wares, which will be found of great convenience.

Country Traders supplied on the most reasonable terms.

☞ All articles warranted as good as represented.

P. S. ENAMELLED KETTLES and PRESERVE PANS, TEA TRAYS, and the *latest styles* of Dixon's Tea and Coffee Pots recently received.

Sept. 13. 3m

STOVES—STOVES—STOVES.

THE subscriber would solicit the attention of individuals about to furnish themselves with either COOKING, PARLOR, OFFICE, SHOP or other STOVES, to his large stock at the CHEAP STOVE STORE, No. 44 Congress Street, a few doors north of Water Street.

This stock embraces a very large assortment of most of the best patterns of STOVES now in use, and will be sold at prices to satisfy the most economical.

Individuals having HOT AIR FURNACE PIPES which require cleaning out, repairing, or new ones substituted, will find workmen at this establishment, who are perfectly familiar with all such work.

L. Stetson Bates.
Sept. 6. 17w

LADIES

I HAVE now in store one of the most extensive stocks and the largest variety of Fur Goods to be found in New England, for the Wholesale and Retail trade.

Any style of Muffs, Boas, Tippets, &c. made to order at short notice. Your attention is respectfully invited at the old stand 173 Washington street.

Sept. 13. W. M. SHUTE.

FARM FOR SALE OR EXCHANGED

FOR A GOOD HOUSE IN THE CITY.

SITUATED in the pleasant town of Pembroke, Mass., containing about 30 acres of prime Land, under a good state of cultivation, well walled, with a two story House well finished, Barn with cellar, and about 150 loads of manure in it, chaise house, shed and shop, a young orchard just beginning to bear. Meetings, schools, mills and stores are as handy as in any town in the State. Any one who wants a pleasant country seat will do well to call on I. R. PRUDEN, at No. 50 Long wharf, as it will be sold at a bargain.

☞ I. R. PRUDEN, at No. 50 Long wharf, will be happy to see all his old friends and customers, and accommodate them with Codfish, Mackerel, &c.

May 31. tf

COPARTNERSHIP NOTICE.

THE subscribers have this day formed a connection in business under the firm of *Smith, Rogers & Davis*, for the purpose of conducting the Wholesale Dry Goods business and have located themselves at No. 30 Milk Street, where they will be happy to see purchasers by the piece or package.

Thomas P. Smith.
Daniel H. Rogers.
Daniel C. Davis.

Boston, Sept. 27, 1844.

N. B. T. P. Smith would inform his friends and customers, that he has removed from his old stand at the corner of West and Washington Streets, to No. 30 Milk Street, where he will be glad to see them and introduce them to the above firm. Those of his old customers who purchase by the piece, he would respectfully solicit to continue their trade with the firm.

Sept. 27. 8w

WOOD, BARK, COAL, AND HAY.

500 Cords Nova Scotia Wood.
200 do do do Rock Maple Wood for Air-tight Stoves.
100 Cords South Shore and Portland Oak.
100 do Pine Wood.
50 do Hemlock Bark.
1000 Tons Red and White Ash Coal for Furnaces, Grates, Stoves and Ranges.
200 Chaldrons Newcastle, Sydney, and Scotch Coal.
100 do fine Sydney and Pictou Coal, for smiths, and Steam Engines.
50 Tons Hay, for retail or shipping.

For sale by Moses French, Jr., Maine Wharf, Broad Street, near the bottom of Summer St.
Oct. 4. 2m

THE SUPPLIANT.

THIS day published, and for sale at No. 5 Cornhill, The Suppliant; or, Thoughts designed to Encourage and Aid Private Devotion. 268 pages, at the low price of 34 cents—or 40 cents in extra binding. *Designed especially for Sabbath School Teachers.*

Superintendents, Teachers and others, are respectfully requested to call and examine the book.

☞ Copies of any of the American Sunday School Union's publications sent (if desired) to any part of the city for examination.

☞ Orders in large or small quantities from any part of the United States and British Provinces, executed, as usual, immediately.

WM. B TAPPAN, No. 5 Cornhill, Boston.
Nov. 1.

NEW BOOKS—Mary Howitt's New Book.—Just published and for sale by Wm. D. Ticknor & Co. corner of Washington and School streets, My Uncle, the Clock Maker, a tale, by the author of "Sowing and Reaping," "Hope on, Hope ever," &c &c.; Vol. 3, Second Series, Sparks's American Biography, containing Lives of John Sullivan, Jacob Leisler, Nathaniel Bacon and John Mason; Essays by Ralph Waldo Emerson, 2d series; No. 11, Harper's Illuminated Bible, &c. Nov. 1

PROUTY & MEARS

MASSACHUSETTS PREMIUM PLOUGH.

D. PROUTY & CO., continue to manufacture Prouty & Mears' Patent *Centre Draught Ploughs*, and they have added to their already extended list, several new patterns, combining new and important improvements, adapting them to all the different qualities of soil, and the various systems of culture; especially to an approximation to the *spade labor system*, which is admitted to be the *perfection of good husbandry*—and why? For the reason, that at one operation it perfectly turns the mass, of whatever depth; covering all vegetable and other matter lying on the surface, leaving the furrow slice in a fine, lively, friable state, crushing its hard lumps and disarranging its particles, thereby elaborating its food for plants. Hence as but one ploughing is requisite, the proper moment may be taken for its performance, when the seed bed will be found to be in far better condition than after the protracted labor of two or three cross-ploughings and harrowings.

Their castings are of a superior quality, both in workmanship and materials. By using *pure iron* and an improved process of melting, they offer castings of *less weight*, possessing

SUPERIOR STRENGTH AND DURABILITY, which with *chilling* the *points*, *wings*, and *landsides*, and the excellent quality and finish of the wood-work, renders their ploughs, in every respect, the very article which the wants and interest of the farmer demand.

The high character of the Centre Draught Plough, abundantly sustained by a continued and extended patronage, is in perfect accordance with the decision of an able and impartial committee of the Massachusetts Agricultural Society, in awarding to the inventors the sum of $100, the *highest* premium ever given in this country for doing the best work with the least draught, in a trial open to the whole Union, running its natural course, inclining to keep its true position without any effort of the ploughman, and turning a furrow one foot wide and six inches deep, *with a draught of only 294 pounds*, in compact and well swarded land, being much the easiest in draught of any plough of which we have any report.

Besides the great State premium of Massachusetts, the Centre Draught has taken the high premiums in New York, Pennsylvania, Delaware and Maryland.—Last fall, at four trials, where the Plough was the particular object for experiment, it took the highest premiums in four different States. At the County Ploughing Matches, their performance was the admiration of our best farmers, and premiums too numerous to mention were awarded for the excellent work done by them; but the trial in Northampton, last fall, is worthy of a notice, where "in accordance with a regulation of the society, adopted to prevent favoritism, or any suspicion of it, in the adjudging of premiums, the Committee were not present during the ploughing, and consequently could not know at the time of deciding by whom any one of the lands was ploughed." There were at this trial 17 Worcester ploughs, and only 5 of Prouty & Mears, and yet to ALL THESE FIVE, PREMIUMS WERE UNANIMOUSLY AWARDED, and those of the *highest class*, though only eight were offered.

While the Centre Draught Plough is taking the *highest prizes* and gaining more and more in favor with farmers, disappointed competitors are boasting "loud and long" of small premiums awarded for the skill of ploughmen and their well trained teams, or won by *extraordinary exertions*, on fields where there was *no competition*; and they have raised the frequent cry of "Centre Draught Humbug," by which it is evident that the busy hum of public opinion, expressing the real merits of these ploughs, is a kind of *mysterious Centre Draught*, continually buzzing in their ears, with a consciousness of its truth.

Misrepresentations have also been made in regard to the trials in Essex County, by publishing statements and tables *manufactured* for the purpose, giving to their ploughs an advantage which the Report of the Committee did not exhibit, and which called forth from them the following severe rebuke, AS SHOWN BY THE REPORTS OF THAT COMMITTEE IN 1842 AND 1843—"We hope they will have the fairness to take all the facts into view, and not a garbled selection, as has sometimes been done, and thereby entirely misrepresenting the impressions intended to be made by the Committee."

The Centre Draught Plough still stands unrivalled, bidding defiance to all competitors, and so it will, as we have at our command the best practice, science, skill and ingenuity, necessary to effect any improvement of which it is susceptible, and we give constant attention to the subject.

Constantly on hand, Shares, Landsides, and Mouldboards of most Ploughs in use, and Farming Implements of all kinds.

Also Grass, Field, Garden, and Flower Seeds.—Dealers and others supplied on favorable terms.

FARMERS' WAREHOUSE,
Nos. 19 and 20 North Market & 20 Clinton Sts
June 14 tf

HIGHLY IMPORTANT.

ALL discoveries in dental science, whether mechanical or surgical, that tend to a practical improvement in that branch of surgery, should be made known by all proper means, that the public may avail themselves of the benefits derivable from them. The luxuries of life, connected with other causes, either local or constitutional, have made such sad inroads upon the number and health of our natural teeth, as to make it an important study with the dental profession, to substitute others in their stead, in a manner the least objectionable. Objections of much weight have been urged against artificial teeth on plate, from the well known fact, that large portions of brass and copper are contained in the solder, that is used, to connect the teeth with the plate. The impurity of this composition is seen after a short time wearing, in a change of its color to a dark, dirty appearance, attended with a brassy taste. But this is not the greatest evil. The connecting of not less than four different metals in the mouth, produces a galvanic action, which tends directly to impair the general health of the gums, and consequently, to affect unfavorably the remaining natural teeth. Dr. S. Stocking, surgeon dentist, has succeeded in making such improvements in the manner of setting artificial teeth on plate, as to entirely obviate every objection that can be urged against them; the solder used by him being of equal purity with the plate, and warranted to neither change its color, or produce the unpleasant taste of brass and copper while worn. An improvement of great importance has also been neatly made by Dr. S. in the manner of adapting the plate to the mouth, with such fastenings as will admit of the whole work being removed, and then replaced again at the pleasure of the wearer, with as much convenience, as a glove can be taken from the hand, or a ring from the finger, and then replaced again; and yet, when on, are firm, easy, and inoffensive. These are improvements of such practical value, as to commend themselves to the consideration of all who may wish or desire artificial teeth. During the two past years, not less than 15,000 teeth that had become painful by reason of the exposure of the dental nerve, have been successfully treated by Dr. S. by first destroying the nerve and living membrane of the tooth, with his celebrated anodyne, without pain, and then filling them. As there is a general disposition with people, to defer all necessary operations on their teeth, until compelled to it by severe pain, it is most respectfully urged, that all teeth be immediately filled, where decay has commenced, before the general health of the tooth becomes seriously affected; and if properly done, the tooth is safe for life. The proper filling for such cases, is unquestionably the purest gold. The usual method of setting teeth on wood pivots, is found by experience to be objectionable, as the pivot, from its nature, is too liable to become spongy, weak and offensive, and in a few months breaks entirely off. An improvement of great value, has been adopted by Dr. S. by substituting gold and silver pivots, which make them ten-fold more firm, lasting and inoffensive.

Dr. S. continues the use of his justly celebrated Parisian instruments for the extraction of ulcerated teeth, stumps, and roots; and can assure the public, that in the hands of one who understands their use, with the experience of twenty-five years; success must ever be the result.

Terms.—For an entire upper and under set of artificial teeth on plate, from $50 to $100. For an entire upper set of fourteen teeth on plate, confined by atmospheric pressure, from $25 to $50. For two or more teeth on plate, confined to the natural teeth by clasps, from $2 to $4. For setting on gold and silver pivots, from $1 50 to $2 50. For filling common sized cavities with gold $1. For filling with silver, platirea, tin, and all other fillings, from 50 cts. to $1. For cleansing and polishing $1 to $2. Extracting 25 cents. All operations warranted. Examinations and advice gratis. Office, No. 266 Washington Street, corner of Avon Place, Boston. 1y May 24.

THE PROPRIETORS OF THE QUINCY HALL CLOTHING ESTABLISHMENT,

over the new Market, Boston, respectfully invite the attention of the readers of this paper, to one of the largest assortments of *CLOTHS, CASSIMERES, VESTINGS, and READY-MADE CLOTHING*, ever offered for sale in this city—by the package, piece, or at retail. Hundreds of packages having been purchased before the rise, we shall endeavor to supply our friends and patrons at last year's prices.

Purchasers from the *South and West*, and the public generally, are requested to call and examine our stock.

Every article appertaining to a gentleman's wardrobe can be found at this establishment, at prices that cannot but please. Obliging salesmen, experienced and faithful cutters and workmen, are always employed. *Terms cash*, and no deduction from prices.

June 28. tf JOHN SIMMONS & CO.

PIANO FORTES.

THE Subscribers have formed a co-partnership under the firm of HALLET, DAVIS & CO., for the purpose of manufacturing Piano Fortes; and having taken the stock and stand of the late Brown & Hallet, 293 Washington street, Boston, would beg leave to say to our friends, and all others who may purchase instruments of us, we are not only determined to maintain the high reputation which has been bestowed upon this manufactory in past years, but by our united and personal attention to business, to make such improvements in point of tone, style of finish, and durability, that the public will be satisfied our instruments are equal in every respect, if not superior to any made in this or any other city; and we can, and will sell first rate instruments, upon as reasonable terms as any other makers; and every instrument made by us will be warranted, and if it does not prove as good as recommended, it will be made so at our expense, or the money refunded to the purchaser.

RUSSEL HALLET,
GEORGE H. DAVIS,
July 19. 1y HENRY ALLEN.

CHURCH BELLS.—The subscribers continue to cast at their foundery in Boston, Church Bells of any weight required—having great facilities in the business are enabled to cast bells of perfect harmony and evenness of tone. Persons about purchasing will find it for their interest to call on us as we are selling them at an unusually low price. Orders by mail or otherwise will meet with prompt attention.

Henry N. Hooper & Co., Copper Dealers and Founders, No. 24 Commercial St.

1844. Improved Eagle Ploughs, 1844

MANUFACTURED BY
Ruggles, Nourse & Mason,
And for sale at the Manufactory in Worcester, and at their
AGRICULTURAL WAREHOUSE
AND
SEED STORE,
Quincy Hall, Boston.

RUGGLES, NOURSE & MASON, have added to their extensive assortment of plough patterns, several sizes with *new* and *important improvements*, and have by means of machinery, introduced such uniformity in the structure of their ploughs, that all those of the same class being exactly of the same form and dimensions, all parts of the *wood* as well as iron, may be replaced with a facility that could not otherwise be attained.

In 1843 the Trustees of the Essex County Agricultural Society considering the *plough* the most important implement in agriculture, offered premiums for the *best plough*, under the direction of a most able committee, consisting of *Moses Newell, J. W. Proctor, Wm. Sutton, Asa F. Newhall,* and *Andrew Dodge*, Esqrs., a most thorough and persevering trial was had at Salem in October last, occupying two days. The committee in their report say,—"In testing the quality of a plough, the power by which a plough is moved, the ease with which it is handled, and the manner in which it completes the work, are prominent points for consideration." And after giving a statement of the first day's trials, at which there were 17 ploughs presented for trial, and giving the names of those who held the ploughs they say,—"As so much depends on the skill of the person *holding* the plough, the committee were at a loss to know what proportion of the merits of the work was to be attributed to the *plough* and what to the ploughman; and as there appeared in some instances an effort to enlarge the work beyond the natural powers of the plough, the committee requested the competitors each of them to produce two ploughs, one of large and one of medium size, to be tried on a subsequent day; the smaller size to turn a furrow 12 inches wide and 7 inches deep; the larger size to turn a furrow 14 inches wide and 7 inches deep. The examination of these ploughs took place on the 24th of October. The ploughs were held by members of the committee." The following is a copy of their table [*for the authenticity of which we refer the public to the report of the Committee,*) showing the comparative amount of power in pounds required to operate the different ploughs:

MEDIUM SIZE PLOUGHS.	
Winslow of Danvers,	462 lbs.
Prouty & Co. Boston,	425 lbs.
Ruggles & Co. Worcester,	412 lbs.
Howard, Hingham,	412 lbs.
LARGE SIZE PLOUGHS.	
Winslow,	512 lbs.
Prouty & Co., Sod A.	487 lbs.
Ruggles & Co.; Eagle No. 3,	425 lbs.
Howard,	450 lbs.

In speaking of the Improved Eagle plough, to which they unanimously awarded the highest premium, they say,—"As near as we can ascertain, this plough combines all the good qualities manifested in either of the others, with some peculiar to itself;" and "further, our attention was particularly called to the *quality* of the castings on the ploughs of Ruggles & Co., their *finish* and *durability*." "Their appearance certainly is more perfect than any thing we have elsewhere seen."—"The process of *chilling* the *points*, the entire *edge* of the *share*, and *flange* or *base* of the *landside*, gives a permanence and durability to the work that renders it of a decidedly superior character." "And we think there is no hazard in saying the value of the parts thus made, is more than doubled *by the process*."

At the same Society's Ploughing Match, held at Andover Oct. 3, 1843, where there were forty-four competitors, nine of the ten premiums were awarded to ploughman using ploughs made by Ruggles, Nourse & Mason.

At the Ploughing Matches held in Massachusetts the same year, forty-three premiums were awarded to ploughman using ploughs made by R. N. & M., twelve of which were the highest premiums awarded in the counties of Essex, Middlesex, Worcester, Plymouth, and Bristol.

At our Warehouse may be found the most extensive and complete assortment of AGRICULTURAL and HORTICULTURAL IMPLEMENTS to be found in the United States, embracing every tool used in the cultivation of the farm and garden. Also a large and well selected assortment of Field, Grass, Garden and FLOWER SEEDS, all of which are offered at wholesale or retail, at prices which cannot fail to suit the purchaser.

Also, PLOUGH CASTINGS, for repairing most kinds of ploughs in use.

Dealers supplied on the most liberal terms.
July 3. tf.

CHINA HALL.

No. 24, Hanover Street, 2d door from the Shawmut House, near Court Street, Boston. E. B. McLaughlin, by authority of the Legislature, will take the name of E. B. MASON. Having a store 82 feet deep, and the back hall 32 feet wide, with a large back store and packing room, he is enabled to keep one of the most extensive assortments of CROCKERY, GLASS, CHINA and BRITANNIA WARE, that can be found in this country. Having the advantage of importing his ware, he can sell at wholesale or retail, at the lowest prices. After a trial of twelve years in a cash business, he is satisfied that he can take the most comfort himself, and give the best satisfaction to the public, by continuing the same course.

Just received and on hand the newest and best patterns of China Tea setts, blue and brown printed, white China glazed Dinner and Tea setts; all kinds of common Crockery, cut and common Glass, Knives and Forks, Spoons, Casters, &c., &c. Cash purchasers are invited to examine this stock and judge for themselves.

July 22. tf

WATERMAN'S PATENT

PNEUMATIC SHOWER BATH, AND IMPROVED BATHING PAN.

THOSE about to adopt the healthy practice of daily ablution, will find the above the easiest, cheapest, and quickest method of performing the operation.

Those on the eve of house-keeping will find at this establishment every thing appertaining to the kitchen department, with catalogues to facilitate in making their selection, and are respectfully invited to call.

NATH'L. WATERMAN,
Nos. 85 Cornhill, 6 Brattle, & 73 Court Streets.
April 12. 1y

LUTHER HOSMER.

TEMPERANCE RESTORATOR, No. 51 North Market Street, Boston.

L. H. having taken the above Cellar, will keep a variety of Refreshments, Puddings, Pies, Cakes, Coffee, Tea, Fruit, &c., and provide hot meals, at all hours of the day. All persons who may desire to procure meals or refreshments, will find this a neat and convenient place. tf Feb. 23.

ROBBINS & CO. Furniture Dealers, Upholsterers Mattress and Mahogany Chair Manufacturers, No 43 Blackstone Street, Boston.
C. L. Robbins.
C. Carlisle. 1y May 10.

GEORGE COOLIDGE,

(Late Foreman of Mr. S. N. Dickinson's extensive Printing Office,)

HAVING established himself in business at No. 57 Washington Street, is prepared to execute every description of

BOOK AND JOB PRINTING.

Cards, Billets, etc. executed on the ROTARY PRESS, in a style of unsurpassed excellence.

All orders will be personally and promptly attended to. Terms low. 1y Boston, Aug. 9.

FORD'S EATING HOUSE!

No. 2 Wilson's Lane.

MEALS are served up at this establishment at all hours, from 6 A. M. till 9 P. M. Sundays excepted. Persons transiently visiting the city, will find this a convenient and economical place of resort, to procure, at a few moments notice, whatever refreshment may be desired that the market affords.

This establishment has no connection with any other in the city.

March 31. tf

HISTORY OF AMERICAN MISSIONS.

THE History of American Missions to the Heathen, *from the Commencement to the Present Time.* Under the superintendence of the Rev. Messrs. Joseph Tracy and Solomon Peck. This valuable work, containing 726 octavo pages, is for sale at the Christian Watchman office, No. 5 Washington street, at the remarkably low price of $1,50 per copy, handsomely bound. There are on hand about two dozen copies. istf Feb. 2.

CHRISTIAN WATCHMAN.

☞ Published weekly, by NICHOLS & CROWELL Office, No. 5 Washington St., and 60 Brattle Street each entrance three doors from Dock Square.

☞ The price to single subscribers is $2,50 per annum, if payment be made within *six weeks* after the commencement of the year, or $3,00 at the close of the year.

☞ Companies in the country may receive five copies for $10,00, *provided* the whole business of supplying the company is done by one person, and no account is kept by us except with him, and provided the pay is *strictly in advance.*

☞ Local agents in the country, by becoming responsible for ten or more copies, and doing all the business of their companies, shall be entitled to ten per cent. of all the money which they collect and pay over to us.

☞ No paper can be discontinued without the payment of all arrearages except at the discretion of the Publishers.

☞ All letters and communications should be addressed to the Publishers, *post paid.*

CHRISTIAN WATCHMAN.

NICHOLS & CROWELL, PUBLISHERS. OFFICE, 5 WASHINGTON STREET---3 DOORS FROM DOCK SQUARE. WILLIAM CROWELL, EDITOR.

VOL. XXV.----NO. 47. BOSTON, FRIDAY, NOVEMBER 22, 1844. WHOLE NO. 1295.

THE WATCHMAN.

The Future Life.---No. 8.

THE RESURRECTION.

I shall commence the discussion of this subject, by stating the prevailing notion entertained of this doctrine, among orthodox writers, so called. I do not intend by so doing to give in my adherence to their creed. My reason for such a proceeding is, that though this definition of the doctrine is, in my view, erroneous, it will serve to fix the mind, and furnish a good starting point for our inquiries. According to the common belief, the *resurrection* is quite distinct from future existence. While the immortality of the soul has been admitted by most heathen nations, the Christian doctrine of the resurrection has been to them utterly unknown. By it is understood the raising up of the body—the vivification of this material frame, which perishes in the grave—the re-entering of the soul into its corporeal tenement. The principal words employed in the New Testament to convey this idea are *ανιστημι* (*anistimi*—I raise up) *αναστασις* (*anastasis*—a rising up, a resurrection) *εγειρω* (*egeiro*—I wake up, or rouse) *εγερσις εκ νεκρων* (*egersis ek nekron*—a waking up, or rising from the dead.)—We shall have occasion again to recur to these words. At present we shall only remark that the reason of such terms being used to designate that great event through which men are to pass, is founded much more in the popular notions of death, than in the nature of the change which we are to anticipate. Death was considered a *prostration*, a *sleep;* hence the corresponding terms—*rising up*—*waking*.

Among the principal evidences of the doctrine under consideration are the following—"Jesus answered and said [unto the Sadducees,] Ye do err, not knowing the Scriptures, nor the power of God. For in the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven. But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living." Paul said before Felix, "I have hope toward God, which they themselves also allow, that there shall be a resurrection, both of the just and also of the unjust."

But above all others as to strength of argument and fulness of representation stands the 15th chap. of I Cor. Here the doctrine of the resurrection of the dead is unfolded by one of the mightiest intellects that ever dwelt in flesh. The subject was in the highest degree adapted to call into the most intense action the ardent and gigantic mind of the great apostle of the Gentiles. As he progresses with his theme, his views expand and his ardor kindles; till at length he soars into regions unseen before by mortals, and seems quite at home amid thoughts the most stupendous and awful. It is with great difficulty that we can trace his outline radiant with the blaze of burning elements, as he winds up the grand drama of terrestrial affairs, with the requiem of dying worlds, and a song of triumph over the most direful foes ever known to man.

With this sublime chapter in our hands, we shall not quail, though the infidel scornfully directs our attention to the darkness of the grave. His enemies were allowed to put Jesus to death and to watch his tomb, so that deception was impossible. Yet he arose, and was seen by many witnesses. Death has no more dominion over him. The possibility of a resurrection is, therefore, no longer problematical.

But more than this; Jesus sustained a similar relation to the human race as Adam did to them. When he arose, he was the *first fruit* of them that slept; an *earnest* that in due time all who sleep will awake.

From the calamitous consequences which, as here stated, would inevitably follow from the continuance of Jesus under the dominion of death, it is evident that the apostle was at this very time considering the resurrection of Jesus as the chief evidence of his Messiahship, and of the truth of his doctrines. In his controversies with the Jews on this subject, the Lord frequently appealed to the third day, whose decision would for ever, remove all doubt. On the day of appeal judgment was pronounced in his favor. It was proved that he was not an impostor as they pretended. He was declared with power to be the Son of God. None of his promises, then, will fail. On repeated occasions he solemnly engaged to raise up on the last day every one who should believe on him; and predicted also that the doers of evil should hear his voice and come out from the tomb.

Besides proving the naked fact that there will be a resurrection, the passages referred to teach also the following things. 1. The dead will be raised by Jesus Christ. 2. All the dead, without distinction of age or moral character, will be raised. 3. The resurrection will take place at the end of the world. "I will raise him up on the last day."

D.

Political Duties of Christians.---No. 2.

THE CONSEQUENT DUTY OF THE CHRISTIAN TO BE INTERESTED IN POLITICS.

Having civil as well as social duties, the Christian is required to be a kind of politician.

Let it now be asked, What are the duties which grow out of his political relations? One duty growing out of these relations, is, that he use means to become acquainted with the form and spirit of the government with which he is connected, and that he learn in what they differ from the governments of other nations. That this is one duty seems obvious in its mere announcement. When a regenerated man, impelled by salutary influences, has successfully found a home in the church, it is among his first duties to make himself familiar with what is required of a church member; and if the knowledge required be not obtained, his course may be such, through ignorance, as to wound the feelings of his brethren, to separate friends, and to grieve the heart of his pastor, to scatter the appies of discord, and create confusion. So in relation to political duties. If it be not regarded as the first duty to correctly learn all subsequent duties, these latter may be entirely neglected; or if not wholly neglected, they may be attended to in such a manner as to engender discord and confusion.

In urging this as a duty, we are not advocating a burthen hard to be sustained; for the duties of a citizen, so often mentioned, and so clearly defined, are easily comprehended and engraven upon the memory. It is no part of this lesson to learn how to excite and lead on a rabble, how to bandy about opprobrious epithets, to circulate slanderous reports and indulge in vituperation; thus, in phrenzy, leading many into whirlpools of passion. This is the part of a partizan demagogue, and far removed from that spirit which is enjoined upon the disciples of him who was "meek and lowly in heart." The distinct features of a republic should be calmly and thoroughly studied; the powers conferred upon the various departments of the legislative, judicial and executive parts, by the written constitution; the principles and policy of the government in all its past intercourse with other nations; these are topics demanding attention. There should also be careful inquiry after those means, the use of which is best adapted to preserve the sovereignty of the nation, where it now is, in the hands of the whole people; and to so use it, as to secure effectually to the future, the rights of life, liberty and the pursuit of happiness.

A danger always to be apprehended in our country, is, that the sovereignty will pass from the many to the few, from the million to the one. Let each citizen be well informed of his duties, and we may hope that this danger will be so well guarded against, that our present means of social and moral improvement, and our spheres of usefulness, will always be enjoyed.

Connected with the duty to be well informed, is another, obligatory upon the Christian, to use the *elective franchise*, as the apostle Paul availed himself of the rights of a Roman citizen. Each freeman has connected with his being, a component part of the whole national sovereignty. At the ballot box a voter delegates his sovereignty. The genius of our government is such, that the rights and immunities of one, are the same as belong to all; and hence, if it is right and proper for one citizen to desert the ballot box, it is right for all; and hence, again, if the Christian citizen does not delegate his sovereignty at the ballot box, he sanctions a principle, which, if carried out in practice, would lead to political ruin. The beautiful temple of State will be weakened, and may fall to ruins, if one of its pillars be removed. At the ballot box the freeman's voice is heard, as his own sovereign; there he decrees or repeals his laws, and there he renews his oath of allegiance to himself and to humanity. Never, then, should the Christian citizen neglect the use of the elective franchise; leaving it, perhaps, entirely to those who have little or no love for the rights of conscience, or the moral purity of the land, to usurp the prerogatives of the good.

The sovereignty of individuals combined constitutes the sovereignty of the nation, when a majority of its citizens are united. An invasion of this sovereign majority is to be feared, from the spirit of insubordination which is so painfully manifest in many places, and with which so many of the young appear to be fearfully tainted—Hence, connected with the use of the elective franchise, the Christian citizen should use especial efforts to impress upon the minds of the young the true nature of civil law. The young are naturally impatient of either parental or civil restraint; and are thus predisposed to imbibe the fatal opinion that laws are worthless and odious, and would gladly grow up with the moral feelings of the lawless. Than such feelings, none can be more disastrous to their possessor, or more sincerely deprecated by the Christian. Then let the stripling, who scorns the sacredness of civil law, be rebuked, and receive the impression, to grow with his growth, and strengthen with his strength, to be inwrought into the very elements and impulses of his moral nature, that a civil law, on no account, and under no possible circumstances, is to be broken with impunity.

The young ought to be made to feel that any infringement upon civil law is an act of deep moral turpitude; and that it will just as surely be followed by judicious punishment, as death will follow decapitation. The moral bearings of such a crime may well engage the attention of the Christian citizen, with the high ambition of quenching every latent spark of insubordination, and extirpating its image from the bosom.

M.

Theological.

ADAM'S PROBATIONARY STATE CONSIDERED IN ITS FEDERAL CHARACTER.

The circumstances under which our first parents were placed in their probationary state, as it regarded their physical condition and their spiritual interests, were highly favorable for such a state, marked as it was with the wisdom and goodness of their most beneficent Creator, and calculated to ensure obedience to that test which was the law of their probation. "And the Lord God commanded the man saying, of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil thou shalt not eat of it for in the day that thou eatest thereof thou shalt surely die."

There is one circumstance under which the test was imposed upon Adam of the utmost importance to his posterity to be thoroughly acquainted with, inasmuch as the most important doctrines of Divine revelation are based upon the principle it involves. *It was this—that as the federal representative of the human race the test was given by which his obedience was to be tested.*

This is proved by a reference to the constitution under which he was placed immediately upon his creation, as the progenitor of mankind. "So God created man in his own image, in the image of God created he him, male and female created he them.—And God blessed them; and God said unto them, be fruitful, and multiply, and replenish the earth." Such a law then as this, which provided for the perpetuation of the species, could not exempt them from the federal representation, whatever it subsequently conveyed to posterity. It was a law as binding and operative as that which marks the productions of the animal or the vegetable kingdoms in the productions of their own likenesses. It was so with the human family; hence every child of man comes into the world bearing the same stamp of moral, spiritual, and physical organization that marked their progenitor. It was because of exemption from this rule that although our Lord Jesus Christ received his humanity in the womb of the virgin, that he was unstained by sin, "was holy, harmless, undefiled and separate from sinners;" thereby affording one of the strongest proofs which can be adduced of the doctrine of necessary representation on the part of Adam for the human race, of which he was the federal head.

But the death of infants is another proof of the relation in which Adam stood upon entering upon the state of probation, as being the representative of the human family.

Death was the penalty attached to disobedience on the part of Adam. "In the day thou eatest thereof thou shalt surely die." If so, we cannot account for the death of infants upon any other principle than that of the federal constitution under which they come into the world. This is the assurance of the word of God. "In Adam all die;" that is, in Adam all sinned; for unless this be admitted, infants could not die, the wages of sin being death; but standing as he did, the federal representative of his race, we see at once every mark attachable to the human family, that attached to himself, and no one more strongly than that of death, to which that part of his posterity are exposed, who have not sinned after the similitude of his transgression.

This view of the representative character of Adam, is of the utmost importance, inasmuch as the blessings conveyed to us by Jesus Christ are enjoyed upon the self-same principle. "In Adam all die; in Christ shall all be made alive;" that is, all who being represented by Adam sinned in him and fell with him, and consequently die. So all who are represented by Christ as his seed, enjoy the benefits of that representation in the reception of eternal life.

Such is the scriptural view of the mysterious doctrine of the federal connection of Adam withhis posterity, but it is a doctrine which cannot be "vindicated or illustrated by human transactions. The union of Adam and his posterity is a divine constitution. It is to be received not because we can comprehend the grounds on which it rests, but because God testifies that it is so." "By one man's disobedience many were made sinners," and "by the offence of (that) one, judgment came upon all men to condemnation." Such are the tremendous consequences attached to the representative character of our first parent, and in which we are all involved unless secured by a vital union with the second Adam, the Lord from heaven, by the faith of the gospel.

J.

Mr. Gliddon's Lectures.

Mr. Gliddon commenced his fourth lecture with a description of the Great Pyramid of Geezeh. Suspended on the wall of the room was a beautiful and extensive drawing of this monument. Imagination, aided by this illustration, may form a vivid conception of the real appearance of this mighty fabric. This pyramid, as do all the others, said Mr. Gliddon, faces the four points of the compass. So exact is the correspondence, that we must believe that the builders of them were familiar with the principle of the magnet. Its present height is 450 feet. Originally its height was 480 feet. The Arabs, impelled by various motives of superstition and avarice, have in past times removed three tiers of the outer covering, causing an average loss of surface of 30 feet. It is still, however, 43 feet higher than St. Peter's at Rome, and more than twice as high as the monument on Bunker's Hill.

It was from the top of this pyramid that an English traveller, a number of years since, threw himself down. In company with another he had ascended to the top, and while his companion was admiring the scene around him, in a moment he had cast himself from the summit. When first seen by the other, he was lying on the fifth ridge from the top, and appeared to be suffering most excruciating torture. While thus suspended, his fellow traveller hastened to descend and rescue him. But before he had reached him, he again rolled himself off, and falling from ridge to ridge, reached the base a crushed and shapeless mass. On examining his papers at Cairo, it was discovered that he had meditated the step before his departure.

As this, said Mr. Gliddon, is the only instance on record of the loss of life in ascending the pyramid, it may be inferred that there can be no actual danger in the undertaking. He has himself escorted seventeen delicate European ladies to the top, without the slightest accident; and he never knew one who had started, to relinquish the attempt. The *modus operandi* is this. From the crowds of Arabs who flock around the pyramids, you select two as guides and aids in the ascent. For ten cents they will conduct you to the summit and down again. Leaning on them, and sometimes favored with the use of their shoulders and knees, you clamber from step to step in perfect safety. A stool is sometimes placed for a lady, to divide the distance from some of the higher steps; but the knee of an Arab is better. An invalid for two dollars can be carried up and down without having his couch inclined *six inches* from a horizontal position.

The view from the summit, as described by Mr. Gliddon, is grand and imposing. Far away in the distance you behold the city of Cairo: at your feet are the sepulchres of more than 200 generations: and around them the skulls and bones of some of the oldest of the human race, whose period of existence dates back before the days of Abraham. If you stand there during the favorable season of the year, you see, on every side, the luxuriant vegetation of the richest soil on earth.

The Great Pyramid is built on a rocky hillock that penetrates 70 feet into the interior. The material is cut limestone, taken from a quarry fifteen miles distant. Before the casing was removed, the pyramid presented a smooth and almost snow-white appearance; which indicates that it was the intention of the builder that his tomb should not be ascended. The pyramid is lined with blocks of massive polished granite. These blocks were brought from a distance of 640 miles, and are of all sizes, fitted together with such precision, that at the present day it is almost impossible to discover the joint. Time has added an incrustation of salt.

The entrance to the pyramid, or its mouth, is 49 feet above its base. The breadth of this passage is five and a half feet, the perpendicular height three feet seven inches; and you are, of course, obliged to stoop as you enter. Mr. Gliddon, by means of his illustrations, then explained the whole of the interior structure of the pyramid. After entering, you follow the narrow passage, 63 feet in length, inclining downwards. When at the end of this passage, you are 525 feet from the top of the pyramid. Retracing your steps for a part of the way, you come to another passage, leading to the chambers. At the end of this you may go, by one passage, to the queen's chamber, as it is called, and by the other to the king's chamber. The former of these is empty, and its probable design has not yet been determined on. The latter contains the sarcophagus or coffin of the royal founder.

Two lateral openings are seen, leading from each side of the king's chamber. The explorers of the pyramid were for a long time unable to discover the object of these apertures: they could conceive of no use for the passages, unless they communicated with the exterior air. But although they found an opening on the outside, by no way could they ascertain that the passage extended through. This was at length discovered by an ingenious artifice, by an accident. An Arab took a cat and her kittens. The kittens he placed in the mouth of the opening in the king's chamber; and having placed them there, closed the opening with a stone. The cat he placed at the mouth of the opening on the outside, and then closed this aperture in the same manner. After a time, they took the stone from the aperture in the chamber, and discovered the kittens contentedly purring by the side of the *cat*. The problem was solved beyond a doubt. The exterior opening of the other, was discovered by a traveller descending the pyramid in pursuit of his fugacious hat.

Second Adventism.

A Sermon preached in the Baldwin Place Church, Boston, Sabbath, Oct. 27, 1844, by Rev. Baron Stow, the Pastor.

"It is not for you to know the times, or the seasons, which the Father hath put in his own power." Acts 1: 7.

I have selected this passage, from the teachings of our Lord, as the foundation of some plain, practical remarks touching a heresy with which, during the last five years, the churches and the community have been sorely afflicted. I call it a heresy, because it is an error in doctrine that has led to pernicious results, such as, in the scriptural use of the term, are attributed to heresy. It commenced with a layman of limited abilities and intelligence, whose sincerity of belief and honesty of purpose need not be questioned, but whose mistaken reckonings and erroneous interpretations have been the occasion of evils which he and his credulous followers may long deplore, but which they can never remedy. Professing to be favored with special insight into certain portions of the prophetic writings, they have ventured boldly and positively to specify the time for the fulfilment of a great predicted event—THE SECOND ADVENT OF CHRIST. As God has put the seal of his reprobation upon the whole of this fanatical delusion and thus confirmed anew the truth of his Son's declaration in our text, it may be profitable for us to review the heresy in some of its aspects, and derive from it lessons of instruction.

Let us consider

I. SOME OF THE CAUSES OF THIS DELUSION. These are various, and I can do little more than briefly characterize a few of those which will most readily commend themselves to your apprehension as obvious and unquestionable.

1. *The peculiarities of a certain class of mind.*—In every community there are always persons, who, by the combined influence of constitutional temperament and a defective education, are predisposed to the reception of novel sentiments, and the adoption of extraordinary measures, especially if those sentiments and measures are marvellous and exciting. Having no fixed principles, no well balanced system of belief, they are ever ready to embrace new theories, and follow new leaders, seldom inquiring whether the theories be true, or the leaders trust-worthy. It is enough for them that the former are plausible, and the latter apparently sincere. Guided by no compass, controlled by no helm, they float into every eddy, and imagine that they are making rapid progress, while moving only in a circle of strong emotion. Naturally fervid and nervous, their happiness depends upon a succession of warm excitements, and they regard it as of little consequence whether those excitements are caused by truth or by error.

Nothing could be better adapted to reach and profoundly affect such minds, than the doctrine of the immediate advent of the Saviour. The bare statement of such an event, as probable, was sufficient to arrest their attention; but when set forth with positiveness and solemnity, accompanied by arithmetical estimates, and glaring pictorial illustrations, and earnest, impassioned appeals, it was easy for persons of their mental and moral characteristics to regard the probability as magnified into certainty, and to yield themselves unresistingly to the frenzy which their newly excited hopes or fears would naturally awaken.

Hence, among the victims of this delusion you will find very few who would not have been equally the dupes of any other false theory, provided it had been equally plausible, and equally in harmony with their impulsive, excitable temperament.

(To be continued.)

Glorious News from Burmah.

1550 KARENS BAPTIZED!!

"We have been privileged," says the Baptist Record, "to make an extract or two from a most interesting and affectionate letter by Mrs. Abbot, one of our devoted missionaries in Burmah, to her much beloved sister Kincaid.

"The letter is dated, Sandoway, May 13th, 1844, and reached this country by the overland mail to England. Referring to the spread of the gospel among the Karens in Burmah proper, and in Arracan, she says—

"The good work continues to prosper among the Karens, both in Arracan and Burmah. Mr. A. made two tours to the southern churches this season, during which he with the native pastor baptized about eighty converts. Since which Ko Shyat Kyou, has made a tour into Burmah, visiting the little churches, counselling and encouraging the assistants, adjusting difficulties, and baptizing converts. He appears to have had a very good and successful time in this missionary tour. We have not seen him since his return to his station at Megessan, but Mr. A. has just received a letter from him, in which he says that "through the grace of Jesus Christ, he has baptized ONE THOUSAND FIVE HUNDRED AND FIFTY." We are anxiously waiting to hear from his own mouth, the particulars of his labors. I think I wrote you that this man died of cholera last year. This was the report, and we believing it, spread the intelligence, and I saw a notice of it in the Maulmein Religious Herald. After we had mourned his loss for some weeks, thinking it a mysterious Providence, he appeared, much to our surprise and joy, in person, and corrected our misinformation. He is a sterling man, and God grant that he may long live to labor in that cause which he so much loves.

"He and Tuoy Po, baptized a good many after their ordination in December and January 1842–43, previous to Mr. A.'s visit to the south last December, how many I cannot now say, but as many as two or three hundred at least. You must not suppose that because the baptisms have been so much more numerous, the past year, that there must have been an uncommon outpouring of the Holy Spirit. Probably the majority of those baptized in Burmah, have been Christians for many years, but had never before an opportunity of being baptized."

British Philanthropy.

That singular writer, Thomas Carlyle, has a queer hit at the inconsistencies and shallow hypocrisy of British philanthropy, which rolls up its eyes in great horror at oppression in other countries, but takes no effectual measures to relieve the miseries of the ignorant, down-trodden, naked, and starving swarms of miserable wretches at its own doors. Perhaps some of his countrymen will take the hint if they understand it.

"Oh, Anti-Slavery Convention, loud-sounding long-eared Exeter-Hall—But in thee too is a kind of instinct toward justice, and I will complain of nothing. Only, black Quashee over the seas being once sufficiently attended to, wilt thou not perhaps open thy dull sodden eyes to the 'sixty thousand valets' in London itself who are yearly dismissed to the streets, to be what they can, when the season ends; or to the hunger-stricken, pallid, *yellow*-colored 'Free Laborers' in Lancashire, Yorkshire, Buckinghamshire, and all other shires? These yellow-colored, for the present, absorb all my sympathies: If I had a Twenty-Millions, with model-Farms, and Niger Expeditions, it is to these that I would give it! Quashee has already victuals, clothing; Quashee is not dying of such despair as the yellow-colored pale man's. Quashee, it must be owned, is hitherto a kind of blockhead. The Haiti Duke of Marmalade, educated now for almost half a century, seems to have next to no sense in him. Why, in one of those Lancashire Weavers, dying of hunger, there is more thought and heart, a greater arithmetical amount of misery and desperation, than in whole gangs of Quashees. It must be owned thy eyes are of the sodden sot; and with thy emancipationings, and thy twenty millionings and long-eared clamorings, thou, like Robespierre with his pasteboard *Etre Supreme*, threatenest to become a bore to us, *Avecton Etre-Supreme tu commences m'embeter!*"

For the Watchman.

Thrilling Incident.

MR. EDITOR,—At the late fire in Crescent Place, the following thrilling scene occurred. It had rained all night and was still drizzly and dark, when a fearful cry was heard of 'Ladders! Ladders!' which aroused all the neighborhood from their silent slumbers. Now a shrill piercing shriek broke upon the ear as from a female in great distress. On reaching the street I soon learned that the alarm came from the inmates of a house in Crescent Place, which was all on fire and all means of their escape cut off except through the third story windows.

When I reached the place I saw a female hanging from one of the front windows crying for help!—and from the back one appeared a man, woman and child pleading for assistance! For a time all was doubt and uncertainty as to their fate. Just at this moment a ladder was brought to the back window but was found to be too short to reach the suffering three! but as quick as thought was it placed upon the shoulders of two men to give it sufficient length and by this contrivance they were rescued from the devouring flame.

At this moment a ladder was brought to the relief of the female. But it was found to be too long; but as if by magic another one of more suitable length was brought and by its aid was she released from the painful situation in which for many minutes she had been placed. A report was now spread that two more persons were still in the house. The scene that now appeared cannot be described. The painful sensations that vibrated through every breast were however soon removed on learning that two men had escaped through a scuttle and were safe.

T. B. H.

Carlyle's Picture of Popery.

"The Popish Religion, we are told, flourishes extremely in these years; and is the most vivacious-looking religion to be met with at present. *'Elle a trois cents ans dans le ventre,'* counts M. Jouffroy; *'c'est pourquoi je la respecte!'* The old Pope of Rome, finding it laborious to kneel so long while they cart him through the streets to bless the people on *Corpus-Christi* Day, complains of rheumatism; whereupon his Cardinals consult; construct him, after some study, a stuffed cloaked figure, of iron and wood, with wool or baked hair; and place it in a kneeling posture. Stuffed figure, or rump of a figure; to this stuffed rump he, sitting at his ease on the lower level, joins, by the aid of cloaks and drapery, his living head and out-spread hands; the rump with its cloak kneels, the Pope looks, and holds his hands spread; and so the two in concert bless the Roman population on *Corpus-Christi* Day as well as they can.

"I have considered this amphibious Pope, with the wool-and-iron back, with the flesh head and hands; and endeavored to calculate his horoscope. I reckon him the remarkablest Pontiff that has darkened God's daylight, or painted himself in the human retina, for these several thousand years. Nay, since Chaos first shivered, and 'sneezed,' as the Arabs say, with the first shaft of sunlight shot through it, what stranger product was there of Nature and Art working together? Here is a Supreme Priest who believes God to be—What in the name of God *does* he believe God to be? and discerns that all worship of God is a scenic phantasmagory of wax-candles, organ-blasts, Gregorian Chants, mass-brayings, purple monsignori, wool-and-iron rumps, artistically spread out—to save the ignorant from worse."

Honoring Parents.

As a stranger went into the churchyard of a pretty village, he beheld three children at a newly-made grave. A boy about ten years of age was busily engaged in placing plants of turf about it, whilst a girl, who appeared a year or two younger, held in her apron a few roots of wild flowers. The third child, still younger, was sitting on the grass, watching with thoughtful look, the movements of the other two. They wore pieces of crape on their straw hats, and a few other signs of mourning, such as are sometimes worn by the poor who struggle between their poverty and their afflictions.

The girl soon began planting some of her wild flowers around the head of the grave, when the stranger addressed them:

"Whose grave is this, children, about which you are so busily engaged?"

"Mother's grave, sir," said the boy.

"And did your father send you to place these flowers around your mother's grave?"

"No, sir, father lies here too, and little Willy and sister Jane."

"When did they die?"

"Mother was buried fortnight yesterday sir, but father died last winter, they all lie here."

"Then who told you to do this?"

"Nobody, sir," replied the girl.

"Why then, do you do it?"

They appeared at a loss for an answer; but the stranger looked so kindly at them that at length the eldest replied, as the tears started into his eyes, "O we did love them, sir."

"Then you put these grass turfs and wild-flowers around where your parents are laid, because you love them?"

"Yes, sir," they all eagerly replied.

What can be more beautiful than such an exhibition of children honoring the memory of departed parents! Reader, are you an orphan? never forget the dear parents who loved and cherished you in your infant days. Ever remember their parental kindness. Honor their memory by doing those things which you know would please them were they now alive; by a particular regard to their dying commands; and by carrying on their plans of usefulness. Are your parents still spared to you? Ever treat them as you will wish you had done, when you stand a lonely orphan at their graves.—How will a remembrance of kind and affectionate conduct towards those departed friends, then help to soothe your grief and heal your wounded heart.—*Well Spring.*

GREAT MEN AND THEIR BIBLES.—The greatest and best men in the world must not think themselves above their Bibles. Daniel, though himself a great prophet, and one that was well acquainted with the visions of God, yet was a diligent student in the Scriptures. He was a great politician, and prime minister of state to one of the greatest monarchs on earth, and yet could find both time and heart to converse with the word of God.

"THE BITE" THAT COULD NOT HURT.—A gentleman was complaining to a pious prelate, that a certain clergyman in his neighborhood was gone mad, for that he did nothing but preach and pray: "I wish then," said the good Bishop, "he would bite some of my clergy!"

The gospel does what was never effected by any other system. It dethrones sin from the heart—it restores the impress of Deity upon the soul—it reconciles man with his Maker—it bears up its possessor under a weight of afflictions—it converts a dungeon into a sanctuary—it makes martyrdom joyful—transforms death into a welcome friend—silences the thunders of Mount Sinai, gives a title to heaven, and "life and immortality are brought to light by the gospel."

It is stated that Mr. Dunn, Agent for the British Hudson Bay Company, has furnished the Montreal Courier with a statement of the complete occupation of Oregon *animo remanendi* by the directions of that Company as the representatives of the British Nation.

CHRISTIAN WATCHMAN.

BOSTON, NOVEMBER 22, 1844.

THINGS WHICH HINDER THE WORK OF GOD.

A real revival of religion must always begin among the people of God. So the Scriptures teach, and both reason and facts unite to sustain the doctrine. The word of the Lord must go forth from Zion. Those who mourn over the present deplorable state of religion, must keep this truth in mind. If they pray for, and expect a work of grace, they must prepare the way. For until this is done, the blessing will not be given.

There are many things on the part of professed Christians, which hinder the work of God. An undue devotion to worldly pursuits honest and proper in themselves, is a serious obstacle. The influence of such a course of life is deadening to the piety of the Christian, and the example is stupifying to the consciences of the unconverted. Diligence in lawful business is a Christian duty, but not to the neglect of the cultivation of spirituality, or of prayer and effort for the conversion of sinners.

Undue interest in other subjects of public importance, such as politics, social or moral reform, science, education, or philanthropy, often absorb the energies, and attract the attention of Christians to such an extent as almost entirely to neutralize their influence and paralyze their efforts for the salvation of souls. When the interests of time gain such an ascendency in the minds of Christians over those of eternity—when they look so much at the things which are seen and temporal, and so little at those which are unseen and eternal, the work of salvation, so far as it depends on their efforts, must remain neglected and undone.

The contentions, bickerings, and criminations of professed Christians, on personal and minor matters, form a serious and most lamentable hindrance to the work of converting sinners to God. Nothing is, or ever was, or ever will be, more common and notorious, than that real Christians differ in many matters of opinion. If they must make these differences a constant ground of serious charges and unkind expressions towards each other, there will be no end to their disputes. Yet there are many who are very active in promoting what they believe to be revivals of religion, and other good causes, who so far forget the Scripture injunction, to speak evil of no man, as, apparently, to make it a part of their religion to malign, oppose, and disparage others, because they think differently from themselves. In some cases, strange as it may appear, the indulgence of this disposition comes to be a settled habit of slandering, and that by persons professing godliness and distinguished for zeal and activity in the church! An aspersion, a misrepresentation, or an untruth, uttered or written under the influence of misguided zeal, or prejudice, or spiritual pride, calls a refutation or an exposure from the injured party, and thus contentions are excited, and peace is broken where harmony and love should ever reign.

There are professors of religion who seem to be endowed with a very strange sort of conscience in respect to this subject. Totally unable, as it would seem, to suppose themselves in the wrong, or that another may be honestly mistaken, they resort at once to severity in judgment and in language, attribute to him all possible bad motives, fabricate injurious insinuations, and all so piously! Such conduct on the part of professors of religion produces consequences more deplorable than all the opposition of ungodly men, for it separates those who should be chief friends, and embitters brother against brother. If such conduct caused even Moses "to speak unadvisedly with his lips," its effects upon men less endowed with the grace of meekness may easily be anticipated, and thus "the beginning of strife will be as the letting out of water."

Who can estimate the baleful consequences of a malicious word? Cast forth from the burning forge of a wicked heart, like a red hot shot, it flies hissing onward in its career of devastation and death, but like the revolving snow ball, it fearfully increases in magnitude as it goes, till it rolls back, unless the mercy of God prevent, and overwhelm its author in eternal and inconceivable ruin. Christians should beware of giving utterance to that which may be attended with such consequences.

That these things hinder the work of God wherever they exist, no one will deny. How far they are prevalent among professing Christians, all must judge for themselves.—But where they exist, it is in vain to expect a revival of religion.

Things in Philadelphia.

Perhaps never in the history of our far-famed Republic has the fair city of Philadelphia presented such a scene of excitement as during the last Presidential contest—all classes, ages, and even complexions shared in the feeling. And truly there has been cause for excitement. Considerations the most weighty were pending, and the interests of thousands were at stake. To place a man at the head of the nation to rule her destinies is no irresponsible act. The selection of a man with the necessary qualifications for so high and responsible a station, with a disposition to further the interests of the entire Commonwealth, and whose principles were known, and had, to some extent at least, been tested was felt to be a matter of great moment, and as involving the happiness and prosperity of the country.

All felt they had a part to act in the great contest, and were willing to make some sacrifice to secure the election of the man of their choice.

The contest commenced and was carried on in great spirit. The excitement increased and grew stronger and stronger, till it burst forth into a perfect blaze consuming every thing which would dare impede its progress. Business was to a great extent suspended, and the prospects of the two great contending parties, became the all absorbing topic of conversation.

Both parties entered the field sanguine of success. Pennsylvania voted, and intense anxiety was manifested to know to whom her electoral vote had been given. This anxiety had been anticipated, and arrangements had been made to run expresses from different sections of the State, the people not being willing to wait the arrival of the mails. As the returns came in, both parties appeared confident that success had attended their ticket. The excitement was tremendous, before it nothing could stand, even the sacredness of the Sabbath was lost sight of. The Sunday following the election in Pennsylvania was a scene of desecration, and many of our periodicals (it is mentioned to their disgrace) added fuel to the flame by issuing slips from their various offices as the expresses and mails arrived. Political wrangling, rum-drinking, shouting, and hurrahing were the popular order of the day. Thus matters continued with us till the result of the New York election was known, when there was a general abatement of interest, at least with one party, they yielding very generally the strongly contested ground, to their opponents, who gave vent to their joy by the firing of cannon, torch light processions, shoutings, hurrahings, singing political songs, congratulating speeches, &c. &c.

If this excited state of feeling could only be arrested, and directed in a religious channel much good might result.

We were present at the 10th Church last evening, and were much pleased that Bro. Kennard, according to his usual custom, had taken advantage of it, and in a very appropriate and feeling discourse endeavored to turn this political excitement to religious account. We know not how many pastors have done likewise, but we hope many.

The low state of religion in Philadelphia has been a source of great grief among us, and many have been inquiring how a better state of things might be brought about. A plan has been determined upon which we believe God will bless, if carried out. Some forty brethren, pastors, in different denominations have been united in a determination to hold meetings of prayer for one week to supplicate an outpouring of the renewing and reviving influence of the Holy Spirit upon Philadelphia. These meetings are to be commenced next Friday evening in the various churches of which these brethren are pastors. We look upon this movement as a glorious era in the history of the Philadelphia churches, and believe it must result in great good to Zion. God always hears the anxious cries of his people.

Brethren in other parts of the country might do good by doing likewise.

The Rev. Wm. Shadrack from the Grant Street Church, Pittsburg, entered upon the duties of the pastorate of the Sansom Street Church yesterday morning. A large congregation, in which we recognized many of his former charge, and admirers in this city, was in attendance to re-welcome him among us, Bro. Shadrack is well known in our community. We give him a hearty welcome to our Zion, and wish for him a long and pleasant home in Philadelphia. ALPHA.

Philadelphia, Nov. 11, 1844.

Religion in the Common Schools.

There are times when it is very desirable to recur to first principles; and at the present moment, when quite a controversy is raging concerning public education, it is one of those times.

The question is mooted, whether *the State, as a State, is to take into its cherishing care the church of Christ?* A specious pretence is made, that, because the doctrines of grace are not specifically taught in our public schools, the interests of Christ are in danger. An alarm is spreading among the orthodox sects, as if the teaching of natural religion were an injury; and that our children are cheated out of the privileges they should inherit from Christian parents, because natural religion only is taught by the law of the land.

Now this alarm is worse than useless. Its tendency is to destroy the public school system. For although among communicating Christians, there is doubtless a majority of orthodox professors, yet there is not a majority of these, taking the inhabitants of New-England through and through; and it would be impossible, even were it desirable, to enforce a system of instruction in what we believe to be the specific doctrines of Christianity, upon the New-England schools. Were there only a minority against it, the influence of that minority would be sufficient to paralyze public education.

But it is not desirable to teach the doctrines of grace in the public schools. Orthodox as we are, we wish to expose the error of this over zealous plan for the extension of the church of Christ, and to take orthodox ground against the use of the public schools as the instrument for such a purpose. We are glad of this opportunity to speak on the subject, because we think we shall be able, in connection with it, to set forth our own, so little understood, ecclesiastical views, and to show that the Baptist organization of the visible church, is the one that best consists with the perfect development of our political institutions.

In the first place, then, *for the sake of the integrity and purity of the church of Christ itself,* do we deprecate that the teachers of the common schools be allowed to teach the doctrines of grace. We believe that the truths that come by grace through Christ, are not communicable, like the arts and sciences, *to* every state of mind, *from* every state of mind. It is hard enough to resist the influence of the evil wrapped up in the institution of a regular ministry in the churches. For as men receive their treasures in earthen vessels, it is almost impossible for the ministers of Christ to preserve, year in and year out, the vividness of their first love; preaching the gospel with fervor, and without any deteriorating influence from custom and rote work. Gladly would we have it so that only the newly born of the kingdom, those who are warm from the first communion with Christ and his saints, should carry forth the glad tidings to others. Though there are undoubtedly great advantages arising from experience, and a long experienced Christian can meet more minds than one who is just launched upon the sea of love, and an aged minister should have wisdom that a more youthful one cannot have, yet all will admit, that by all that is customary and formal, he loses his inward life and outward power. The minister of the gospel, however, has many incitements peculiar to his profession. In the first place, he was set apart to his vocation, because it was made manifest to many brethren that his gift was for preaching; and secondly, every thing in his external life is made strictly subservient to his keeping up the glow of that feeling which made him the minister. Yet did not the lay members of the church keep awake to the spiritual condition of their minister, how many a one would sleep on his watch-tower, or cry peace where there was no peace! And can we believe that by taking the Christian doctrine out of the hands of the regularly constituted ministry, and putting it into the hands of irresponsible teachers of the public schools, we should build up the pupils into the church of Christ? Would the orthodox community of Massachusetts have such things done as the Secretary of Education records of Prussian religious teaching, where in one room children are taught the catechism of the Augsburg Confession authoritatively, and in the next room, the Catechism of the Roman Church authoritatively, no inquiry being made as to whether the teacher believes what he teaches? But to have the Westminster Assembly's Catechism taught authoritatively in our public schools, would be the same thing; for unless there were, what is impossible in a free State, a rigid church examination of the masters, it must be often taught by those who are not believers in it. In the name of Christ *we* answer no; let us have no such profane hands to build up the walls of Zion. Let consecrated hands alone touch the ark of our salvation; or, in plain English, let no one be permitted to teach Christ but those who know him experimentally and vitally.

In the second place, *for the sake of those ends for which the common schools are instituted,* we deprecate that the school teachers be chosen with reference to their orthodoxy in religion. Let every thing have its own place. For what are the common schools instituted? Simply for the purpose of having our children taught reading, writing, and other things of that sort. Let then the inquiry be made simply for such persons as have science, when the object is to teach science. In order that our children be not morally ruined, it is necessary for us to require the combination of good natural tempers and social morality, with the knowledge and aptitude requisite for teaching; and it is hard enough to procure so much. The difficulty of obtaining a schoolmaster would be increased *ad infinitum,* if it were necessary to have the combination still more extended, and to have an experienced Christian and accomplished theologian also. On the other hand there are a thousand excellent Christians who have neither the ability or the knowledge requisite to be teachers of schools.

But *it is not in the least necessary for the Christian education of our children, that the doctrines of grace be taught at school.* We have our home influence for this end, and our own church influence exerted at meeting and through the Sunday school. Over these we have a certain control; and all that the most zealous Christian parent need to require of the common school master, is, that he should refrain, in all his instructions, from entering upon this sacred region. Indeed, for ourselves, we should oppose, with all our strength, while our children are in their nonage, and we are responsible for them, any interference with what we deem a parent's inalienable duty. We would know and arrange their religious instruction, as well as the rest of their education, without being obliged to consider to what religious denomination the majority of our town's people belong.

But then it may be answered, that the school law *does* provide for a teaching of what it calls a religion, and is likely to deceive the children into the idea that they are Christians before they are so.

(We must consider this part of the subject in another article, as Mr. Crowell does not allow us any longer space to-day.) R. W.

From our New-York Correspondent.

DR. FULLER'S SERMON ON THE CROSS OF CHRIST.

In the dearth of religious news, owing to the overwhelming political excitement, I was looking over my portfolio for materials for my semi-monthly communication to the Watchman, when I happened to light upon a rough sketch of a sermon I heard Dr. Fuller preach in Philadelphia, during the anniversaries last April. To my own soul, the perusal of my rough short hand notes was refreshing and delightful, and supposing that they would be acceptable to your readers, especially in these times when many Christians appear to be so much engrossed with the affairs of the world, I have transcribed them for their benefit.—Text. Gal. 6: 14—"The Cross of our Lord Jesus Christ by whom the world is crucified unto me, and I unto the world."

The Cross! how dear was this sort of imagery to the apostle Paul. How does he love to sprinkle his pages with it! When he would speak of any gracious influence, how certainly does he speak of the Cross of Christ, under which alone any true virtue can flourish. But let us at once enter into the matter.

I. The language of the Apostle must be explained.

II. And then his assertion must be justified.

The language, of course, is figurative, and unless we remember this we shall be likely to fall into many errors and absurdities. What, then does the apostle mean by the world? was he a monk? was he a hermit? Does he not say "every creature of God is good," and does he not say "all things are ours, whether—*the world,*" &c. In our text, we are to remember the apostle means *the world of the passions*—the pleasures and riches which are engrossing the hearts of worldly men—that world of which Satan is the God.

Now, to this world, the apostle was crucified. We do not mean to say that the apostle was insensible to the charms of nature, or to the thousand temporal blessings by which the goodness of God has surrounded us, but we mean and we do say that he set not his heart upon the things of this world, and that he maintained a perpetual conflict with the habits and passions of the world.

So much for the imagery of the text, and as I design this part to be merely preliminary, this may suffice for explanation. Before leaving this part of the subject, however, let me ask, have I not already said enough to condemn multitudes of professing Christians?

Christians! I appeal to you, is it not too true that you are all trying to get to Heaven on the sunny side of Calvary? Now it is in the humble hope of correcting this evil, or of saving religion from this reproach, that I proceed

II. To attempt to justify the assertion of the apostle.

There are ways by which the Cross of Christ must produce this holy renunciation to the world.

1. Regard the Cross of Christ as an exhibition of motives, which cluster about it that are found nowhere else in all the creation.

(1.) Study it as a stupendous argument for the worth of the soul, and how wonderful its influence to disenchant a man of such a world as this! All other arguments are less than nothing, compared with the price which has been paid for its redemption. The man who can peril such a soul, calculated by the arithmetic of the Cross for such a world as this, I cannot find language to express his insanity. He is like the child who would throw away bushels of diamonds, and attempt to gather dew-drops.

(2.) In the next place, study the Cross of Christ in the light of the character and example of that being who hangs there, and how powerful its motives again.

Socinians talk about perfect virtue, here is the only example of perfect virtue that has ever appeared in this world, and O, how was he treated!

O what a being is that who hangs pale and suffering upon the cross! My brethren, how beautiful is God every where—God is essential beauty—he is beautiful in his providence—with one hand rolling the planets, and with the other, wiping the tear from the eye of the poor mourner. But O how does the Deity shine through its beauty when we follow the man Christ Jesus!

My brethren, what treatment does this being meet with from the world? Ah the world retains its honors for its conquerors and heroes. Around their brows the world wreaths the laurels that are wet with the tears crushed out from bleeding hearts—around His, a crown of thorns. In their hands they place the sceptre of dominion—in His, a reed. For them the world erects thrones—for Him, a gibbet. Now, Christians, think of this, and then, if you can, set your heart on such a world as that.

Look, Christians, at the example of the Lord Jesus Christ. Would you learn to mortify pride? Look at him. Do riches tempt you? Think of him who though he was rich, for your sakes became poor. I remember it is said in eastern fable, if one eye be touched with a certain ointment, the world is sure to appear beautiful; if both are touched, it appears in its true colors. Now look at the world with both eyes; regard it in its true colors.

(3.) To elevate your courage, I would have you study the cross in another light. That is, as to the sacrifice which this God makes for us. After this, shall we think any thing a sacrifice that we make for him? What is the sacrifice he asks? Only some passion, some idol. O unmanly wretch that I am, is it for this that I would shrink away, and dare even to his face to call him a hard master?

(4.) Study the cross in reference to the blessings which shall be yours if you be faithful.

(5.) Above all, that sweetest, O that gentlest, O that softest, and yet most powerful of all motives—the dying love of our Lord Jesus Christ!

See from his hands, his side, his feet,
Sorrow and love flow mingled down;
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?

O how rich, *rich,* RICH! No diadem that ever decked a monarch's crown was ever half so rich as those red drops. While that blessed cross can be seen, surely this world will never, no never, never, never tempt you.

2. The next way whereby the cross may produce this holy renunciation to the world is that the cross not only disengages us from this present world, but it engages us in a new world—in a kingdom which is not of this world.

3. Suffer me now to finish this discourse by indicating the last method by which the cross detaches us from this world; and that is by the dispositions which the cross of Christ creates and strengthens in those who possess them.

O there is a spiritual TASTE which the cross of Christ creates, and happy the man who has it. No, it will not do—argument, demonstration will not always silence the clamors of the passions. The world is not to be vanquished by syllogisms. A syllogism may prove an argument, but will never conquer a passion. Nothing but the cross of Christ can do that. Happy is he who admits and cherishes those dispositions and tastes which the cross of Christ inspires. His soul resembles the bird of which we read, that refuses to quench its thirst at any stream which flows on this earth, but will die if it cannot obtain the rain or the dew before it has been polluted by the touch of the earth. How can such a man call any thing joy, which is lower than the skies? Such a Christian—but, my brethren, I stop—such a Christian is what is very seldom found. I turn to the churches, and I blush for the difference between the standard and the attainments.

Brethren, do you ask me how you are to cultivate these tempers, how you are to cherish these tastes? GO TO THE CROSS. Die daily to the world. Study the Cross. Make the being who hangs there the object of your daily contemplation. Come again to this Cross! see how slowly he dies. Drop by drop his life is ebbing away. Be not discouraged, then, O my soul, it is thus thou must die to the world. Struggle after struggle.

Look again to the Cross! He is not there. Angels have borne his spirit hence. Be not discouraged then, if we die with him, we shall also live with him.

"Though painful at present 't will cease before long,
And then O how pleasant the conqueror's song."

Welcome, then, Cross of the Saviour, let me study thee more, and God forbid it, forbid it, gracious God that I should glory save in the Cross of *my* Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. IOTA.

NEW-YORK, Nov. 18, 1844.

THE BUTLER ASYLUM FOR THE INSANE.

From the Providence Journal of the 14th inst., we are gratified to learn, that the sum requisite to complete the subscription of $120-000 is secured, according to the conditions of the will of the late Hon. Nicholas Brown, and the proposal of Cyrus Butler, Esq., and that Rhode Island is now to have a Hospital for the Insane established by individual benevolence. This will be a noble monument to the humanity and enlightened liberality of that State, which has already so much distinguished itself as the generous patron of learning. As a site for the Asylum, a farm of about one hundred and fourteen acres of land, in the south-easterly part of the city of Providence, about two miles from the centre of the city, on the bank of the Seekonk river, is purchased, which is deemed a suitable location for the proposed institution.

The Legislature of the State in January last, passed an act incorporating the "Rhode Island Asylum for the Insane;" but in accordance with a permissive clause in the act, and to commemorate the munificence of Cyrus Butler, Esq., who gave forty thousand dollars towards its establishment and endowment, it is to be called the "BUTLER ASYLUM FOR THE INSANE."

The Corporation is composed of the following gentlemen as officers:—Cyrus Butler, President; Benjamin Aborn, Vice President; Moses Brown Ives, Treasurer; Zachariah Allen, Rowse Babcock, John Carter Brown, Thomas Burgess, Alexander Duncan, Thomas R. Hazard, Amasa Manton, Robert Rogers, Richard Waterman, Francis Wayland, Trustees.

From our Washington Correspondent.

Medical College—Opening Lecture—Maryland Union Association—Free Schools at Washington—Louis Philippe—Licensing to Preach.

WASHINGTON, D. C., Nov. 13, 1844.

I had the pleasure a few days since of being present at the opening lecture before the Medical College of this city. You are aware, Mr. Editor, that it is connected with the Columbian College. The Medical Lectures are hereafter to be held in a new building just north of the City Hall, which about a year since was fitted up by order of Congress for an Insane Hospital; but when finished was deemed insufficient for that purpose. The building has therefore been converted into a "Medical Institute." The wings of the building have been fitted up for the use of the Medical College, containing ample and commodious rooms for lectures, medical cabinet, &c. The main body of the building is to be occupied as an infirmary and hospital. The facilities afforded to the medical students are greatly increased.

The opening lecture, prepared and delivered by Dr. Sewall, consisted of a brief but clear view of the history and present state of the most prominent medical schools of France, Italy, Germany and Great Britain, drawn from facts gathered by the Dr.'s own personal observation in his recent visit to Europe. There was added to this a concise account of the origin and progress of medical education in this country; in which there are now about thirty medical schools. In answering the question, to what foreign country the medical student may most profitably resort to enlarge his acquaintance with medical science, the Dr. made some severe criticisms on the moral honesty of the medical men of the Continent. The life of the patient is too often but a secondary consideration; he had no doubt it was sometimes sacrificed for the sake of gaining a knowledge of the anatomy of the disease. He recommended the continental schools to him who would gain theoretical knowledge, but the schools of Great Britain to him who would acquire practical skill. He expressed the conviction that the moral tone of feeling and habits of observation peculiar to our people, would place the medical men of this country in the front rank of successful practitioners.

The Maryland Union Association which met in this city last Saturday has just closed its Ninth Annual Meeting. Its session was held with the Third or E street Baptist Church. This Association was formed in Oct. 1836. It consisted originally of six churches, two in Baltimore, one in Washington, and three in the Northern part of Maryland. It now consists of fifteen churches, five of which are in Baltimore, (four white and one colored) two in Washington, and the other eight in the county of Maryland. Five of these churches have been constituted within two years. The number of ordained preachers and pastors (including one colored) is nine. The number of communicants has increased within the last seven years, from about 525 to about 1900. This Association embraces all the churches in Maryland, and the Maryland portion of the District which are favorable to missions; with the exception of the First Baptist Church, Washington, which belongs to the Columbia Association of Virginia; and with the exception also of five churches, one in Baltimore, and four in the county of Maryland, comprising 220 communicants and two ordained preachers, which churches constitute the "Baltimore Association." As to the anti-mission churches they have little more than a nominal existence. And here is the sum total of Baptist influence in the whole state of Maryland.

The Introductory Sermon was delivered by Rev. S. P. Hill, of Baltimore, from Eph. 5: 1, "Be ye followers of God as dear children." It was an affectionate and impressive exhibition of Christian love as the essential element and essence of true religion; and the tender spirit it breathed seemed to shed a softening influence over the whole proceedings of the Association.

The session of the Association was marked by unusual harmony and Christian feeling. Some difficulty was anticipated in reference to the First Church in Baltimore, as both parties sent letters claiming to be the First Church; but the most perfect courtesy and Christian kindness was manifested on both sides; and the Association received the delegates from both parties to be published in one corrected list. The church formerly worshipping in Calvert Street, is now the High Street Church; and a new church will probably soon be organized in Calvert Street.

The number of additions to the churches reported was not large; for the universal declension in religion throughout our country has been felt here. Yet several churches reported conversions among them; and a better feeling begins to be manifest among most of them. The Association has employed no general agent the past year, but resolutions were passed recommending that a travelling missionary in the State be employed; also inviting the pastors to make visiting tours through the destitute regions; and also commending to the Baptists of the State, Franklin Wilson, of Baltimore, (late of Newton Institution,) who is now engaged in gratuitous missionary labor.

During the meeting an excellent sermon was preached by Rev. J. Aldrich, of Baltimore, in behalf of the "Widows' Fund;" a fund instituted for the relief of the widows of deceased Baptist ministers, and short but stirring addresses were made in behalf of the American and Foreign Bible Society, and the American Baptist Home Mission Society, by agents of those societies. The pulpits of the Baptist Churches in the city were supplied on Sunday, by visiting ministers, and a sermon was preached every night at the place of the Association's meeting. Nothing foreign to the immediate business of the Association was allowed to appear in its business. I love the "old landmarks," and hail with pleasure the returning simplicity and *religious* character pervading the Baptist Associations of former days.

I notice with pleasure in this morning's paper that a bill has been introduced to the Board of Common Council recommending the division of our city into four school districts, and the establishment of a *free school* in each one of the districts. The people of this section of our country have not yet learned the value of free schools; or rather they have not been able to sustain them among their sparse population. There have heretofore been two free schools only for our wide extended city. The new bill provides that each pupil pay a tuition fee of fifty cents per month; but in cases of obvious inability children have not only tuition but books and stationery *gratis.*

Louis Philippe's truly philanthropic reply to the address of the American Peace Society, is copied into the Intelligencer with highly commendatory remarks by the editor. Would that all our political journals and all our political men would imbibe the same spirit.

I have read with interest your contributor's second article on "License to Preach;" and I have been led to look at it in connection with the extract from the Christian Index on the same subject. Your contributor states more fully the *cause* and adds something by way of *remedy.* To innovate is not always to reform; yet reform is doubtless needed here. There can be no question as to the advantage to be gained by endeavoring to enlighten the minds of the members of our churches in reference to the proper qualifications for the Christian ministry; and again by care on the part of Education Boards and ministers called to the solemn duty of ordaining candidates for the pastoral office; and would that these suggestions of your contributor might have their desired effect. As to the suggestion that the power of licensing be transferred to Associations, would it not prove that the decision of such a body would be imperfect either from an imperfect knowledge of the character and qualifications of the candidate, or from an undue reliance on the testimony of the delegates from the church with which the candidate is connected? As to the hint that the advice of a council of clergymen might be sought, is there not, Mr. Editor, (in spite of your shrewd repartee,) something in the radical inuendoes of the editor of the Christian Index? May it not be that the combined assent of the body of the church members and of the council of ordained ministers, both of which the New Testament evidently make necessary to a full investiture with the office of the gospel ministry,—may it not be that the assent of these two bodies should be given more nearly in connection; the license to preach being delayed until near the time of ordination? It is but a hint—take it for what it is worth.

But I must close, lest I weary your readers, reserving other matters for another time.

Yours, W.

DEATH OF REV. JONA. GOING, D. D.

THE PROCEEDINGS OF THE STUDENTS OF GRANVILLE COLLEGE, ON THE DEATH OF THE REV. DR. GOING.

On Saturday morning, November 9th, immediately after the death of the Rev. Jonathan Going, D. D., President of Granville College, the students of the Institution, convened at the chapel. J. C. Murch was called to the chair, and L. B. Van Horne appointed Secretary. On motion, a committee of five, consisting of Messrs. J. C. Dunlevey, George C. Eaton, Timothy Baker, W. P. Kerr, and O. L. Castle, were appointed to draft a series of resolutions, expressive of the feelings of the students, upon the decease of their revered President. The committee having retired for a short period, reported the following, which were unanimously adopted.

Whereas,—It has pleased God, in his providence to call from time to eternity, the venerable and beloved President of this Institution, alike distinguished for his wisdom and energetic action, in founding and building up some of the most prominent religious institutions of our country, for deep personal piety, for a highly cultivated mind, and enlarged and liberal views on all the great subjects of human knowledge; and whose whole life has been devoted to the improvement of his race, and the advancement of the Redeemer's kingdom. Therefore,

Resolved, That in the death of the Rev. Jonathan Going, Granville College has lost one of its firmest friends—the literary world, an eminent scholar and divine—the church an exemplary Christian and zealous supporter of religion—and the human family a benefactor.

Resolved, That we, being deprived of an adopted father—an assiduous and faithful teacher—and a beloved President—deeply sympathise with the bereaved family and relatives: and feel that, we too, have sustained an irreparable loss.

Resolved, That in his protracted sickness, in his resignation and submission to the higher authority of Heaven, in his humility under severe affliction, in his unwavering confidence in that God whom he so faithfully served, and in his painful death,—we see the sublime principles of Christianity fully exemplified.

Resolved, That as tokens of our respect and esteem for the deceased, we will wear the usual badge of mourning for thirty days, and erect over his remains, a suitable monument.

Resolved, That a copy of these resolutions be presented to the relatives of the deceased.

Resolved, That copies be also sent to the Editors of the Cross and Journal, Newark Gazette, New York Baptist Register, and Christian Watchman. J. C. MURCH, Chairman.

L. B. VAN HORNE, Secretary.

GRANVILLE COLLEGE, Nov. 9, 1844.

The American Tract Society's Edition of D'Aubigne' History.

The "American Messenger;" the official paper of the American Tract Society, contains a Circular from Messrs. Hallock, Eastman, and Cook, addressed "to the Christian Public," in which they report the progress of the Society, and call attention to some of the principles by which it is governed. They state that it is one principle of the Society, "*not to publish the peculiarities of church government and ordinances* in which evangelical Christians differ;" and the alterations made in D'Aubigne's History were undertaken, we suppose, in accordance with this principle. We copy the paragraph in this Circular which relates to this case, as explaining the views of the Society, yet we cannot approve of the course pursued, after a comparison of the original and altered passages as set forth in the New York Presbytery. The following is the paragraph in the Circular.

"The Society have also issued, to a great extent in the more destitute parts of the country, about 20,000 of *D'Aubigne's History of the Great Reformation* in three volumes. It was perhaps scarcely to be expected that a Society uniting members of different denominations could issue such a work; but it was found that all the members of the Committee were equally interested in it, as exposing the abominations of popery; as showing the triumphs of spiritual religion, under the power of the Holy Ghost, over dead forms; and making known the great doctrine of *Justification by Faith* in the righteousness of Christ as the only way of salvation. It appeared also that the work would be acceptable to all by omitting about four pages out of 1300, in which the author, quite incidentally to the grand aim of the work as it seemed to the Committee, had alluded to the external ordinances or order of the churches in reference to which spiritual Christians differ. The Committee further considered that the Society's colporteurs and agents were exploring the most needy and destitute parts of our country, where popery is building churches, establishing schools and gathering unthinking multitudes into its fold; and that while the two editions already widely in circulation would go on in the booksellers' channels, any circulation effected by the Society would be chiefly *superadded* to what would otherwise be gained. In a full view of all the circumstances, they believed that the excellent author to whom they have communicated on the subject, and all friends of vital religion would rejoice, and that it would be pleasing to Christ himself, for the Society to send out the work—an announcement being prefixed that it had been thus slightly abridged. The publisher of the New-York edition entering into the same views, facilitated the enterprise by affording the use of the stereotype plates; and thus the work has gone out, that Luther may still preach, and the glorious scenes of the reformation be as it were re-acted among the swarming millions, native and foreign, of our country, where the adversary is striving to roll back the reformation and restore the gloom and spiritual tyranny of the dark ages."

Sandwich Islands.

From the Sandwich Island papers it appears that the state of things is quiet, orderly, and prosperous. A letter has been received by the King Kamehameha III, from President Tyler, congratulating him on the restoration of the flag of his country, and the acknowledgment of the same as a free and independent State. On the 18th of June, all the missionaries with their wives and children were invited "to take tea," with George Brown, Esq., U. S. Commissioner. Eighty-three were present, including an interesting group of forty children. "A neatly arranged table was spread for the children, under an awning in front of the building, while a spacious yard afforded a fine play ground for their gambols and sports, under the ample folds of their father's national flag. From a moment's personal inspection, and various reports, we infer that the interview was highly pleasing and satisfactory to all parties. We regret that no reporter has furnished us with the brief remarks of Mr. Brown, when he drank the health of the children IN A CUP OF MILK."

It appears that the missionaries had just held their annual meeting, of which the Polynesian gives the following account:

GENERAL MEETING.—The general meeting of the American Missionaries has just closed. This annual gathering of the missionaries is almost the only event which diverts their minds from an uninterrupted series among the native population. At this meeting they spend a few days in reviewing the past and planning for the future. Reports are read and statements made in regard to every department of missionary business and labor. It is customary for most of the missionaries to come accompanied with their wives and children. This affords a good opportunity for the families situated on the different islands to cultivate a more intimate acquaintance, and keeps alive those social, kindly and Christian feelings which happily exist among them. It was recently our privilege to meet the brethren and sisters of the mission, at the table of our common Lord and Saviour. It was a season long to be remembered. The elements were administered by the Rev. Messrs. Bishop, Thurston and Whitney, among the very oldest in the missionary work.

The following are the names of the missionaries present:

From Kavai.—Rev. S. Whitney and wife; Dr. J. W. Smith and wife; Rev. G. B. Rowell and wife; Mr. E. Johnson and wife.

From Oahu.—Rev. A. B. Smith and wife; Rev. A. Bishop; Rev. B. W. Parker and wife; Rev. Lowell Smith; Mr. A. S. Cooke and wife; Mr. H. Dimond and wife; Mr. E. H. Rogers and wife; Rev. R. Armstrong and wife; Mr. S. N. Castle and wife; Mr. H. O. Knapp and wife; Mr. E. O. H. Hall and wife; Mr. Levi Chamberlain and wife; Rev. D. Dole; Miss M. M. Smith.

From Maui.—Rev. Messrs. Baldwin, Alexander, Emerson, Clark, and Conde; Rev. S. Dibble and wife; Mr. E. Bailey and wife; Mr. Rice.

From Motokai.—Miss L. Brown.

From Hawaii.—Rev. T. Conn and wife; Rev. L. Lyons and wife; Rev. A. Thurston and wife; Rev. M. Ives and wife; Rev. J. Paris; Rev. D. B. Lyman.

Total—gentlemen 31, ladies 23.

INSTALLATION IN PROVIDENCE, R. I.

The Rev. ZABDIAL BRADFORD, late of North Yarmouth, Me., was recently installed as pastor of the Pine Srreet Baptist Church, of this city. The services on the occasion were as follows:—Invocation by Rev. B. C. Grafton; Reading the Scriptures and Introductory Prayer by Rev. C. W. Reding; Sermon by Rev. J. N. Granger, founded on this text—"But God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world." Installing Prayer by Rev. F. Smith; Hand of Fellowship by Rev. S. S. Bradford; Charge to the candidate by Rev. T. C. Jameson; Charge to the Church and Society by Rev. William Phillips.

The field Bro. Bradford has entered is large, and requires much labor; but he has commenced his work in it, at the unanimous request of the church and congregation of his charge, after having eight years experience as a minister of the gospel. May the Great Head of the church bless him abundantly.

Providence, Nov. 18, 1844.

NON RESISTANCE RESOLUTIONS.—Garrison, in full convocation of "the only true reformers," and "real philosophers of the age," offered the following resolutions, which of course were duly passed:

Resolved, That the political ballot-box is to be regarded as Pandora's box, without even the ingredient of hope in it—as the source of the most frightful evils, as full of delusion, sin and violence, as at war with the gospel of peace and the kingdom of Christ.

Resolved, That a Presidential election is more to be deplored, in its effects on society, than the prevalence of the Asiatic cholera among the people.

Hon. Josiah Quincy, Jr. has been nominated for Mayor of this city, in place of the present incumbent who declines a re-election.

☞ On account of Thanksgiving occurring on Thursday, we shall issue the next Watchman on Wednesday.

REV. DR. GOING.

Our readers will find in another column the announcement of the decease of this highly esteemed servant of God, and a copy of the resolutions passed by the students of Granville College, immediately after the hour of his departure. Those resolutions though evidently prepared in haste, are very creditable to the moral feelings of the students, and show that the worth of their late President is by them, as it is by many thousands in the United States, duly appreciated.

As some one more intimately acquainted with the facts of his history than ourselves, will doubtless furnish the public in some form with an extended biography, we shall simply refer to a few of the more prominent particulars.

Dr. Going received his first degree in the arts, in 1809, at Brown University, of which institution he was a regular graduate. The honorary degree of Doctor of Divinity was conferred upon him in 1832, by Waterville College. For several years, in the earlier part of his ministry, he was the pastor of the Baptist Church in Cavendish, Vt., where his labors were unwearied, and not without success. Many now living, remember with gratitude his plain, faithful preaching, and speak of him with tender affection as their spiritual father. Soon after the organization of the First Baptist Church in Worcester, Mass., he became its pastor, and with great fidelity devoted to its interests his utmost strength.—His labors in that town and throughout the county, contributed much to the prosperity of the churches. To his exertions for the benefit of the feebler churches, may be traced the origin of the Baptist Convention of Massachusetts.

In the year 1831, Dr. G. made a tour to the West, and became deeply convinced of the importance of increased efforts for the spiritual culture of that section of the Union. After his return, he conferred extensively with his brethren in the Atlantic States, and the result was the formation of the American Baptist Home Mission Society, of which he was appointed the Corresponding Secretary. Taking leave of his people at Worcester, he removed to New-York, and entered upon the duties of his office with an energy of purpose, and a fervor of devotedness that have seldom been surpassed. In this department he labored entirely beyond his strength, and he was at length compelled, by alarming symptoms of disease, to transfer the work that he loved, to other hands. From that period till his death, he was the President of Granville College; and how effectually he has labored for the benefit of that Institution, its friends, in justice to his memory, will doubtless inform the public.

A standard bearer has fallen! He has for nearly thirty years been a prominent actor in all the beneficent enterprises which have distinguished the period; and few men have contributed more, by active personal effort, to the advancement of true religion at home and abroad. His leading characteristic probably was, *energy in execution.* Whenever an enterprise commended itself to his mind as good and practicable, he at once gave himself to its promotion, with an ardor which the coldness of others could never chill, and a perseverance which no common obstacles could dishearten or diminish.

The loss of such a man will be deeply felt, and most sincerely deplored. May the Head of the church bring forward others to fill the breaches in our ranks, and to urge forward the victories of the King of Zion.

MR. GILES' LECTURE ON CATHOLICISM.

On Monday evening last, the Rev. Mr. Giles, a Unitarian as to his creed and an Irishman by birth, lectured on this grave subject at the Masonic Temple, to a mixed assembly of Catholics and Protestants. The production was one of great power, and abounded in some of the higher characteristics of Irish eloquence. It exhibited comprehensive views of history, a philosophical perception of the relation of cause and effect, and a noble faculty of analysis and generalization in the writer.

We learn that some Protestants have complained that the reasonings of Mr. Giles tended too much to palliate the acknowledged evils of the Catholic church. But in such complaints we cannot join; for the object of the lecturer was to show that in regard to the topics which were broached, the Catholic church could retort on her accusers by charging the very same faults on Protestantism itself.

For instance the subject of *Persecution* occupied a prominent space in the Lecture, and in exhibiting the rise and progress of the Inquisition, the speaker uttered the most earnest maledictions against that Institution. But then, said he, the IDEA from which the Inquisition sprung, the idea, of which it was but a natural development, is to this day, to a great extent, common both to Catholicism and Protestantism. That idea is, that error of religious opinion may not only be a *sin*, but a *crime*, and that when it is a sin against God, it is a crime *against the State.* Now this idea has been common to Catholics and Protestants, and is now practically maintained by most of the Protestant States of Europe. Carry out this idea in action to its fair results, and will not that be in some form or other, an Inquisition?

Now who can deny the truth of this? Is it not on account of this very idea of Protestantism, that the Baptists have been for ages persecuted in all the Protestant states of Europe, and are even NOW, harassed, fined and imprisoned in Germany and Denmark? It was this idea that occasioned the persecution of the Quakers on this continent, the banishment of Roger Williams from Massachusetts two centuries ago, and has been making the Baptist a criminal against the State, ever since religion was established by law in Christendom.

And certainly it is a matter which every man ought to observe, that it is just touching those points whenever, as Mr. Giles says, the Catholic may retort the charges of the Protestant, that the Baptists differ from all the Protestants in the world. They have always denied that any human being can rightfully hold a connection with a Christian church except by his own voluntary assent, by a profession of his own faith; they have always denied that any one can be born into the church just as he is into the civil state, a tenet which all their Protestant brethren hold in common with the Catholics; they have always denied that civil law can rightfully treat religious error as a crime. These tenets which they deny constitute the weakness of Protestantism, and in denying them, they have differed as earnestly from the mass of Protestants, as they have from the Catholic world. It was in view of facts like these that SIR ISAAC NEWTON frequently declared, that the Baptists were the only Christians who had never symbolized with the church of Rome. (See Whiston's Memoirs of his own life.

Looking then at Mr. Giles' positions from our point of view, we pronounce them strong; and would add, that not only may Catholicism retort the accusations of Protestantism in relation to those subjects which he broached, but that Protestantism is ill-prepared to struggle with Catholicism, until it plant its foot on those grounds of rocky strength where the Baptists have stood so long, and where they have been assailed in vain.

"BLESSED BABIES."

All who were intimately acquainted with the late Professor Knowles, are aware of his special fondness for little children. This trait in his character greatly endeared him, as a pastor, to hundreds of families. Parents, of course, were delighted to have their little ones caressed by such a man, and the remembrance of his tender and affectionate attentions dwells in the minds of many of those children. I was once journeying in his company through a part of the State of Virginia, where the appearance of the colored children attracted his notice, and frequently called forth expressions of sympathetic interest. On one occasion, a group of little half-clad boys, who were playing in a sand-bank, were started by the crack of the coachman's whip. They seemed affrighted, and ran as if the slave-catcher was after them. One of the number, apparently not two years old, was unable to keep pace with the rest, and made a doleful outcry, as if fearful of being soon devoured. The coachman bawled at him to "Get out de way," and several of the passengers were amused at the terrors of the little ragged, dirty sufferer. The Professor beheld the spectacle with very different feelings, and, with a sigh, exclaimed, "Blessed baby, somebody loves him." The rebuke was felt by the company, and led to much profitable conversation. B.

VARIETY.

CHURCH DISCIPLINE.—At the late "General Convention of the Protestant Episcopal Church in the United States," many of the members wished that something effectual might be done to check the progress of "Tractarian," "Puseyite," or Popish doctrines, by the passage of resolutions condemnatory of heresies "destructive to the peace and purity of the church." After some discussion it was found that peace would best be preserved by silence on the subject, and all that was done was to affirm the sufficiency of "the Articles, Liturgy, and Offices of the Church," followed with the avowal "that the church is *not responsible* for the *errors of individuals*, whether they are *members of the church* or otherwise."

Sad and humiliating predicament for "the church." Not responsible for errors and heresies among its members! Then it is no longer "the church," nor even *a* church, if it refuses to perform the duties which a church owes to its divine Head as well as to its members, to preserve purity in discipline and soundness in the faith.

For what saith the Scripture to churches? "Cast out the old leaven," i. e., false doctrines, heresies. "An heretic, after the first and second admonition, reject." These precepts were given to churches as churches. Why were some of the seven churches in Asia censured? That in Pergamos, for instance? Why, but for not casting out false doctrines and those who held them. "But I have a few things against thee, *because thou hast there them that hold the doctrine* of Balaam, who taught Balak to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. So *hast thou also them that hold the doctrine* of the Nicolaitans, which thing I hate. Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth." This is a reproof and threatening against a church which neglects discipline by suffering heresies among its members. If the Episcopalians, as a *denomination*, say that they are not responsible for all the errors of persons calling themselves by the same denomination, it is fair and proper ground; but if they claim to be a *church*, (to say nothing of their exclusive but very ridiculous claim to be "THE (only) church,") the assumption of such ground alone invalidates that claim, and as effectually *un*-churches them as any declaration which they could make. A church not responsible for the course of its members! From all such churches "Good Lord, deliver us."

☞ We have received a slip from the office of the Baptist Advocate, containing a statement from Mr. M. J. Gonsalves, in reply to a communication from the Salem Association, asking for information relative to his past course and his future intentions. Mr. Gonsalves is a native of the island of Madeira, embraced the gospel, became a member of a Baptist church, and commenced preaching. He has received from various persons and from contributors in religious meetings, considerable sums of money to enable him to go as a missionary to his native island, which he attempted, but was obliged to return, and circumstances have compelled him to relinquish that design for the present. He is now employed by the American Protestant Society and is laboring for the Portuguese seamen in our ports; and his statement embraces an account of his circumstances, and the manner in which he has disposed of the funds committed to him. We see no sufficient reason for copying this narrative of his affairs in full, as it occupies about two columns; and much of it relating to matters in which the readers of the Watchman cannot be supposed to be particularly interested.

INSCRIPTION ON A GRAVE-STONE.

(*Translated from the German.*)

Beneath lie I, Hans Haschebrod,
And pray thee, dearest Lord, my God,
Eternal life thou'dst give to me,
E'en as I fain would give to thee,
If I were thou, dear Lord, my God,
And thou wert poor Hans Haschebrod.

"MISREPRESENTATIONS OF THE WEST."—Under this head a correspondent of the Christian Reflector of week before last, calls in question, and complains of some statements made in a communication in the Watchman some weeks ago. All we have to say in reference to the communication, is, that the narrator is a clergyman of very high standing in another denomination, for intelligence, learning, sound judgment, and close observation; from whose verbal narration the written account was made by a gentleman well qualified for the task. If the account is so erroneous, we suggest, whether it would not have been more proper and dignified, as well as more likely to promote truth and kind feeling, to have made the corrections through the Watchman. We also suggest an inquiry, whether a strain of ridicule, like that contained in the following paragraph, is likely to correct misrepresentations, to promote correct intelligence and good feelings in respect to the West, or to place the character of a paper and its correspondents in the most enviable light before an intelligent public?

"I wonder if he looked into any Western grammars to see if the feminine gender had fallen into entire desuetude, in the monkish dialect of the people here. Only picture to yourself ten suitors besieging each unmarried lady in the land, and every one of them fully aware that his only chance of escaping from hopeless celibacy, lay in out-generaling his nine competitors. What a rare chance for some Eastern speculator to make a full importation of females to so destitute a market! We could well afford to pay as many barrels of flour for a wife, as the early Virginians did pounds of tobacco. It is strange that no one here has ever thought of the old Roman device of getting up some pretext for inviting in our Sabine neighbors, and then seizing upon their females, to supply our own deficiency."

MY HEART WITHIN ME IS DESOLATE.

I cannot pray as once I pray'd,
My harp is on the willows hung,
And chords which once breathed melody
Are shattered now, and all unstrung.
The words of prayer which thrilled my soul
As they hung trembling on my tongue,
Are *now*,—no more than echoing sounds
On the wild winds of Heaven flung.

I cannot pray as once I pray'd,
My heart is desolate and lone,
And songs of joy I *strive* to raise
Sink to a low and mournful tone.
I *know* God sees me when I weep,
I *know* he hears my ev'ry sigh,
And *yet*—I am so desolate
Would God that I could die.

I *know* 'tis bright beyond the cloud,
I *know* our faith must here be tried,
And yet I mourn when midnight shrouds
The star which lights the darkning tide.
The flowers bloom beneath my feet,
The tall grass springs beneath my tread,
All nature is one melody,
And yet,—would I were dead.

I cannot pray as once I pray'd,
My soul is weary of its life,
It thrills in silent agony,
It sinks 'neath earthly strife.
I see the shores of paradise,
But—they are far away,
I hear the song of Seraphim,
But Ah! I cannot pray. A. L. F.

Nov. 1844.

FANATICS AT THE NORTH AND SOUTH.—The editor of the N. C. Biblical Recorder, in copying our article on the "Advent Excitement," says,—"A *real live* Millerite, or Mormon, or abolitionist, here at the South, would excite as much stir among the boys and old women, as an ourang-outang or a sea-serpent. But our worthy brother of the Watchman must bear in mind, that the Millerites are not the only fanatics that abound at the North; nor are they by any means the greatest pests to religion or to society."

All this may be, and yet the state of society and of religion at the North *may* also be far in advance of the South. Freedom of opinion, a general diffusion of intelligence, and mental activity, will develope all sorts of characters and opinions. Yet such a state of things is better than general or partial ignorance or slavery. Jefferson said, that "error may be safely tolerated if truth is left free to combat it."

☞ The editor of the Reflector contents himself, this week, with a column and a half of insinuations and accusations against us, from correspondents. Brother Banvard publishes our note to him, occupying a square, and having surrounded it with remarks to near the bulk of a column, modestly demands of us the insertion of the whole as an offset. It is sufficient to reply that the note speaks for itself; it needed not his remarks to make it plainer, and it would have been, *alone*, a sufficient retraction of his erroneous statement. We have, therefore, no further dispute with him, for although he has, in one part of his remarks, said that he was virtually accused of 'falsehood,' he in another part, enables his readers to correct the mistake, by telling them, what was the fact, that we only said he had, '*undesignedly*,' stated an error. We believe that all the other errors in his remarks, the singular positions and assumptions, are undesigned also.

As to his demand that we will assist him to *do justice to a brother who is suffering on his account;* inasmuch as it is barely *possible* that our judgment of what is justice in the case, and how far it is in our power to do it, *may* in some slight respects differ from his, we must first ask him if that brother has authorized him to make this demand, if he makes it in his name, and if he is authorized to act for him in the premises. This is necessary to be understood at this point, for as it appears that he has for some time exercised a virtual control of the Reflector in regard to this subject, we wish to know whether his demands are made in *its* behalf only, or whether we are to understand him as assuming the right of rectifying our decisions also. It may be important to the editor of the Reflector that a plea for him should appear in the Watchman, and as he has been so ready to submit to Bro. Banvard's demands to insert nothing which could injure his book, it is natural that he, in return, should volunteer a plea in his behalf, but as the editor of the Watchman has been the subject of attacks and aspersions, week after week, in the Reflector, it might be quite as just that the Reflector should first publish his defence.

The editor of the Reflector, is at liberty to call in as many correspondents as he pleases to assist him in his weekly attacks; truth is stronger than numbers, it can receive no additional strength from them, and he only who has it not, finds it necessary to avail himself of their assistance.

THE PRESIDENTIAL ELECTION.—Twenty-one States ascertained give to Clay 92 electoral votes, to Polk, 143. Three States not ascertained, but conceded, increase the number for Polk to 164. Total number of electoral votes, 275. A majority is 138. The omission of a few words in our account last week, made the article assert a singular error, which we presume was obvious to all who read it.

☞ An article on the much agitated and important question respecting "Religion in the Common Schools" will be found worthy the perusal of those who *think*. As it is to be followed by others, perhaps by some discussion of the principles which it maintains, we advise all to read them carefully as they appear, and to preserve the numbers for future reference. We have reflected much on the subject, and may take occasion hereafter to express our own views.

☞ The pamphlet published last summer by the Masters of the Boston Grammar Schools, threatens us with a real war of pamphlets. One has been published in the form of a Report by a Special Committee of the Primary School Committee to defend the Primary Schools; another by Mr. G. B. Emerson, which we have not seen, and finally, a pamphlet of 176 pages by Mr. Mann, entitled, "A Reply to the 'Remarks' of Thirty-one Boston Schoolmasters;" in which the extraordinary abilities and aptitude of the Secretary in controversy, by the use of facts, arguments, wit, and sarcasm, are abundantly brought to bear. Having been prevented by sickness from giving our views of the pamphlet of the Teachers, when it appeared, we have waited for the appearance of this reply, which we understood was expected, that we might write with the arguments of both sides before us. This we hope to do before long.

BISHOP ONDERDONK OF NEW YORK.—The New York Express says: "We have received another letter from Bishop Onderdonk, which we give below."

To the Clergy and People of my Spiritual Charge:

BRETHREN—The object of the threats to which I referred in my recent letter to you, has been in a measure, accomplished. After several weeks given to diligent hunting up of causes of accusation against me, a few specifications, all assigned to years gone by, have been deemed sufficient to warrant the further and more formal investigation of a trial. Your Bishop, therefore, is now the subject of a canonical presentment.

My humble trust, through Christ, in Him of whom the inspired word saith, "The righteous Lord loveth righteousness; His countenance will behold the thing that is just;" affords me a consolation, support, and confidence, for which I cannot be sufficiently thankful.

Never, dear brethren, could I, with clearer conscience, and never with purer and more heartfelt devotion, than now, minister among you. In my present position, however, an avoidance of public ministrations may be reasonably expected. I submit. For the present I suspend all public services. Believe me, however, on that very account, my prayers in your behalf will be the more frequent and earnest. This is a privilege and consolation of which, thank God, my enemies cannot deprive me; and that I shall be the subject of your faithful, fervent prayers is an assurance full of comfort to the heart of

Your affectionate Pastor,
BENJ. T. ONDERDONK,
Bishop of New York.

New York, Nov. 11, 1844.

We are informed, says the Express, that the charges against the Bishop are numerous, and that the canonical presentment is of a marked and important character.

HINTS FOR EDITORS.—One of the Reflector's correspondents writes to the editor, "The world cares but *little* more for the personal altercations of editors than for those of other men; and he who fills his paper with them will soon find himself in want of readers, except the class who read the paper as they would go to a dog-fight, to see which animal can injure the other most severely." Some of the readers of that paper wonder that the editor does not *take* such plain hints, as they cannot be specially applicable to his readers,—though perhaps they may be to some of his correspondents.

Editor's Table.

THE FIRST THREE BOOKS OF HOMER'S ILIAD, *according to the ordinary text, and also with the restoration of the Digamma, to which are appended English Notes, Critical and Explanatory, a Metrical Index, and Homeric Glossary. By Charles Anthon, L. L. D., Jay Professor of the Greek and Latin Languages in Columbia College, New York, and Rector of the Grammar School. New York: Harper & Brothers. Boston: Saxton & Peirce.*

Welcome, Patriarch and Prince of Poets, to our editorial table, from the critical labors of so ripe and elegant a scholar as Dr. Anthon. We shall have a fresh inducement to snatch now and then a fugitive moment from the all-absorbing cares and toils of editorial life, to commune with the master spirit of early poetic genius.

The volume contains only the three first books of the Iliad, in the text of Spitzner, followed by the same books in the text of Knight, with the introduction of the Digamma, and his peculiar views of the early orthography.—These occupy about one fourth of its bulk, the remainder being occupied with the Index Glossary, etc.

Of the critical merits of the work, it is the province of those who are devoted to that department of literature to judge, and we shall only say, in addition, that the work is very neatly executed, and in its *plan*, is just what is wanted by students. It is very elegantly and appropriately dedicated to the Hon. JAMES HARPER, Mayor of the city of New York, as "a token of sincere regard for the many excellent qualities that adorn his private character, and a memorial of old and uninterrupted friendship by the author,"—a compliment as richly merited as honorable.

ELEMENTS OF RHETORIC AND LITERARY CRITICISM, *with copious Practical Exercises and Examples. For the use of Common Schools and Academies. Compiled and Arranged by J. R. Boyd, A. M. New York: Harper & Brothers. Boston: Saxton Peirce & Co.*

This is designed as a text book for classes in rhetoric and literary criticism, and comes forth with the commendations of such men as the Hon. S. Young, Dr. Beck, S. S. Randall, and others, who are actively engaged in the cause of education. The subject is well analyzed in the Table of Contents, and so far as we have examined, judiciously treated, yet we are conscious that nothing short of actual use of such a book in the business of teaching, can be a full test of its value.

THE SOCIAL MINSTREL.—This is the title of a work just published by Crocker & Brewster, and edited by David Paine. As its name implies, it is designed for the social and domestic circle, for schools, &c. It comprises a judicious and very choice selection of melodies, both sacred and secular, with extracts from the works of some of the most popular and distinguished European authors. Among the names of the composers from whom Mr. Paine has selected, we would mention those of Handel, Neukomm, Mendelssohn Bartholdy, Weber, Drs. Arne, Greene and Colcott, Auber, Bellini, Rossini, Herold, Barnett, Knight, Horn and Linley. Mr. Paine has shown excellent judgment and taste in the selection and arrangement of his pieces, which are all of a high order, and in accordance with the wants of our community at the present time.

We say, emphatically, that this collection is superior to any thing of the kind which we have before seen, and that it is calculated not only to please but to improve the public taste. We, therefore, cheerfully solicit for it that patronage which it so richly deserves.

INTEGRITY, BY MRS. HOFLAND.—This is one of a series of volumes commenced by Messrs. Jordan & Co., 121 Washington street, and designed by them for family libraries. The others of the series are entitled, Decision, Moderation and Energy; and the four volumes, containing 160 pages each, are sold for one dollar.

BOSTON LUNATIC ASYLUM.—From the report of the Superintendent, Dr. Charles H. Stedman, (*City Document—No. 22*) we learn that the number of admissions during the year has been 29; males, 15; females, 14. The whole number received since the opening of the Hospital, is 288; whole number discharged is 180 The institution appears to be in a condition as satisfactory as its design is merciful and beneficent.

☞ Saxton and Peirce have received from the Harpers No. of Thirlwall's History of Greece to be completed in eight numbers at twenty-five cents per number. Also Part 20 of Mr. Culloch's Gazzetteer, and No. 12 of the Illuminated Bible.

☞ The Family Christian Almanac for 1845, published by the American Tract Society, is a very useful and comprehensive manual, deserving a place in every family.

☞ Littell's Living Age, No. 27, presents a very sparkling and attractive variety.

SECULAR INTELLIGENCE.

DOMESTIC.

HUMANE SOCIETY.—We are gratified to learn, that at a late meeting of the Trustees of the Massachusetts Humane Society, a gold medal with the addition of ten dollars was awarded to Mr. Moses B. Power, of Hull, and a like sum of ten dollars to each of his associates and fellow townsmen, for their humane and successful efforts in saving the lives of the captain and crew of the brig Tremont, when in imminent peril on the morning of October 7th.—*Advertiser.*

SERIOUS ACCIDENT.—On Wednesday afternoon, a few minutes before 1 o'clock, while the new and beautiful steam bark Edith, built by Mr. Hall at East Boston, and owned by R. B. Forbes, Esq., of this city, was in the act of launching, some obstacle knocked the starboard side of the ways from under her, and she suddenly fell over on her larboard bilge, and the galley slid from amidships, and jammed between it and the rail of the vessel Mr. Delano, foreman of the yard. One of his arms was broken, the skin of his throat torn open, and his body severely bruised. He was immediately conveyed in a carriage to the hospital.—*Post.*

FIRE.—A fire broke out about one o'clock, on Wednesday morning, 13th inst., in the dwelling house of George W. Wilson, at the foot of Crescent Place. When first discovered, the lower story and stairway were so thoroughly enveloped in flames, as to render all egress by them hopeless, and the inmates were obliged to escape by the third story windows. The building is partially destroyed, and is covered by an insurance of $1800.—The furniture, &c. is also covered by an insurance. The cause of the fire is not certainly known, but is attributed to the kitchen fire or the furnace fire.—*Mer. Jour.*

FROM SOUTH AMERICA.—We have the Nacional of Montivideo, of August 21, and the Rio de Janeiro Jornal do Commercio of Sept. 11; but we might as well be without them for any news they contain. The Nacional furnishes literally not a word of intelligence worth putting in type; and the Jornal, though it gives advices from Montivideo to the 26th of August, supplies us with no information of importance. The only facts worth mentioning are, that the besieging army of Oribe remained perfectly inactive, that the besieged were well supplied with provisions, and that the end of the war appeared to be as remote as ever.—*N. Y. Com. Adv.*

BOLD AND DARING ROBBERY.—The most successful and daring attempt at store breaking and plunder that was ever known in this quarter, was performed some time between Saturday night and Sunday morning, in this town. The clothing store of James W. Crossman, and dry goods store of A. B. Crane, on the Main street, were entered by means of false keys, and sundry clothing, &c. taken from the former, amounting to about $800, and from the latter a great variety of valuable silk goods, velvets, &c., amounting to upwards of $2000.

The stock of Mr. Crane was selected from with great skill and shrewdness; his shelves and drawers completely rifled of his most costly goods; the same sagacity was exercised with regard to Mr. Crossman's goods, evincing some knowledge of the quality of the articles, if not a familiarity with the premises. Five hundred dollars reward is offered for the recovery of the goods and apprehension of the theives.—*Taunton Whig.*

Several packages of letters have been received at the Post Office in this city, from New-York, addressed to the "Agent of the American Mail Company," and to Pomeroy & Co., which they refused to take out—the latter saying that they were addressed to them without their knowledge or consent. After lying in the office some time, Postmaster Haddock wrote on for instructions, and received an order from the Postmaster General to open the packages and deliver the letters, which has been done. There were about two hundred letters thus detained from their destination, some of which contained invoices of goods which had been some time previously received by our merchants.—*Buffalo Gaz.*

SUMMARY.

A man named E. Graves, a brakeman on the freight train of the Western railway, fell from one of the freight cars as the train was leaving Pittsfield on Wednesday for the east, and was killed on the spot. He leaves a wife and one child.

A rencontre took place near Owingsville, Ky., on the 6th inst., between Charles Whittington and John Storms. The combatants came together with knives, and both were killed—one instantly, and the other survived but a few hours. The cause of quarrel is not stated.

A lad engaged as a teamster on the canal between Albany and Troy, was killed a few days since by being dragged for a mile or more by the horses. The tow-line had become entangled around his legs, and the horses were frightened. His name was unknown.

The weather, in the vicinity of St. Johns, N. B., is said to be extremely mild for November. While in Canada, and the western part of the State of New York heavy snows have been experienced, the ground at St. John's is neither hardened by frost nor whitened by snow.

Andrew Jackson, at the hermitage, on the 29th of October, 1844, presented Gen. Armstrong, his old fellow soldier, with the sword worn at New Orleans. An eye witness of the scene describes it as exceedingly interesting and affecting. We can easily conceive of its being so.

There was five feet and a half of water in the Ohio channel, at Pittsburg, on the 12th inst.

The Louisville Journal says, a daughter of Mr. William Conrod of that county, about twelve years old, was struck by lightning on Sunday last, and died instantly.

The Steamship Hibernia left on Saturday, for Liverpool, with 40 passengers to Liverpool, and two to Halifax.

The Grand Jury of Hancock county, Illinois, have found true bills against Sharp, Williams, and ten others, for the murder of Joseph and Hiram Smith. Gov. Ford, it is expected, will be an important witness in these cases, which may result in strange and important political developments.

In the Supreme Court, in the case of Charles H. Peabody against William P. Winchester and John R. Bradlee, for assault and battery, the jury returned a verdict against Col. Winchester—damages $213 33—and acquitted Mr. Bradlee.

A correspondent of the Albany Argus, writing from Columbia county, states that there are large quantities of counterfeit fives of the Merchants' Bank, Newburyport, in circulation there. The appearance of the bills is very good, and they are well calculated to deceive.

MARRIED,

In this city, Mr. Wm. Wales, of Dorchester, to Miss E. A. W. Quincy, daughter of the late John W. Quincy; Mr. Martin Burrell, Jr., to Miss Sarah J. Tuttle; Mr. John W. Bent to Miss Mary Kaindley; Mr. Benjamin Akerman to Miss Sarah J. Nutter; Rev. James R. Cushing, of Haverhill, to Miss Unity M. Daniels, of Boston; Dr. J. Addison Leseur to Miss Frances, daughter of Hon. Simon Wilkinson.

In this city, on Thursday evening, 14th inst., by Rev. Mr. Cushman, Mr. Theophilus P. Briggs to Miss Susan A. Richards, both of Boston.

In Chelsea, 17th inst., by Rev. J. W. Olmstead, Mr. Warren Barnes to Miss Elizabeth J. Avery.

In Charlestown, Daniel Prescott, Esq. to Mrs. Rebecca Willis, both of Boston.

In Cambridgeport, Mr. William Heywood, of Boston, to Miss Frances B. Shuttlesworth, of C.

In Cambridge, Mr. George B. Hunting to Miss Sarah A. Tucker.

In Randolph, on Thursday evening, 14th inst., by Rev. Henry Clark, Mr. Isaac Clark to Miss Martha Ann Packard, all of R.

In Worcester, Nov. 19, by Rev. Mr. Swaim, Mr. Horace Ayers to Miss Caroline M. Corbett.

DIED,

In this city, 18th inst., Perez Loring, Esq., 60; Mr. J. F. Williamson, 42; Mrs. Mary Powars, wife of Daniel E. Powars, Esq. 73; Miss Mary J. Fogg, 31; Miss Hannah Judkins, 51; Mr. John Blanchard, 57; Miss E. B. Lovett, daughter of Samuel P. Lovett, formerly of Beverly, 23; Caroline Matilda, only daughter of Bradley N. Cummings, 13 mos.

In Somerville, Mrs. Rebecca, wife of Mr. Charles S. Wild, 34.

In Charlestown, Mrs. Lydia Ann, wife of Mr. John Hopkins, 28; Capt. Samuel L. Raymond, 30.

In Dorchester, Mr. Lemuel D. Clapp, 34.

In Salem, 16th inst. Mr. Enoch Knight, 74. He was in usual health, and was following a grandchild to the grave, when he suddenly fell and expired in a short time.

In Northampton, Nov. 5, at the residence of Rev. Erastus Hopkins, Miss Isabella Thompson, 73.

At Chicopee Falls, Sept. 12, Roderic, infant son of Mr. Silas Ashley, 15 mos.

'That infant is a seraph now!
That son now kneels before the throne!
That beauteous boy with harp and crown,
Exulting spreads his silver wings.
We almost hear those perfect strings
Whose music is to us unknown—
Sound where the glad immortals bow,
Where children cast their honors down;
Where elders and apostles meet
At Jesus' feet."

In Canandaigua, N. Y., 8th inst., Rev. Abel Brown. Mr. Brown was extensively known as an agent of the Eastern N. Y. Anti-Slavery Society.

In Granville, O., 9th inst., Rev. Jonathan Going, D. D.

In Salisbury, O., Mr. Theophilus Jacobs, a native of Scituate, Ms.

Drowned in Pensacola Bay, Oct. 28, William S. Fox, Professor of Mathematics in the U. S. Navy, eldest son of Mr. Charles Fox, of Boston.

Number of deaths in Boston for the week ending Nov. 16, 29. Males, 17; Females, 12. Stillborn, 3.

Under 5 years, 8—between 5 and 20 years, 4—between 20 and 60 years, 13—over 60 years, 4.

Died, in Canton, Mr. ELIJAH ENDICOTT, 76. This event of Providence has removed from a large circle of relatives and friends a kind husband, an affectionate parent, and a worthy member of the Baptist church. His health had been gradually failing for a number of years, and in consequence of which he was mostly confined at home. His last sickness, which was of several months' duration, was accompanied with intense bodily pain. At one time, his distress was so great, that he desired those around his bed-side to leave the room, that they might not witness the severity of his anguish,—still, not a murmur escaped his lips. He manifested in an eminent degree the spirit of patient submission to the will of God. He frequently spoke of the comforts and securities of religion, of gratitude to God, and hope of salvation through the righteousness of the Redeemer. "The righteous hath hope in his death."—*Comm.*

NOTICES.

☞ The Ministers' Meeting of the Old Colony Association will hold their next session at the house of bro. E. Nelson, in Middleboro', on Tuesday, the 3d of Dec. next, at 10 o'clock, A. M. Brother T. E. Keely is appointed to preach; bro. E. Ward his alternate.

Kingston, Nov. 12, 1844. T. E. KEELY, *Sec'y.*

☞ The Salem Conference of Baptist Ministers will hold its next quarterly meeting with brother Dean, of Marblehead, on Tuesday, Dec. 3, at 10 o'clock, A. M. Bro. Banvard will preach. Ministering brethren who have come into the Association since the Conference was formed are invited to be present and become members. WILLIAM LAMSON, *Sec'ry.*

Gloucester, Nov. 20, 1844.

☞ The subscriber acknowledges the receipt of the following contributions in aid of the Free Church of Scotland:

May 10th, 1844. From Rev. S. M. Worcester, amount of contributions, in Salem. $200 30—in Beverly, $40.	$240 30
May 21. From Dea. Wm. Fish, amount contributed in Cambridgeport,	35 67
May 28. Amount collected in Rev. Dr. Storrs' Society, Braintree,	12 00
May 29. Freewill offering from Cong. Society in North Chelmsford, Rev. B. F. Clark pastor,	31 50
June 10. Amount of collection in Federal Street Baptist Society, $100, and proceeds of sale of gold ring, do. 40c.	100 40
Sept. 14. From Rev. Dr. Dana, amount contributed by friends to the cause in Newburyport,	81 00
Oct. 18. Donation from Mr. Peter Smith, Andover,	95 00.
	$595 87
April 30. Amount heretofore acknowledged to this date,	2977 17
Total,	$3573 04

Nov. 22. WILLIAM J. HUBBARD.

JOHN SPENCE, JR., M. D.,
PHYSICIAN.
Office No. 2, Baldwin Place,
BOSTON,
Respectfully tenders his medical services to his friends and the public, and solicits their patronage.
Aug. 2. 1y

BRIGHTON MARKET—MONDAY, Nov. 18, 1844.

[Reported for the Daily Advertiser and Patriot.]

At Market 2100 Beef Cattle, 250 Stores, 2000 Sheep, and 2125 Swine.

PRICES—*Beef Cattle*—Last week's prices were fully sustained. Extra 4 50 a 4 75; first quality $4 a 4 25; second quality, 3 50; third quality, 2 75 a 3 25.

Barrelling Cattle—Mess 3 25; No. 1, 2 62 1-2.

Sheep—Sales quick, from 1 33 to $2.

Swine—Lots to peddle 2 3-4 a 3c. for Sows, and 3 3-4 a 4c. for Barrows. Large Barrow Shoats, 3 1-2; a lot to close, half Barrows, 3c. At retail from 3 1-2 to 4 1-2c.

PEIRCE ACADEMY
WILL commence its Winter Quarter, Monday, Dec. 9, under the charge of its former Preceptor, Mr. John W. P. Jenks, A. M., aided in the Musical Department by Miss Susan Torrey.
Tuition and board as heretofore.
JAMES A. LEONARD, Sec'ry.
Middleboro', Nov. 22, 1844.

REUBEN KENT AT SCHOOL.
A BEAUTIFUL volume, written by a Lady of New England, for the American S. S. Union, and just published at No. 5 Cornhill, Boston. Four plates, price 20 cents.
OPINIONS OF EDITORS.
Contained in this little volume is a most wholesome and impressive lesson of sterling integrity and adherence to the true Christian principle. Scarcely a boy in the community but may learn something from Reuben Kent's life at boarding school, where he was surrounded by temptations, but where amid them all he preserved his character, and honored his Heavenly Father.
We would that every Sabbath-scholar could have a copy. It is a treasure worth keeping.—Baptist Record.
A very interesting narrative, teaching impressively a most salutary lesson. We commend it to the attention of parents and Sunday school teachers.—Ch. Obs.
For sale, with all the publications of the Society at No. 5 Cornhill. WM. B. TAPPAN, Agent.
Nov. 22.

FRIENDS IN HEAVEN.
RECOGNITION of Friends in Heaven. By DANIEL SHARP—Pastor of the Charles Street Baptist Church. Price 12 1-2 cents.
Just published, and for sale by WM. D. TICKNOR & Co., corner of Washington and School sts.
Nov. 22.

HORACE MANN'S Reply to the Remarks of Thirty-one Boston Schoolmasters, on the 7th Annual Report of the Secretary of the Massachusetts Board of Education.
Just published and for sale by W. D. TICKNOR & Co., corner of Washington and School sts. Nov. 22.

CHARLESTOWN FEMALE SEMINARY.
THE Forty-Second term of this Institution will commence on Tuesday, the 3d of December next, and continue 17 weeks.
Printed Plans of the Seminary containing particular information respecting it, will be furnished to all who apply by letter or otherwise to the subscriber, No. 84 Main street, Charlestown, or at the Seminary Buildings, in Union and Lawrence sts. (one mile from Boston.) Application for rooms should be made early.
ALBERT J. BELLOWS, for the Trustees.
Nov. 15. 3tis

RICH FALL AND WINTER GOODS.
327 Washington, North corner of West St.
GEORGE HILL & CO.
IMPORTERS, JOBBERS, AND RETAILERS,
HAVE received by late arrivals one of the largest and most extensive assortment of RICH FALL GOODS to be found in the city—such as
SHAWLS.
Super Black Silk Shawls,
" " Ottoman do
" Col'd. ch'gl. do
" White & Green French Cashmere do
" Drab & Blue do
" Red & Black do
Rich Printed Cashmere Shawls,
" Terker's do do
Embr'd & Plain Thibet do
" " M de Laine do
Norwegian Woolen do
Stripe and Plaid do do
4-4 Black Silk Velvet for Shawls, together with a great variety of other low priced seasonable Shawls.
RICH DRESS SILKS.
1 Case 3-4 Ispahan Cameleon Silks, a splendid article for Dresses and Cloaks.
3-4 Satin stripe Gro de Amure,
Plain Blue Black, do
Super Black & Blue-Black Gro de Rhine,
do do Gro de Stripe,
do do Gro de France,
Black & White Watered Silks,
Plain and Figured Stripe, do
Plaid do
Synchaws, Poplins, &c. &c.
CLOAK GOODS.
Thibet Cloths, all colors, Colored Alpaceas, Plaid Cloakings, Gala and Cashmere Plaids.
RICH DRESS GOODS
Such as Cashmere D' Ecosse, Mous de Laines, Rep Cashmeres, Crape de Laines, Striped and Watered de Laines, Superior Black Cashmere de Laines—also, Black and Blue black Alpaceas, Super Black and Blue-black Bombazines, Black Silk Velvets, Colored Silk Velvets, French and American Prints, Caroline Plaids, Black, White and Colored Moreens.
MOURNING GOODS.
Particular attention will be given to MOURNING GOODS, and always on hand one of the largest and best assortments to be found in the city.
LINEN GOODS.
On hand a large assortment of LINEN GOODS, which has been put up for them by the Manufacturer, expressly for their retail sales, that can be warranted of superior fabric,—viz:
Linen Sheetings from 5-4 to 12-4,
Pillow Case Linens, all qualities,
Shirting do do
Fronting do do
Bird's Eye & Scotch Diapers,
Russia Diapers & Huckerbucks,
Linen Damask's, from 5-4 to 9-4
Linen Damask Cloths, from 6-4 to 12-4.
HOUSEKEEPING GOODS.
American & English Quilts,
Bath & Whitney Blankets,
Cradle and Crib do
Comforters,
Flannels,
Tickings,
Cotton and Worsted Colored Table Cloths,
Embossed, do do
Bleached & Brown Cottons
from 3-4 to 12-4
do do Flannels,
Crashes and Towellings,
Damask Napkins & Doylies,
Dimities, Furniture & Cambric,
Curtain Muslins,
" Cambrics,
Stair Linens.
Also 300 dozen Linen Cambric Handkerchiefs, from 12 1-2 cents to 1 00; Linen Lawns; Linen Cambrics, Plaid, Stripe and Check'd Cambrics; Swiss and Book Muslins; Bishop Lawns; India Linens; Pongee and Spittalfield Hdkfs.; Black Italian Cravats; Hosiery; Kid Gloves, &c. &c.
Purchasers are invited to examine our extensive assortment before making their selection, as many of the above goods are IMPORTED direct from the Manufacturers by us, we shall offer such inducements which cannot fail to suit.
At 327 Washington, North corner of West St.
GEORGE HILL & CO.
Boston, Oct. 13.

READING BOOKS.
THE Springfield Series of READING BOOKS. The Village Reader, Intelligent Reader, Child's Guide, and Easy Primer. Published and sold, wholesale and retail, by GEO. & CHAS. MERRIAM, Springfield, Mass., and may be had of the Booksellers in Boston, Salem, Lowell, Worcester, Northampton, Greenfield, and Pittsfield, Mass; Portland, Me.; Nashville, Concord, Keene, N. H.; Providence, R. I.; Hartford, New Haven, Norwich, and Middletown, Conn., New York city, Albany, Cooperstown, Utica, Auburn, Rochester, Batavia, Buffalo, Watertown, N. Y.; Columbus, Ravenna, Elyria, Toledo, and Cincinnati, Ohio; of J. J. Herrick, Detroit, Mich.; in Chicago, Illinois; D. Keith, St. Louis, Mo.; Philadelphia, and Harrisburg, Pa.; by J. K. Randall, Mobile, Ala.; M'Carter & Allen, Charleston, S. C.
☞ Copies furnished gratuitously for the examination of Superintendents and Teachers. Committees, teachers, &c., respectfully invited to examine.
RECOMMENDATIONS.
"In my opinion they are decidedly the best series with which I am acquainted."—Superintendent of Common Schools, for Dutchess Co. N. Y.
"Merit and cheapness have been sought for, and I have the gratification of stating that the following books (Child's Guide,) Merriams, publishers, (Village Reader, with others,) are not only among the best in use, but generally cheaper than any books of equal contents I have been able to obtain."—Francis Dwight, Esq., the able editor of Dist. School Jour. of the State of New York.
THE VILLAGE READER.—"One of the few compilations that pleases all the way, and that like silver grows brighter by use." "I have recently introduced the Child's Guide, which just fits my youngest class."—Xenophon Haywood, Esq., Principal of Seminary, Troy, New York.
Rev. J. R. BOYD, before the Black River Literary and Religious Institute, Watertown, N. Y., after remarking upon the various Reading Books in use, says—"Or as a substitute for all these, in the last place, may be safely recommended the Springfield Series, published by G. & C. Merriam, and which, all things considered, is, in my judgment, the best series that can be found, either for Common Schools or Academies."
"Having looked through the Village Reader, for the use of Schools, with considerable care, I am happy to express my belief that it is one of the best compilations which has lately been offered to the guardians of popular education."—Dr. Humphrey, President of Amherst College.
"The best Reading Book I have ever seen."—A. Saxe, Principal High School, Middletown, Conn.
"On motion of Mr. Williams, unanimously resolved, That the 'Village Reader,' be added to the list of School Books heretofore adopted by this Board."—City of Rochester, Board of Education, Special Meeting, Oct. 7, 1841.
"Our Teachers' Association were unanimous in awarding the Child's Guide the preference over any single reading book in use for children. I have seen none that I think is equally valuable. My opinion of its value has increased with its use."—S. R. Hall, author of "Lectures on School-keeping," "Lectures for Female Teachers," and Principal of the Seminary for Teachers, Andover.
"This is one of those little works (Child's Guide,) of which we might speak highly with a clear conscience."—U. S. Lit. Adv.
"The title of this work points out the object which we think should be kept in view, in forming books for children; and we have seldom seen a book so well adapted to them."—Annals of Education.
[The above are a few only of many in possession of the Publishers, from similar sources.]
Springfield, Mass., Nov. 1844.
Nov. 8. 4teowis

COOKING STOVES
ON A NEW PLAN.
THE TROJAN PIONEER, a complete Summer and Winter COOKING STOVE, for coal or wood, possessing the advantage of a Cooking Range, a Cooking Stove, an open grate, or fire place. Boiling, baking, roasting, broiling, frying, washing, heating irons, &c. &c., is all done in the most thorough manner, and with much less fuel than the same work can be done in any other cooking apparatus now in use. The Oven to this Stove is of great value, being sufficiently large to admit of six large pie plates, or six large loaves of bread, or even the largest pudding or bean pots at the same time. There is a fire place under the oven, which can be used morning and evening for boiling and baking—and requires less fuel than any Summer baker. It is acknowledged by all that have examined this Stove, that it has advantages that no other Stove ever yet had. Sizes convenient—from the smallest family to that of a public house. Please call and examine the Trojan before purchasing elsewhere. The Trojan has had three silver medals awarded to it within one year—the first at the American Institute, N. Y., last fall—the second at the great State Fair in Poughkeepsie, N. Y., Sept. 1844—the third at the Mechanics' Exhibition and Fair held in this city, Sept. 1844. A complete assortment of other kinds of Cooking Stoves—Cooking Ranges—Parlor, Entry, Store and Shop Stoves—Stove Apparatus and Funnels of all descriptions. At wholesale and retail, at the Stove and Hot Air Furnace Establishment, 51 and 53 Blackstone street. GARDNER CHILSON.
Oct. 25. 2mis

HAT, CAP AND FUR STORE.
N. P. KEMP would inform his customers and the public that he will keep constantly on hand, FUR and MOLESKIN HATS, of superior quality and manufactured expressly for Retail Custom trade CLOTH, LEATHER, VELVET and FUR CAPS, in great variety, GLOVES, CRAVATS, COLLARS, BRUSHES and UMBRELLAS.
Also, a complete assortment of LADIES' FURS, which will be sold as low as at any other Store in the UNITED STATES. is3m Sept. 13.

POETRY.

From Blackwood's Magazine.

THE CHILD'S WARNING.

There's bloom upon the lady's cheek,
There's brightness in her eye;
Who says the sentence is gone forth
That that fair thing must die?
Must die before the flowering lime,
Out yonder, sheds its leaf—
Can this thing be, O human flower,
Thy blossoming so brief?
Nay, nay, but 'tis a passing cloud,
Thou did'st but droop awhile;
There's life, long years, and love and joy,
Whole ages in that smile—
In the gay call that to thy knee,
Brings quick that loving child,
Who looks up in those laughing eyes
With his large eyes so mild.
Yet thou art doomed—art dying; all
Thy coming hour foresee,
But, in love's cowardice, withhold
The warning word from thee.
God keep thee, and be merciful!
His strength is with the weak;
Through babes and sucklings, the Most High
Hath oft vouchsafed to speak.
And speaketh now—"O mother, dear!"
Murmurs the little child,
And there is trouble in his eyes,
Those large blue eyes so mild—
"Oh, mother dear! they say that soon,
When here I seek for thee,
I shall not find thee—nor out there,
Under the old oak tree.
"Nor up stairs in the nursery,
Nor any where, they say;
Where wilt thou go to, mother dear?
Oh, do not go away!"
Then was long silence—a deep hush—
And then the child's low sob,
Her quivering eyelids close—one hand
Keeps down the heart's quick throb.
And the lips move, though sound is none,
That inward voice is prayer;
And hark! "Thy will, O Lord, be done!"
And tears are trickling there.
Down that pale cheek on that young head;
And round her neck he clings;
And child and mother murmur out
Unutterable things.
He half unconscious—*she* deep struck
With sudden, solemn truth,
That numbered are her days on earth,
Her shroud prepared in youth—
That all in life her heart holds dear,
God calls her to resign;—
She hears—feels—trembles—but looks up
And sighs, "Thy will be mine!"

For the Christian Watchman.

A lady, a few minutes before her death, said,—"Disturb me not for my Saviour and departed boy are with me." The following lines were suggested by this circumstance.

Disturb me not, disturb me not,
The dying wife replied;
Thrice joyful, blessed is my lot
My Saviour's at my side!
Disturb me not, for I may lose,
If aught of earth comes near,
This glorious vision, soft repose,
My angel son is here!
Thus spake the saint; deem ye it vain
That gracious glory sent,
A mere wild fantasy of brain
On wasted nature spent?
I tell you nay—for o'er the place
Where martyr'd Stephen knelt,
He saw a bright, seraphic face
In cheering mercy bent.
Father Supreme! oh grant us faith,
As sadly we press on,
That we may meet *our lost* of earth
When thus our rest is won. M. S. L.

Chelsea, Oct. 12.

YOUTH'S DEPARTMENT.

Youthful Benevolence.

A Touching Incident.—How much of the passions and prejudices of human nature—of the good and the evil that pervade society—of the virtues and vices that chequer the chess-board of life—may be daily seen in a populous city. It is in itself, a world in miniature where things in their nature most antipodeal are found in closest proximity. There stands the marble palace of the money prince; in the next street is the rude hovel of the needy artisan. From yonder illuminated saloon comes the song of mirth and the sound of music; and from the dark and dingy chamber opposite proceeds the weakened cry of want. On this side of the street staggers the idle inebriate; and on that glides quietly along on an errand of mercy, the sombre-clad Sister of Charity. There goes the bedizzened fop, all gold and gewgaws—there the ragged rake, ill clad even to offensiveness. Now you meet the pampered official, distended with the idea of his own self-importance, and now the dispirited, broken down tradesman, who has been "unfortunate in business." There flits the flashy heiress, inflated with the adulation of a bevy of brainless fortune hunters; and there the poor unprotected emigrant girl—unprotected save by her own virtue—in search of a place. But it is unnecessary to pursue the contrasts for these extremes, and such as these, are to be found in every street—to be met with at every corner.

An incident occurred which we witnessed yesterday, and one, we think developing a beautiful moral, suggested to us these observations. It was thus:—At the corner of Common and St. Charles streets sat a young and healthy negro wench behind her basket of apples and other fruit, which were temptingly displayed for sale; by her side stood a poor, blind, palsied man bending to the earth with age. His back was supported by the wall, while he steadied himself with a stick which he held in his right hand. His bald head was closed with a close fitting worsted cap, and his gray wiry beard stuck out like frosty spray from a leafless bush. He asked not for charity, but held out his bony, shrivelled hand to receive it from all who saw fit to give.

At the time when we were passing, a boy and a girl—the former about eight years old and the latter about ten—apparently sister and brother—reached the corner. The boy was a lively, light-hearted, thoughtless seeming youth; the girl a mild, gentle looking creature, with full blue eyes and a face pretty, but too thoughtful for her years:

> "She looked as if she sat by Eden's door,
> And grieved for those who could return no more."

They approached quickly, hand in hand, and in apparent great good humor. They had evidently each received a small cash present, from their parents or some one else, and were coming to expend it with the black girl for fruit, for they turned around instinctively to her stand. Both commenced eagerly to price the apples, but the boy was the first to close a bargain and hand over his dime. While he was receiving his *quid pro quo*, the girl happened to look up, and the poor, old, blind beggar man arrested her attention. She looked wistfully into his sightless eyes, for it was evident that

> "Her pity gave ere charity began,"

and the next moment her dime was noiselessly placed in his hand. She looked round half abashed, lest any one had noticed her—for the good of heart are always difficult—and then turning round to her companion, said, "Come along, George, *I don't want any fruit*."

What a beautiful instance was this of the pure benevolence and self-denial of a young but innately good mind.—*N. O. Picayune.*

MISCELLALY.

A Singular Tale.

The celebrated Abbe Raynal tells the following singular tale describing an event which happened to a friend while travelling through Spain. "I have often," says Abbe Raynal, "seen priests go to prison, but never to execution."

"Being upon a long journey, and much fatigued, he arrived at a *Posada* (Inn) rather early, and after ordering his olio to be prepared for supper, he went to vespers in a Convent hard by and intended also to confess. But having placed himself in the confessional box, he fell asleep—and did not awake till towards midnight, when he was alarmed by seeing two friars leading a female up the church, with a handkerchief tied over her eyes. Such a spectacle alarmed him too much on his own account, as well as on the woman's, to make his appearance; but the confessional boxes are so pierced, that it is easy to see all that passes in the church, without being seen; and he saw to his utmost astonishment, a stone raised from the pavement, and the woman so led over it as to disappear instantly, without having even time to implore mercy, or perhaps without having any knowledge that she was leading to certain death The Monks then re-laid the stone and disappeared, and the affrighted traveller was obliged to remain till the church doors were opened for morning prayers, when he got away without any one knowing where he had lodged. On his return to his inn he was beset by his host and hostess, with a serious charge of having seduced away their daughter. He pleaded innocence, and assured them that he had never spoke to her or even seen her, but that if they would be quiet and prudent he had reason to believe he could give them a sad account of her fate, and desired they would instantly attend him to the nearest magistrate, where he related what had passed under his own eyes in the chapel belonging to the Convent of ———.

The Magistrate wrote to the Prior, told him he had something of the utmost importance to communicate to him and his whole Order, and desired they might be all assembled as soon as possible in their chapel, when he would wait upon them at a fixed hour. They assembled accordingly, when the traveller related what he had seen, in the presence of the whole fraternity; but though he examined the persons, and the countenances of all the members, he was unable to fix upon the two guilty Monks. The stone, however, was raised, the girl was found dead in a pit beneath, and as this Convent was her constant place of devotion, and she never confessed but to two particular Monks of that house, it is probable her confessors were the debauchers and murderers of the unfortunate girl. I have no doubt but *accidents* of this kind are very common, especially in the Southern parts of Europe; but such is the awe and fear of the commonality of the priests lest they offend, that there is no crime, however atrocious, which they may not commit with impunity."

The Schoolmaster in Ireland.—Mr. Kohl, in his late interesting work on Ireland, thus describes a "hedge school:"

"I had an opportunity, by the roadside, of seeing a genuine Irish hedge school, and truly an interesting and affecting spectacle it was. The school-house was a clay cabin, roofed with sods, and without so much as a window. The smaller of the ragged scholars sat as close as they could to the entrance, towards which they turned their books, to catch as much as possible of the light from without. Some were lying on the ground; behind these were a few seated on a board, and behind these were the taller boys, leaning over those in front, likewise to catch the light. The teacher was seated in the middle of the group, and was clad in what I have already described as the national costume of the country. In a book of Irish sketches, this picture would have been invaluable, and I was sorry I had not a daguerreotype apparatus with me to perpetuate the impression. In front of the school-room lay as many pieces of turf as there were students within, each boy having brought one as a tribute to his teacher. As I entered the narrow entrance, the dommie rose from an inverted butter cask, on which he had sat enthroned. "Indeed, I am very sorry, your honor," said he, "that I have not the opportunity of offering you a chair." He was teaching his pupils the English alphabet, and they all looked fresh and cheerful, notwithstanding their poverty—as indeed most Irish children do, in the country, at least, despite of their ragged attire and their scanty food.

Both children and teacher lived some miles away from their school-house, which stood by the side of the road. When the hours of study are over, the boys thrust their spelling books into their pockets, and the master, after having fastened the door of his college, collects the tributary turf into a sack, throws the burthen over his shoulder, and, having grasped his staff, trudges away to his cabin on the other side of the bog."

Here are beautiful sentences from the pen of Coleridge. Nothing can be more eloquent—nothing more true:—

'Call not that man wretched whatever else he suffers as to pain inflicted, or pleasure denied who has a child for whom he hopes, and on whom he doats. Poverty may grind him to dust, obscurity may cast its darkest mantle over him, his voice may be unheeded by those among whom he dwells and his face may be unknown to his neighbors; even pain may rack his joints and sleep flee from his pillow, but he has a gem with which he would not part for wealth defying computation, for fame filling a world's ear, for the sweetest sleep that ever fell on mortal's eye.

Green Corn Pudding.—The Louisville Journal says, that one of the very nicest things ever brought to the table, in the pudding line, is the *Green Corn Pudding*. The way to make it is as follows:—Take twelve ears of green corn and grate it; add a quart of sweet milk, a quarter of a pound of fresh butter, four eggs, well beaten, pepper and salt to suit; stir well together, and bake four hours in a buttered dish. Some put in a quarter of a pound of sugar. The Journal says it is good cold or hot.

I Would—If I possessed the most valuable things in the world, and was about to will them away, the following would be my plan of distribution:

I would will to the world truth and friendship, which are very scarce.

I would give an additional portion of truth to lawyers, traders, and merchants.

I would give to physicians skill and learning.

I would give to printers their pay.

To gossiping women short tongues.

To young women, good sense, large waists and natural teeth.

To young sprouts or dandies, common sense, little cash, hard work.

To old maids, good tempers, smooth faces, little talk, and good husbands.

To old bachelors, a love for virtue, children and wives.—*Ex.*

The American Bible Society has issued more copies of the Holy Scriptures during the month of October than in any month since the formation of the Society. The number is 47,442, of which 15,326 were Bibles, 32,102 Testaments, and 14 copies of the Scriptures for the blind; the whole valued at $10,455 39. In fourteen languages, viz: English, French, German, Spanish, Welsh, Dutch, Swedish, Danish, Italian, Polish, Latin, Hebrew, Chinese and Indian. The increase this year, over the last, in six months is 59,195.

For the Watchman.

Rockingham Academy.

The undersigned having been appointed by the Trustees of Rockingham Academy at Hampton Falls, an Examining Committee, feel called upon to communicate to the public their satisfaction with the recent examination and exhibition of the school. The examination continued one day and a half. The principal, Mr. Jones, informed the Committee in the commencement of the examination that they were at liberty to examine the several classes on any part of the studies to which the students had attended during the term. Three of the Committee having been teachers this opportunity was by them especially improved.—The result showed that the students of this Institution had been trained to think and know for themselves the why and wherefore of the statements made in their text books.

In the studies taught in both departments the examination was thorough and satisfactory.

The exhibition embraced 43 performances of selected and original essays, orations, colloquies and dialogues. The students were evidently much interested in the exhibition perhaps too much so. The interest of the audience seemed to increase to the very last, although the exercises continued through the afternoon and evening. From the original essays, orations and dialogues it was easy to judge, that the students of Rockingham Academy had obtained not only a thorough knowledge of the elementary principles of their studies, but also a commendable knowledge of the world. A more happy and united band of students we have never seen.

Tuesday afternoon Rev. A. Train, Haverhill, Ms., delivered a very able address over an hour long which both delighted and instructed all present.

O. O. Stearns,
J. Sawyer,
O. Ayer,
N. Hooper,
A. Train,
S. Ilsley,
C. W. Flanders. } *Ex. Committee.*

Hampton Falls, N. H., Nov. 14, 1844.

WORCESTER COUNTY HIGH SCHOOL.

THE Winter Term of this Institution will commence on Wednesday, the 4th of December. Students wishing for rooms are recommended to make early application.

N. Wheeler, *Principal.*

Worcester, Nov. 15, 1844. 5w

MEDICAL BOOKS.

ENGLISH Medical Books.—Just received by Wm. D. Ticknor & Co. corner of Washington and School sts., Wallace on Venereal; Sir Charles Bell on the Nervous System; Acton on Venereal Diseases; Copland's Medical Dictionary, 2 vols. published; Domestic Management of the Sick Room; Owen's Lectures on Comparative Anatomy; Gregory's Lectures on Eruptive Fevers; Rigby on Dysmenorrhea and other uterine affections; Sigmond on Mercury, Blue Pill and Calomel, their use and abuse; Modern Surgical Instruments illustrated; Tulk and Henery's Anatomical Manipulations; Spillan's Outlines of Pathological Semeiology, &c. &c. Nov. 15.

THE VOICE.—WM. D. TICKNOR & CO., will shortly put to Press, a Manual of Vocal Culture, comprising a course of Elementary Exercises, for training the Organs of Voice, on the system of Dr. Rush. Designed as an introduction to the "American Elocutionist." By James E. Murdoch, Instructor in Elocution; and William Russell, Author of "Lessons in Enunciation," "The American Elocutionist," &c. With Directions applicable to the Exercise of Singing. By G. J. Webb, Professor in the Boston Academy of Music.

Nov. 15.

COUGHS AND COLDS.

WILLIAM BROWN'S Compound Boneset Candy—so well known and extensively used for the cure of coughs, colds, sore throat, hooping cough, and all diseases of the lungs; also, it is in extensive use for clearing the voice, is now for sale only in Boston, by the proprietor, 481 Washington street; Theodore Metcalf, Tremont Row; James Kidder corner of Court and Hanover streets; Seth W. Fowle, opposite School st.; Brewer, Cushing & Stevens, Washington street; Chas. Call, Bowdoin Square; John White, Leverett street; S. Almy, School street. Oct. 18.

MRS. M. N. GARDNER'S Indian Balsam of Liverwort and Hoarhound, is the most popular remedy ever invented for immediate cure of Coughs, Colds, Consumption, Spitting of Blood, Phthysic, difficulty of Breathing, Whooping Cough, and all diseases occasioned by weak lungs. It is now fully a settled point, that this remedy is the most extensively used for the above complaints, and gives the most immediate relief of any other remedies. No one should be without it in their families. The Balsam is put up in bottles, at 50 cents each. It is for sale by the proprietor, WM. BROWN, 481 Washington street, corner of Elliot street;—also retailed by all the Druggists in Boston, Lowell, Salem, Worcester, Springfield, Hartford, New Bebford, Providence, Newburyport, Portland, and by most of the country stores. For genuine, see that the outside wrapper is signed by the proprietor, William Brown, as none other is genuine. Oct. 18.

RHEUMATISM AND GOUT, SPRAINS, Swelled Joints, Contraction of the Chords. The only remedy that should be used is Hews & Kitridge's Nerve and Bone Liniment—it has been known for many years to be the most popular remedy.—Call for Hews & Kitridge's Nerve and Bone Liniment, this being the genuine article. It is put up in oval vials, the name is stamped in the glass. For sale by WM. BROWN, 481 Washington street; Jos. Kidder, corner of Court and Hanover streets; also retailed by all Druggists.

Oct. 11.

SEE THAT YOU get the Genuine Pure Extract of Sarsaparilla, now written for by the most celebrated Physicians, and prescribed in their daily practice Its mode of preparation is entirely new, preventing evaporation, thereby procuring an extract far superior to all others now in use. It is recommended for all to become acquainted with this invaluable medicine as its effect is wholly upon the blood, thereby will remove any diseases the human family are heir to—such as Scrofula, Salt Rheum, Rheumatism of long standing, and is a certain cure for all diseases of the skin, Ring Worms, Scald Head, Barber's Itch, Leprosy, Mercurial Diseases of the Blood, and all Chronic diseases, swelled joints. It is put up in bottles at 62 1-2 cents. Also it is written for by the ounce. The true and genuine article is manufactured by WM. BROWN, 481 Washington street, Boston, and sold by most of the Druggists in this city. For the genuine, call for William Brown's Extract of Sarsaparilla. See that the wrapper is signed by the proprietor.

For sale in New Bedford, by Thornton & Son; G. H. Carlton & Co., Lowell; E. Porter, Salem; J. Balch, Jr., Providence; J. K. Taylor, Newport; Bliss, Chapin & Co., Springfield; J. Green & Co., Worcester.

Oct. 18.

GENUINE BUFFALO OIL, to promote the growth and beautify the hair. See that you get the genuine. This preparation gives a lustre to the hair, causes it to curl beautifully, prevents its falling off, removes the dandruff. It has been proved to be far better than any vegetable preparation—creates a moisture which is desirable to a beautiful head of hair. For genuine see that "Buffalo Oil" is stamped on the glass bottle; also the wrapper is signed by the Proprietor, WM. BROWN. Price 25 cents a vial. For sale at 481 Washington street; also retailed by all the Druggists and perfumers in Boston, Providence, Lowell, Salem and New Bedford.

Oct. 11.

THE FAMILY ALTAR:

OR the Duty, Benefits, and Mode of Conducting Family Worship. With remarks on the various parts of prayer.

'Come! 'tis the hour of prayer!
At morn, at night, in gladness or in grief—
Surround the throne of grace; there seek relief,
Or pay your free and grateful homage there.'

128 pages, 32 mo. gilt edges and beautifully ornamented covers.

CONTENTS.

CHAPTER I.

Design of the Family Organization.

A help in accomplishing our wishes in regard to ourselves and others—Divides our sorrows and our joys by sympathetic emotions—Eminently adapted to religion—Full benefits of this organization cannot be accomplished without the aid of family worship.

CHAPTER II.

The Duty of Family Worship.

Some important means of grace and outward observances plainly implied in the word of God, for which we have no express *command*—Not the manner of the Scriptures to *command* a thing already in existence—So with prayer, they do not *specify*—The example of Abraham, and other holy men—Example of Christ—Reasonableness of family worship—Most proper way of teaching children religion—Duty of having an *altar* in every dwelling.

CHAPTER III.

The Benefits of Family Worship.

The most important means of propagating piety to posterity—Family worship makes home happy—An ordinance which God has often blessed to the saving of souls—The irreligion of parents may prove the condemnation of their children—Contrast of a family which worships God, and one which worships him not—Lines by Burns.

CHAPTER IV.

The Objections to Family Worship Considered.

We never saw the advantages of family worship—A dull service—Want of time—Our family is small—Should meet with opposition from some in the family—I pray with my family on the Sabbath—No ability to pray in the family—Prayer the gift of the Holy Spirit—Fear of ridicule—Lines by Milton.

CHAPTER V.

Directions for the Due Performance of Family Worship.

Every head of a family should consider himself its minister and priest—A preparation of mind necessary. Singing—Sacred music should be a branch of religious education—The Scriptures enjoin upon all to sing. Reading the Scriptures—What course to pursue—Specimen of a commentary in reading—Questions and answers. Prayer—The most important part of family worship—Prayer should be minute—Proper subjects to be mentioned—Children—Servants—Family sins—Wants—Friends—Mercies—A lovely sight.

Remarks on the Various Parts of Prayer.

Invocation, Adoration, Confession, Petition, Pleading Thanksgiving, Blessing, Amen or Conclusion; An Analysis of Prayer; The Matter of Prayer; The Method of Prayer; Expressions in Prayer; The Voice in Prayer; A Morning Family Prayer; An Evening Family Prayer; A Prayer in the Language of Scripture.

Just published by Gould, Kendall & Lincoln, 59 Washington street. Nov. 15.

NEW English Books.—Just received per Sultan, by W. D. Ticknor & Co., corner of Washington & School streets, Glossary of Ecclesiastical Ornament and Costume, compiled and illustrated from ancient authorities and examples, by A. Welby Pugin, Architect of St. Marie's College, Ascott—1 vol. quarto, with superb colored plates. Caloric, its mechanical, chemical and vital agencies in the phenomena of nature, by Samuel L. Metcalfe, M. D. London; just published. The ancient Liturgy of the Church of England, according to the uses of the Sarum, Bangor, York and Hereford, and the modern Roman Liturgy, arranged in parallel columns; by Wm. Maskell, of Salisbury; Liturgiæ Britannicæ, or the several editions of the Book of Common Prayer of the Church of England, from its compilation to the last revision, &c &c., arranged to show their respective variations, by Wm. Keeling, BD.

Observations on Popular Antiquity, chiefly illustrating the origin of our vulgar customs, ceremonies and superstitions, by John Brande, M. A., arranged and greatly improved by Sir Henry Ellis, Principal Librarian of the British Museum.

Murray's Hand-Book for Travellers in France, Italy, Germany, Northern Europe, in the East, &c. also the Guide to the Public Galleries, &c.

Uniform Editions of Sir Thomas Browne's Complete Works, including his Life and Correspondence, edited by Simon Wilkins, F. L. S.

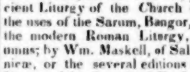
Splendid Copy of Cook's Voyages—Illustrated with maps, &c., in 2 vols., oct. Nov. 15.

CARD.

THE subscriber, having been constrained, through declining health, to relinquish, at least for a time, the more active duties of the ministry;—having, also, completed what he had, some time since, accomplished in part, a regular three years' course of medical study and regularly graduated at the Berkshire Medical College, now respectfully informs his friends in Worcester and vicinity, that he has entered on the profession and practice of medicine in Worcester, and will promptly attend to all calls for his professional services. His office, for the present, will be with that of Dr. H. F. Johnson, in Walnut Street. Calvin Newton.

Worcester Nov. 15, 1844.

OPERATIONS ON TEETH.



DR. FLETCHER Dentist, No. 6, Hanover Street, three doors from Court Street, Boston, continues to perform all operations, necessary for the health and beauty of the teeth, in the best possible manner.

Teeth Filled with the best of Gold and made permanently good, if not too much decayed. Also, Teeth filled with any other substance in use, that the patient may wish, or the case require.

Mineral Teeth inserted on Gold Plates or Pivots, from a single tooth, to a whole set. Upper sets inserted on the principle of Atmospheric Pressure.

Teeth Cleansed, Extracted, &c. Terms moderate, and entire satisfaction warranted. Teeth examined free of expense. tf May 17.

HARDWARE AND HOUSEKEEPING GOODS WAREHOUSE,

336 Washington Street, Boston, Chickering's Building, a little South of Lamb Tavern.

HENRY E. LINCOLN, Importer of HARDWARE, CUTLERY and BRITANNIA WARE, and dealer at Wholesale or Retail in WOODEN, TIN and FANCY HOUSEKEEPING WARES. *Carpenters' Tools and Building Materials.* Piano-Forte Screws, Pins, Wire, Castors, Stool Screws and Locks. Bakers, Furnaces, Stoves, Fancy and Feather Dusters; Brushes, Brooms, Baskets; Door, Coach and Table Mats; TRANSPARENT & OTHER WINDOW SHADES, with Cord and Tassels, &c. &c., embracing a largely assorted stock of Housekeeping Goods.

Agency for Pike's celebrated "Egyptian Cement," a superior article for mending Broken Ware.

H. E. L. has a printed Catalogue, for the use, especially, of those who are purchasing Housekeeping Wares, which will be found of great convenience.

Country Traders supplied on the most reasonable terms.

☞ All articles warranted as good as represented.

P. S. ENAMELLED KETTLES and PRESERVE PANS, TEA TRAYS, and the *latest styles* of Dixon's Tea and Coffee Pots recently received.

Sept. 13. 3m

STOVES—STOVES—STOVES.

THE subscriber would solicit the attention of individuals about to furnish themselves with either COOKING, PARLOR, OFFICE, SHOP or other STOVES, to his large stock at the CHEAP STOVE STORE, No. 44 Congress Street, a few doors north of Water Street.

This stock embraces a very large assortment of most of the best patterns of STOVES now in use, and will be sold at prices to satisfy the most economical.

Individuals having HOT AIR FURNACE PIPES which require cleaning out, repairing, or new ones substituted, will find workmen at this establishment, who are perfectly familiar with all such work.

L. Stetson Bates.

Sept. 6. 17w

LADIES

I HAVE now in store one of the most extensive stocks and the largest variety of Fur Goods to be found in New England, for the Wholesale and Retail trade.

Any style of Muffs, Boas, Tippets, &c. made to order at short notice. Your attention is respectfully invited at the old stand 173 Washington street.

Sept. 13. W. M. SHUTE.

FARM FOR SALE OR EXCHANGED

FOR A GOOD HOUSE IN THE CITY.

SITUATED in the pleasant town of Pembroke, Mass., containing about 30 acres of prime Land, under a good state of cultivation, well walled, with a two story House well finished, Barn with cellar, and about 150 loads of manure in it, chaise house, shed and shop, a young orchard just beginning to bear. Meetings, schools, mills and stores are as handy as in any town in the State. Any one who wants a pleasant country seat will do well to call on I. R. PRUDEN, at No. 50 Long wharf, as it will be sold at a bargain.

☞ I. R. PRUDEN, at No. 50 Long wharf, will be happy to see all his old friends and customers, and accommodate them with Codfish, Mackerel, &c.

May 31. tf

WOOD, BARK, COAL, AND HAY.

500 Cords Nova Scotia Wood.
200 do do do Rock Maple Wood for Air-tight Stoves.
100 Cords South Shore and Portland Oak.
100 do Pine Wood.
50 do Hemlock Bark.
1000 Tons Red and White Ash Coal for Furnaces, Grates, Stoves and Ranges.
200 Chaldrons Newcastle, Sydney, and Scotch Coal.
100 do fine Sydney and Pictou Coal, for smiths, and Steam Engines.
50 Tons Hay, for retail or shipping.

For sale by Moses French, Jr., Maine Wharf, Broad Street, near the bottom of Summer St.

Oct. 4. 2m

DENTAL INGENUITY.

DR. MORTON,

LATE WELLS & MORTON,

No. 19 Tremont Row...Boston,

HAS FREQUENTLY BEEN SOLICITED TO MAKE known by advertisement his new invention for supporting teeth in the mouth. It being an ENTIRELY NEW AND CHEMICAL PROCESS which enables him to make a perfect fit, render the teeth useful and ornamental, being subject to none of the difficulties or objections that generally attend artificial teeth inserted by spiral pressure, inasmuch as the plate upon which they are inserted in the common way is liable in the majority of cases to the great mortification of the patient to drop down, move about, or produce a rattling in the mouth.

All persons are respectfully invited to consult the Subscriber and obtain new teeth, singly or in setts, on his new principle, in the most agreeable, easy, pleasant and natural style.

I am determined to make my valuable invention, extensively known and duly appreciated, in the shortest time possible. With this view I now propose to insert teeth (until further notice) without compensation until the expiration of six months; then if the patient is perfectly satisfied that my invention is really valuable and superior to any mode of inserting teeth, I shall expect a small compensation, which may be previously agreed on, otherwise I will ask nothing. All that I shall *require* when the teeth are inserted, will be just enough to pay for the materials used, which will be but a trifle. If by this means I am enabled to introduce my improvement more extensively than in the ordinary way, my object will be attained.

Owing to the irregular absorption of the gums and other circumstances it frequently becomes necessary in order to supply the place of nature that the dentist should manufacture his own teeth. With this in view the subscriber has established a manufactory for that purpose, and is fully prepared to execute the most difficult cases that may come under the cognisance of a dentist.

"Restore their hopes and make them lovely still."

We have noticed from time to time the improvements made in the Dental Art, and had supposed, until we had the pleasure of seeing a set of teeth that were inserted by Dr. Morton, (firm of Wells & Morton, 19 Tremont Row,) and worn by one of the fair of this city, that all had been done in this art to supply the place of Nature that was possible. But since we saw the teeth alluded to above, which are the first of the kind ever inserted here, and so nearly like the natural organs that the most delicate eye can scarcely detect them even on raising the lip, we must accord Dr. Morton the praise which his operations have heretofore gained. In addition to their great beauty they are supported without springs upon the atmospheric pressure principle in which so many of the most skillful have made a total failure. [Evening Gazette.

Progress of Dental Science.—The great improvements that have been made from time to time in this branch of the curative art, have been regularly chronicled and set forth to the public. The new principle of setting whole setts of teeth by suction, as developed in the following notice, which we copy from the Post cannot fail to meet that attention from those who require such services as its practicability deserves. If a set of teeth can be made to sustain the weight of four pounds and upwards, in the mouth, by the adaptation of this principle, without any other fastening than their natural adherence to the jaw, it is the greatest discovery of modern times. [Daily Bee.

Extraordinary Operation.—We are happy to notice an operation performed by Dr. W. T. G. Morton, of the firm of Wells & Morton, dentists, No. 19 Tremont Row. The patient was a lady about thirty years of age, who had lost all of her teeth in the upper jaw, and visited the city for the purpose of having them supplied. On inquiring of her friends who to get to perform the operation, she was referred to one of the oldest and most celebrated dentists in the city, who told her she could not have the teeth put in on the atmospheric suction principle; and feeling a great aversion to having her mouth lumbered with the machinery springs, she determined to return home without accomplishing her object. By the advice of a friend, however, she was induced to call on Messrs. Wells & Morton, at whose office, to her great delight, she had a whole sett of teeth inserted upon the atmospheric suction principle in a few hours after she took her seat for the operation. Instead of its being found impossible for them to be supported on this principle, a four pound weight was attached to the plate, and raised from the floor, the plate remaining firm in its place. The patient can be seen, and will, with others who saw the operation, testify to the facts. [Post.

Boston, with her commercial and manufacturing enterprise, has become the heart of New England, and by her numerous long railroads circulates her riches throughout the country, exchanging them for raw materials. Her skill in science and art is not to be disputed, since even the elements of the granite hills are now, by dentistical skill, converted into those smiling appendages to the human countenance, called teeth—without which, even the fairest face loses its charms. Those who have lost their eyedentity will be gratified by finding that ample restoration may be made, and even whole setts of those valuable masticating instruments can be placed firmly and comfortably in the mouth without the aid of cumbrous springs and other rude contrivances; the pressure of the atmosphere acting, when they are well applied, so as to keep them in their places on each jaw.

We lately had an opportunity of examining two beautiful whole setts of the artificial or mineral teeth, which were set on gold plate of great purity, and soldered with gold of the same degree of firmness, so that no blackening or galvanic effect, or bad taste, can possibly result. This work we learned was done in order for a gentleman and his lady, who came hither from Cuba, to avail themselves of the skill of Messrs. Wells & Morton. [Atlas.

Dental Science.—In no branch of business of whatever kind has there been so great improvements made within the last few years as in that of dentistry, and notwithstanding that practitioners in the art have increased beyond any reasonable calculation—and some of them without the least claim to a knowledge of the business—they all appear to be well patronised. We saw a few days since an entire new artificial sett of teeth inserted for a lady of this city by Messrs. Wells & Morton, 19 Tremont Row, that defied the most critical observer to detect from the original. This is one of the most difficult and delicate pieces of work that comes under the cognisance of the dentist and great care should be taken in selecting for this operation a skilful and scientific man. In the case above referred to, the lady experiences no difficulty whatever, in mastication nor is her speech affected in the slightest degree. The universal satisfaction given by Messrs. Wells & Morton to persons who have experienced their skill in business is the highest guarantee of their ability to perform the most difficult operations in their "line." [Daily Mail.

Messrs. Wells & Morton, Dentists, No. 19 Tremont Row, have taken the right course to introduce their invention, by producing the result of Dr. Charles T. Jackson's analysis with his own signature. [Transcript.

Messrs. Wells & Morton, 19 Tremont Row, have made an improvement in mechanical dentistry by which they avoid all the disagreeable results until now consequent upon inserting artificial teeth on gold plate. We have seen a specimen of their work, a whole upper sett of teeth, and we consider the style and finish to be a little superior to any other we ever saw—the manner of mounting the teeth upon the plate is indeed perfect, and with the additional strength afforded by this mode of finish, we think it a very great improvement over the old method. [Eve. Gazette.

Nov. 15.

FALL AND WINTER GOODS.

DANIELL & CO.

No. 201 Washington Street,

HAVING enlarged our establishment the past season, we have made extensive arrangements to receive the most valuable stock that we have ever before offered, and feel sure that we can offer inducements to purchasers equal to any in the city, as it respects new styles of Goods, and at as low prices. In our

SHAWL ROOM

We have all the new, rich and desirable styles of LONG AND SQUARE CASHMERE SHAWLS, and a full supply of every other kind of new and fashionable SHAWLS.

SILK DEPARTMENT.

NEW DRESS SILKS of all kinds, qualities and prices to be found.

EMBOSSED CENTRE TABLE AND PIANO COVERS.

The best AA THIBET CLOTHS imported, and all other kinds of CLOAK GOODS.

Black and blue black ALEPINES, of the most approved manufacture.

LINEN DEPARTMENT.

We have our usual large supply of all the best styles of LINENS, and as we have for many years paid particular attention to this article, we feel sure the kinds we offer will not fail of giving entire satisfaction. We have every width from 1 yard to 3 yards wide.

LINEN CAMBRIC HDKFS., HOSIERY AND GLOVES.

Mouseline de Laines, Cashmere Repts, Alpaccas, Gala Plaids, French and American Prints, and a great variety of other GOODS FOR DRESSES.

Rose and Whitney BLANKETS, QUILTS, and every other article of

Housekeeping Goods.

CASSIMERES, FLANNELS, COTTONS.

We have always on hand every article usually wanted for MOURNING, viz: Black Bombazines, Silks, Crapes, veils, &c.

As our facilities are equal to any in the Trade, we are enabled to sell our Goods at the lowest price, *AND WE PLEDGE OURSELVES TO SELL AS GOOD A SHAWL, SILK, OR ANY OTHER ARTICLE, AT AS LOW A PRICE AS IT CAN BE OBTAINED AT ANY OTHER STORE IN THE CITY. PURCHASERS MAY FEEL SURE OF BUYING CHEAP, AS WE ALWAYS MARK OUR GOODS AT THE LOWEST PRICE THEY CAN BE SOLD FOR.*

ONE PRICE AND SMALL PROFIT,

is still our Motto. DANIELL & CO.,

Oct. 11. 3m 201 Washington St.

FLOUR.

S. G. BOWDLEAR, & CO. Dealers in Flour, No. 17 Long Wharf, Boston, have constantly on hand a large assortment of Extra Genesee, Ohio and Graham Flour in whole and half barrels for families; also Clagett, Sharrer, E. S. Beach and other approved brands Southern and Western Flour suitable for Bakers use; which they offer for sale at the lowest market prices.

Oct. 25. 6m

CHRISTIAN REVIEW.

THE Christian Review 8 vols. Complete sets in numbers can be furnished at the reduced price of *eight dollars.* Half bound, *twelve dollars.* Single volumes, *one dollar and fifty cents.*

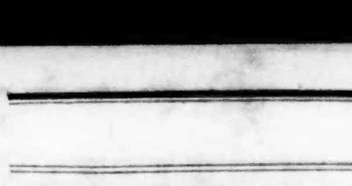
There is still a large amount due from subscribers which is much needed, and *ought to be paid*, in order to refund the sum expended for publishing the work.

☞ *A list of the names of those indebted for the Review previous to Volume nine, will soon be published by* GOULD, KENDALL & LINCOLN,

Nov. 1. 2m 59 Washington St.

PROUTY & MEARS

MASSACHUSETTS PREMIUM PLOUGH.



D. PROUTY & CO., continue to manufacture Prouty & Mears' Patent *Centre Draught Ploughs*, and they have added to their already extended list, several new patterns, combining new and important improvements, adapting them to all the different qualities of soil, and the various systems of culture; especially to an approximation to the *spade labor system*, which is admitted to be the *perfection of good husbandry*—and why? For the reason, that at one operation it perfectly turns the mass, of whatever depth; covering all vegetable and other matter lying on the surface, leaving the furrow slice in a fine, lively, friable state, crushing its hard lumps and disarranging its particles, thereby elaborating its food for plants. Hence as but one ploughing is requisite, the proper moment may be taken for its performance, when the seed bed will be found to be in far better condition than after the protracted labor of two or three cross-ploughings and harrowings.

Their castings are of a superior quality, both in workmanship and materials. By using *pure iron* and an improved process of melting, they offer castings of *less weight*, possessing

SUPERIOR STRENGTH AND DURABILITY,

which with *chilling* the *points, wings*, and *landsides*, and the excellent quality and finish of the wood-work, renders their ploughs, in every respect, the very article which the wants and interest of the farmer demand.

The high character of the Centre Draught Plough, abundantly sustained by a continued and extended patronage, is in perfect accordance with the decision of an able and impartial committee of the Massachusetts Agricultural Society, in awarding to the inventors the sum of $100, the *highest* premium ever given in this country for doing the best work with the least draught, in a trial open to the whole Union, running its natural course, inclining to keep its true position without any effort of the ploughman, and turning a furrow one foot wide and six inches deep, *with a draught of only* 294 *pounds*, in compact and well swarded land, being much the easiest in draught of any plough of which we have any report.

Besides the great State premium of Massachusetts, the Centre Draught has taken the high premiums in New York, Pennsylvania, Delaware and Maryland.—Last fall, at four trials, where the Plough was the particular object for experiment, it took the highest premiums in four differant States. At the County Ploughing Matches, their performance was the admiration of our best farmers, and premiums too numerous to mention were awarded for the excellent work done by them; but the trial in Northampton, last fall, is worthy of a notice, where "in accordance with a regulation of the society, adopted to prevent favoritism, or any suspicion of it, in the adjudging of premiums, the Committee were not present during the ploughing, and consequently could not know at the time of deciding by whom any one of the lands was ploughed." There were at this trial 17 Worcester ploughs, and only 5 of Prouty & Mears, and yet to ALL THESE FIVE, PREMIUMS WERE UNANIMOUSLY AWARDED, and those of the *highest class*, though only eight were offered.

While the Centre Draught Plough is taking the *highest prizes* and gaining more and more in favor with farmers, disappointed competitors are boasting "loud and long" of small premiums awarded for the skill of ploughmen and their well trained teams, or won by *extraordinary exertions*, on fields where there was *no competition*; and they have raised the frequent cry of "Centre Draught Humbug," by which it is evident that the busy hum of public opinion, expressing the real merits of these ploughs, is a kind of *mysterious Centre Draught*, continually buzzing in their ears, with a consciousness of its truth.

Misrepresentations have also been made in regard to the trials in Essex County, by publishing statements and tables *manufactured* for the purpose, giving to their ploughs an advantage which the Report of the Committee did not exhibit, and which called forth from them the following severe rebuke, AS SHOWN BY THE REPORTS OF THAT COMMITTEE IN 1842 AND 1843.—"We hope they will have the fairness to take all the facts into view, and not a garbled selection, as has sometimes been done, and thereby entirely misrepresenting the impressions intended to be made by the Committee."

The Centre Draught Plough still stands unrivalled, bidding defiance to all competitors, and so it will, as we have at our command the best practice, science, skill and ingenuity, necessary to effect any improvement of which it is susceptible, and we give constant attention to the subject.

Constantly on hand, Shares, Landsides, and Mouldboards of most Ploughs in use, and Farming Implements of all kinds.

Also Grass, Field, Garden, and Flower Seeds.—Dealers and others supplied on favorable terms.

FARMERS' WAREHOUSE,

Nos. 19 and 20 North Market & 20 Clinton Sts

June 14 tf

HIGHLY IMPORTANT.

ALL discoveries in dental science, whether mechanical or surgical, that tend to a practical improvement in that branch of surgery, should be made known by all proper means, that the public may avail themselves of the benefits derivable from them. The luxuries of life, connected with other causes, either local or constitutional, have made such sad inroads upon the number and health of our natural teeth, as to make it an important study with the dental profession, to substitute others in their stead, in a manner the least objectionable. Objections of much weight have been urged against artificial teeth on plate, from the well known fact, that large portions of brass and copper are contained in the solder, that is used, to connect the teeth with the plate. The impurity of this composition is seen after a short time wearing, in a change of its color to a dark, dirty appearance, attended with a brassy taste. But this is not the greatest evil. The connecting of not less than four different metals in the mouth, produces a galvanic action, which tends directly to impair the general health of the gums, and consequently, to affect unfavorably the remaining natural teeth. Dr. S. Stocking, surgeon dentist, has succeeded in making such improvements in the manner of setting artificial teeth on plate, as to entirely obviate every objection that can be urged against them; the solder used by him being of equal purity with the plate, and warranted to neither change its color, or produce the unpleasant taste of brass and copper while worn. An improvement of great importance has also been neatly made by Dr. S. in the manner of adapting the plate to the mouth, with such fastenings as will admit of the whole work being removed, and then replaced again at the pleasure of the wearer, with as much convenience, as a glove can be taken from the hand, or a ring from the finger, and then replaced again; and yet, when on, are firm, easy, and inoffensive. These are improvements of such practical value, as to commend themselves to the consideration of all who may wish or desire artificial teeth. During the two past years, not less than 15,000 teeth that had become painful by reason of the exposure of the dental nerve, have been successfully treated by Dr. S. by first destroying the nerve and living membrane of the tooth, with his celebrated anodyne, without pain, and then filling them. As there is a general disposition with people, to defer all necessary operations on their teeth, until compelled to it by severe pain, it is most respectfully urged, that all teeth be immediately filled, where decay has commenced, before the general health of the tooth becomes seriously affected; and if properly done, the tooth is safe for life. The proper filling for such cases, is unquestionably the purest gold. The usual method of setting teeth on wood pivots, is found by experience to be objectionable, as the pivot, from its nature, is too liable to become spongy, weak and offensive, and in a few months breaks entirely off. An improvement of great value, has been adopted by Dr. S. by substituting gold and silver pivots, which make them ten-fold more firm, lasting and inoffensive.

Dr. S. continues the use of his justly celebrated Parisian instruments for the extraction of ulcerated teeth, stumps, and roots; and can assure the public, that in the hands of one who understands their use, with the experience of twenty-five years; success must ever be the result.

Terms.—For an entire upper and under set of artificial teeth on plate, from $50 to $100. For an entire upper set of fourteen teeth on plate, confined by atmospheric pressure, from $25 to $50. For two or more teeth on plate, confined to the natural teeth by clasps, from $2 to $4. For setting on gold and silver pivots, from $1 50 to $2 50. For filling common sized cavities with gold $1. For filling with silver, platina, tin, and all other fillings, from 50 cts. to $1. For cleansing and polishing $1 to $2. Extracting 25 cents. All operations warranted. Examinations and advice gratis. Office, No. 266 Washington Street, corner of Avon Place, Boston. 1y May 24.

THE PROPRIETORS OF THE

QUINCY HALL CLOTHING ESTABLISHMENT, over the new Market, Boston, respectfully invite the attention of the readers of this paper, to one of the largest assortments of *CLOTHS, CASSIMERES, VESTINGS, and READY-MADE CLOTHING*, ever offered for sale in this city—by the package, piece, or at retail. Hundreds of packages having been purchased before the rise, we shall endeavor to supply our friends and patrons at last year's prices.

Purchasers from the *South and West*, and the public generally, are requested to call and examine our stock.

Every article appertaining to a gentleman's wardrobe can be found at this establishment, at prices that cannot but please. Obliging salesmen, experienced and faithful cutters and workmen, are always employed. *Terms cash*, and no deduction from prices.

June 28. tf JOHN SIMMONS & CO.

PIANO FORTES.

THE Subscribers have formed a co-partnership under the firm of HALLET, DAVIS & CO., for the purpose of manufacturing Piano Fortes; and having taken the stock and stand of the late Brown & Hallet, 293 Washington street, Boston, would beg leave to say to our friends, and all others who may purchase instruments of us, we are not only determined to maintain the high reputation which has been bestowed upon this manufactory in past years, but by our united and personal attention to business, to make such improvements in point of tone, style of finish, and durability, that the public will be satisfied our instruments are equal in every respect, if not superior to any made in this or any other city; and we can, and will sell first rate instruments, upon as reasonable terms as any other makers; and every instrument made by us will be warranted, and if it does not prove as good as recommended, it will be made so at our expense, or the money refunded to the purchaser.

RUSSEL HALLET,
GEORGE H. DAVIS,
July 19. 1y HENRY ALLEN.

CHURCH BELLS.—The subscribers continue to cast at their foundery in Boston, Church Bells of any weight required—having great facilities in the business are enabled to cast bells of perfect harmony and evenness of tone. Persons about purchasing will find it for their interest to call on us as we are selling them at an unusually low price. Orders by mail or otherwise will meet with prompt attention.

Henry N. Hooper & Co., Copper Dealers and Founders, No. 24 Commercial St.

1844. Improved Eagle Ploughs, 1844.

MANUFACTURED BY

Ruggles, Nourse & Mason,

And for sale at the Manufactory in Worcester, and at their

AGRICULTURAL WAREHOUSE

AND

SEED STORE,

Quincy Hall, Boston.

RUGGLES, NOURSE & MASON, have added to their extensive assortment of plough patterns, several sizes with *new* and *important improvements*, and have by means of machinery, introduced such uniformity in the structure of their ploughs, that all those of the same class being exactly of the same form and dimensions, all parts of the *wood* as well as iron, may be replaced with a facility that could not otherwise be attained.

In 1843 the Trustees of the Essex County Agricultural Society considering the *plough* the most important implement in agriculture, offered premiums for the *best plough*, under the direction of a most able committee, consisting of *Moses Newell, J. W. Proctor, Wm. Sutton, Asa F. Newhall,* and *Andrew Dodge,* Esqrs., a most thorough and persevering trial was had at Salem in October last, occupying two days. The committee in their report say,—"In testing the quality of a plough, the power by which a plough is moved, the ease with which it is handled, and the manner in which it completes the work, are prominent points for consideration." And after giving a statement of the first day's trials, at which there were 17 ploughs presented for trial, and giving the names of those who held the ploughs they say,—"As so much depends on the skill of the person *holding* the plough, the committee were at a loss to know what proportion of the merits of the work was to be attributed to the *plough* and *what to the ploughman*; and as there appeared in some instances an effort to enlarge the work beyond the natural powers of the plough, the committee requested the competitors each of them to produce two ploughs, one of large and one of medium size, to be tried on a subsequent day; the smaller size to turn a furrow 12 inches wide and 7 inches deep; the larger size to turn a furrow 14 inches wide and 7 inches deep. The examination of these ploughs took place on the 24th of October. The ploughs were held by members of the committee." The following is a copy of their table [*for the authenticity of which we refer the public to the report of the Committee,*] showing the comparative amount of power in pounds required to operate the different ploughs:

MEDIUM SIZE PLOUGHS.

Winslow of Danvers,	462 lbs.
Prouty & Co. Boston,	425 lbs.
Ruggles & Co. Worcester,	412 lbs.
Howard, Hingham,	412 lbs.

LARGE SIZE PLOUGHS.

Winslow,	512 lbs.
Prouty & Co., Sod A.	487 lbs.
Ruggles & Co., Eagle No. 3,	425 lbs.
Howard,	450 lbs.

In speaking of the Improved Eagle plough, to which they unanimously awarded the highest premium, they say,—"As near as we can ascertain, this plough combines all the good qualities manifested in either of the others, with some peculiar to itself;" and "further, our attention was particularly called to the *quality* of the castings on the ploughs of Ruggles & Co., their *finish* and *durability*." "Their appearance certainly is more perfect than any thing we have elsewhere seen."—"The process of *chilling* the *points*, the entire *edge* of the *share*, and *flange* or *base* of the *landside*, gives a permanence and durability to the work that renders it of a decidedly superior character." "And we think there is no hazard in saying the value of the parts thus made, is more than doubled by the process."

At the same Society's Ploughing Match, held at Andover Oct. 3, 1843, where there were forty-four competitors, nine of the ten premiums were awarded to ploughman using ploughs made by Ruggles, Nourse & Mason.

At the Ploughing Matches held in Massachusetts the same year, forty-three premiums were awarded to ploughman using ploughs made by R. N. & M., twelve of which were the highest premiums awarded in the counties of Essex, Middlesex, Worcester, Plymouth, and Bristol.

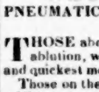
At our Warehouse may be found the most extensive and complete assortment of AGRICULTURAL and HORTICULTURAL IMPLEMENTS to be found in the United States, embracing every tool used in the cultivation of the farm and garden. Also a large and well selected assortment of Field, Grass, Garden and FLOWER SEEDS, all of which are offered at wholesale or retail, at prices which cannot fail to suit the purchaser.

Also, PLOUGH CASTINGS, for repairing most kinds of ploughs in use.

Dealers supplied on the most liberal terms.

July 3. tf.

CHINA HALL,



No. 24, Hanover Street, 2d door from the Shawmut House, near Court Street, Boston. E. B. McLaughlin, by authority of the Legislature, will take the name of E. B. MASON. Having a store 82 feet deep, and the back hall 32 feet wide, with a large back store and packing room, he is enabled to keep one of the most extensive assortments of CROCKERY, GLASS, CHINA and BRITANNIA WARE, that can be found in this country. Having the advantage of importing his ware, he can sell at wholesale or retail, at the lowest prices. After a trial of twelve years in a cash business, he is satisfied that he can take the most comfort himself, and give the best satisfaction to the public, by continuing the same course.

Just received and on hand the newest and best patterns of China Tea setts, blue and brown printed, white China glazed Dinner and Tea setts; all kinds of common Crockery, cut and common Glass, Knives and Forks, Spoons, Casters, &c., &c. Cash purchasers are invited to examine this stock and judge for themselves.

July 22. tf

WATERMAN'S PATENT PNEUMATIC SHOWER BATH, AND IMPROVED BATHING PAN.

THOSE about to adopt the healthy practice of daily ablution, will find the above the easiest, cheapest, and quickest method of performing the operation.

Those on the eve of house-keeping will find at this establishment every thing appertaining to the kitchen department, with catalogues to facilitate in making their selection, and are respectfully invited to call.

NATH'L. WATERMAN,

Nos. 85 Cornhill, 6 Brattle, & 73 Court Streets.

April 12. 1y

LUTHER HOSMER.

TEMPERANCE RESTORATOR, No. 51 North Market Street, Boston.

L. H. having taken the above Cellar, will keep a variety of Refreshments, Puddings, Pies, Cakes, Coffee, Tea, Fruit, &c., and provide hot meals, at all hours of the day. All persons who may desire to procure meals or refreshments, will find this a neat and convenient place. tf Feb. 23.

ROBBINS & CO. Furniture Dealers, Upholsterers Mattress and Mahogany Chair Manufacturers, No 43 Blackstone Street, Boston.

C. L. Robbins,
C. Carlisle. 1y May 10.

GEORGE COOLIDGE,

(Late Foreman of Mr. S. N. Dickinson's extensive Printing Office,)

HAVING established himself in business at No. 57 Washington Street, is prepared to execute every description of

BOOK AND JOB PRINTING.

Cards, Billets, etc. executed on the ROTARY PRESS, in a style of unsurpassed excellence.

All orders will be personally and promptly attended to. Terms low. 1y Boston, Aug. 9.

FORD'S EATING HOUSE!

No. 2 Wilson's Lane.

MEALS are served up at this establishment, at all hours, from 6 A. M. till 9 P. M. Sundays excepted.

Persons transiently visiting the city, will find this a convenient and economical place of resort, to procure, at a few moments notice, whatever refreshment may be desired that the market affords.

This establishment has no connection with any other in the city.

March 31. tf

HISTORY OF AMERICAN MISSIONS.

THE History of American Missions to the Heathen, *from the Commencement to the Present Time.* Under the superintendence of the Rev. Messrs. Joseph Tracy and Solomon Peck. This valuable work, containing 726 octavo pages, is for sale at the Christian Watchman office, No. 5 Washington street, at the remarkably low price of $1,50 per copy, handsomely bound. There are on hand about two dozen copies. istf Feb. 2.

CHRISTIAN WATCHMAN.

☞ Published weekly, by NICHOLS & CROWELL Office, No. 5 Washington St., and 60 Brattle Street each entrance three doors from Dock Square.

☞ The price to single subscribers is $2,50 per annum, if payment be made within *six weeks* after the commencement of the year, or $3,00 at the close of the year.

☞ Companies in the country may receive five copies for $10,00, *provided* the whole business of supplying the company is done by one person, and no account is kept by us except with him, and provided the pay is *strictly in advance.*

☞ Local agents in the country, by becoming responsible for ten or more copies, and doing all the business of their companies, shall be entitled to ten per cent. of all the money which they collect and pay over to us.

☞ No paper can be discontinued without the payment of all arrearages except at the discretion of the Publishers.

☞ All letters and communications should be addressed to the Publishers, *post paid.*

Rev. H. Jackson

CHRISTIAN WATCHMAN.

NICHOLS & CROWELL, PUBLISHERS. OFFICE, 5 WASHINGTON STREET---3 DOORS FROM DOCK SQUARE. WILLIAM CROWELL, EDITOR.

VOL. XXV.---NO. 48. BOSTON, WEDNESDAY, NOVEMBER 27, 1844. WHOLE NO. 1296.

THE WATCHMAN.

The Future Life.---No. 9.

THE RESURRECTION.

The historical development of the doctrine.

In the earliest of our holy books we find no distinct intimation that a future renovation of the body was expected. Even the immortality of the soul is involved in much obscurity. Our Saviour's argument for the resurrection deduced from the declaration which God had made concerning himself to Moses, seems to have been altogether new to his audience. In the book of Job,—a book referred to very high antiquity, there is a passage which has been supposed to teach very distinctly the resurrection of the body. In our common version it stands thus—"For I know that my Redeemer liveth—and that he shall stand at the latter day upon the earth. And though after my skin, worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself; and mine eyes shall behold, and not another; though my reins be consumed within me." It is more than probable that the translators so understood this passage. As it now stands, it seems, at first sight, remarkably clear, and is, I have no doubt, more in harmony with the common belief of the present day, than is the doctrine of Paul. But on a second and closer thought, the supposed clearness of the passage disappears. First, it contains a direct contradiction to the doctrine of the great apostle. Here, if the final resurrection be the event anticipated, the passage teaches the resurrection of the flesh; while Paul says, that flesh and blood cannot inherit the kingdom of God.

Secondly, the passage understood as referring to the final resurrection, is not in keeping with the times in which it was written. It is an undoubted historical fact, that the great truths of our religion have been revealed by a very gradual process. The more remote the doctrine was from the analogy of nature and from the teachings of common reason, the later and the slower was the revelation of it communicated. The farther the luminary is situated, the longer it takes its light to reach us. The resurrection is one of the profoundest truths in our religion. Overlooking the contradiction alluded to, the passage would stand alone, as an exceedingly bright spot, surrounded by many leagues of the thickest darkness, like the sun in the meridian at midnight. So immeasurably is it in advance of all that was known before, as not to exhibit the least analogy to the known orderly methods of the Divine proceedings. Immediately afterwards also, the same dark night reigned as before. And though this light was shining, not one of the subsequent Old Testament saints availed themselves of it. If such be the meaning of this passage, what adequate sense can we attach to the statement, that life and immortality, are brought to *light* in the gospel?

Not only so, but the apparent clearness of this passage is wholly inconsistent with the doubt elsewhere expressed in this very book on this subject. As, "There is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. But man dieth, and wasteth away; yea, man giveth up the ghost, *and where is he?*" "As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down, and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep." "If a man die, shall he live again?" "As the cloud is consumed and vanisheth away; so he that goeth down to the grave *shall come up no more.* He shall return no more to his house, neither shall his place know him any more." Thus Job spoke on other occasions. And here he gives us not the least hint that a new revelation had been made unto him. He only declares what he knew before. The narration will allow but a very short time to transpire between the announcement of these doubts—if they may be called so much, sometimes at least—he was wholly unbelieving—and the maturity of knowledge in the passage under consideration.

Thirdly. The interpretation that I am opposing is not the only meaning of which the passage is susceptible nor is it the most suitable to the context, nor the most natural to the words when rightly interpreted. Soon after the three friends came to Job, they engaged with all zeal in a controversy on this queston. On what principle does God administer the rewards of providence, or more properly the joys and the woes, the prosperity and the adversity, which are experienced by men. On this subject they were divided in opinion. Job on the one side, and the three companions on the other. The three maintained that God's providential dealings with men were in perfect accordance with their moral deserts, and as Job was so severely afflicted, they inferred that he had always been a base hypocrite. Job denied their premise, and both from the consciousness of his own integrity, and his knowledge of the world asserted that the righteous frequently experienced sore evils. The three friends still persisted in their own judgment of the matter, and more openly and harshly repeated their charges against him. In this chapter Job bitterly complains of their unkindness and utter want of sympathy. But if they have any kind feelings, he is determined to bring them out. He appeals unto them in a strain of unsurpassed pathos, and spreads before them a most graphic picture of his wretched condition. "Know now," said he, "that God hath overthrown me, and hath compassed me with his net. My kinsfolk have failed, and my familiar friends have forgotten me." As he recounts his misfortunes he becomes well nigh overpowered by a sense of his desolation and loneliness. With the tones and earnestness of despair, he exclaims, "Have pity upon me, have pity upon me, O ye my friends, for the hand of God hath touched me." But as he, probably, saw that his appeal produced no favorable impression, he was thrown back upon his own resources.

All the latent energies of his spirit were roused. Just at this awful crisis his faith in God came to his rescue, and spanned the darkness in the forward distance with the bow of hope. "O," said he, 'that my words were durably recorded, that in time to come they may serve as a witness against your hard-heartedness.' "For I know that my Deliverer liveth (my witness is in heaven, and my record is on high—chap. 16 : 19.—He, who will deliver me from these afflictions, and from your calumnies. As I know that God is just, and that I am innocent, I am confident that he will not permit my sun to set under a cloud) and that after (this time) he will stand upon the earth. (This is I think the most natural rendering of the clause. The word translated *last* in our common version signifies also, *after*. By rendering the phrase thus we are not obliged to supply so extensively as our translators have done. The sense thus elicited corresponds with the history; for God did presently appear to vindicate the cause of Job.) After my skin is destroyed, this (will take place); and in my flesh (body) I shall see God; whom I shall see for my own good; and my eyes shall behold (him) and not another (in my place.) My reins (soul) pine away within me (with ardent longing for this time to come.) Then (when this deliverance will be granted me) you will say, Why did we persecute him? and (Job now speaks in their persons, and says, then each one of you will confess) the root of the matter is found in me, (we are in the wrong, the root or foundation of the controversy is in us. Job has the right of the case.) Such I think is the meaning of the passage, and if so, it has not the remotest reference to the resurrection from the dead, or to the redemption that is in Jesus Christ.

In the Psalms eternal retributions are distinctly foretold. The resurrection of the Messiah is there predicted. But we discover no clear intimation of a general resurrection. In the time of Isaiah the first rays of the morning began to appear. In his book we find the remarkable language, "He will swallow up death in victory." From this time the light slowly increased. During the captivity this doctrine, as well as some other great truths concerning the everlasting world, was greatly unfolded. It is spoken of very plainly by Daniel. "And the multitudes sleeping in the dust of the earth will awake; some to everlasting life, and some to shame and everlasting abhorrence." In 2 Macca. we find an account of a mother with her seven sons who endured with amazing fortitude unsurpassed cruelties, supported expressly by a hope of a resurrection into life.

When our Saviour appeared the Jews generally believed in this doctrine. The Pharisees who exerted by far the greatest influence in moulding the religious faith of the nation, held it. If the objection of the Sadducees had any reasonable ground, the prevailing views of the resurrection at that time must have been extremely gross. We have now arrived at a most important period in the history of the doctrine. It was not to be henceforth an event only obscurely hinted at. Its nature was now to some extent to be revealed.

D.

Political Duties of Christians.---No. 3.

OBEDIENCE TO LAW.

Another duty growing out of a Christian's relations to government, is that of *obedience to law*. His is not the work of fermenting intestine broils and hostile feelings, nor is his the business to embitter the minds of men against those salutary enactments which have been approved by the wise, and loved by the virtuous.—Nothing but an encroachment upon the rights of an enlightened conscience, and the unrestrained exercise of religious belief, can make it admissible to oppose the natural course of laws; and as now no such law is in force, and as we can have no fears that any attempt will be made to enact one, Christians are under an obligation to obey.

The apostles have enjoined obedience, in the most pointed manner. "Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God. Whosoever, therefore, resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake." "Submit yourselves to every ordinance of man, for the Lord's sake." We know not how this plain and appropriate language can be evaded, or how the man opposing a magistrate, can hope that he is "doing God service."

Yet some men, among whom are sometimes found professors of religion, try to reason themselves into the opinion that it is right to disobey. "The operation of this law impairs my income," they say; "destroys my business, and will soon reduce me to beggary. Is it not right to resist that law, by force?" We answer, no, never; there is a lawful way of changing laws, and while an enactment continues, it must and ought to be obeyed. If it is right for one man, or a minority, to resist laws with impunity, it is right for another man and his friends, under other circumstances, to do the same. Admit this to be correct, and civil government, under any form, is impossible.

"But I have used all lawful means," says another, "to get the obnoxious law repealed; yet a majority is still in its favor. It is surely right for me now forcibly to resist it?" Not at all, we reply. If the law were not for the general good, it would soon be done away; if you suffer by its operation, you suffer for the good of community; and when your sacrifice has become so extensive that you cannot procure the common means of a livelihood, the community for which, and the laws by which you suffer, have made and redeemed the pledge to give you a support. There is no lawful way of breaking law, as there is no holy way of committing sin. Natural right holds every transgressor guilty; and civil law has cut off every valid means of invading her sanctity. That man who forcibly resists the natural course of a law which allows the rights of an enlightened conscience, sins against the community, and natural law, and that God who has commanded him to be subject to the powers which he has ordained. Men may as well hope to draw the beauties and glories of the rainbow from the darkness of Egypt, as hope to bring out of civil and moral laws a right to break those laws.

Obedience to civil laws should be regarded, then, as enjoined by Divine requirements, and in every instance should be conscientiously observed by the Christian. We are unable to understand how the question of obedience can be regarded as one of utility merely, since the Bible has spoken so definitely upon it; and must regard him as being either ignorant or irreverent, who can feel that no crime against heaven is committed, when his mind fondly devises plans to demolish the authority of laws, or rejoices in their inefficiency.—Were it a question of utility, it would still be decided in favor of obedience; yet, as the arguments for this, were we to enumerate them, would only tend to confirm what is already established in the mind of the Christian, we deem it unnecessary to recount them. What God has enjoined, is sufficiently obligatory, without the suspicious effort of trying to enforce it by considerations drawn from merely human reason.

M.

Second Adventism.

BY REV. B. STOW.

[Continued from page 185.]

2. *The spirit of the age.*—The period in which this heresy has arisen and flourished, has been distinguished for excitement. This whole nation has been intoxicated with it. From the Lakes to the Gulf, from the forests of the Aroostook to the westernmost prairie, the country has reeled and staggered under political excitement, commercial excitement, moral-reform excitement. The churches have been infected with the spirit of the times, and, like the speculators in politics, trade, and agitation, have too often practised upon the odious doctrines of expediency, and availability, and even of repudiation. They have too often depended upon temporary expedients to accomplish a permanent good.

The end proposed may have been preeminently important; but too little regard has been had to the character and ultimate tendency of the means. The result has been, that thousands have been brought into the churches under influences unfavorable to consistency and stability of Christian character. These are mostly of the class just described—the ready servants of every varying impulse. Born in a whirlwind, they can breathe in no other state of the atmosphere. Nursed by excitement, they can live on no other aliment.

The doctrine of "the Second Advent near," was proclaimed just at the time when these circumstances favored its ready reception. Other excitements were dying away, and this came opportunely in their place. Multitudes promptly embraced it without inquiry, for it promised a large supply of the element in which they lived and moved and had their being. And now, unless they shall be provided with something newer and more exciting, they will perish of atrophy.

3. *The errors of some commentators.*—From the days of the apostles to the present time, there have arisen men who have imagined themselves able to explain the unfulfilled prophecies, and have ventured to designate the times when their fulfilment would occur. These expositors have supplied principles of interpretation in accordance with their favorite theories, and upon these principles their successors have wrought out other theories equally fanciful and equally false. There has been a succession of writers who have presumed to fix the time of Christ's second coming, and every age has witnessed delusions like that which has recently disgraced our own.

A faithful record of this form of fanaticism, during the last thousand years, would furnish a most instructive, though a most humiliating chapter in the history of the human mind. The man whose miscalculations have in our day perpetrated so much mischief, is but one in the series of these unqualified expounders of mysteries. Others before him have pretended to know what God has not revealed. Others after him will doubtless commit the same folly.

4. *Spiritual pride.*—A large proportion of the deluded have regarded themselves as possessing more spirituality than others, and as therefore better qualified to understand mysteries. Taking that proposition in Daniel—"*The wise shall understand*"—and another in the New Testament—"*He that is spiritual judgeth all things,*" as applicable to themselves, they have constantly asserted that, as they were the "*wise*" and the "*spiritual,*" God had revealed to them what he had withheld from others. "Our eyes have been opened," said they, "and we can see. You are blind." That is, "we have so much piety as to be able to fix dates with accuracy, and to correct the chronological tables of learned men who have given their whole lives to the study of history!"

Now that their calculations are proved to be fallacious, what will they do with their conceited assumptions of special illumination?

5. *The influence of Satan.*—When the malignant enemy of Christ and his truth wishes to do the greatest amount of evil, he gets good men to act as his agents. He deceives them with the idea that they will do great good, and under the influence of this deception, leads them on to the work of mischief. By starting the delusion which we are now considering, he sagaciously perceived that he could dishonor Christianity and destroy souls.

The result has shown that he calculated wisely for himself. He has drawn good men into his schemes, and made them do what bad men could never have accomplished. His malicious agency is obvious in every atep of the process. His victims have uniformly boasted that they were under the special guidance of the Holy Spirit. This was *his* contrivance to make the illusion more perfect, and to render it acceptable to the largest number. "*We are not ignorant of his devices.*"

Such are some of the causes which have originated and given currency to this sweeping heresy. No one of them by itself could have accomplished much; but all combined have had tremendous force, leaving in their path only desolation and havoc.

(*To be continued.*)

Wants of the Mission Board.

CIRCULAR.

DEAR BRETHREN,—

Having been entrusted with the responsibility of conducting your missions to the heathen, we are constrained by a solemn sense of duty to spread before you an outline of our condition and prospects.—Though it may be little more than a simple narration of facts, we most affectionately entreat you to give them a candid regard with reference to your personal duty.

It cannot be necessary that we attempt to impress on your minds a sense of the magnitude of the enterprise in which we are mutually engaged. Jesus Christ came as THE LIGHT OF THE WORLD. We have selected, or, more properly, the providence of God has selected for us, several of the dark portions of the earth in which we are endeavoring to hold forth this heavenly Light to the benighted and perishing.—These places embrace many tribes, and several entire nations. The missionaries of this Board are translating the Word of God into more than twenty different languages and dialects. Exclusive of Europe, and the vast empire of China now extensively thrown open to evangelical labors, our brethren are endeavoring to give the Gospel of the Son of God to more than TWENTY-FIVE MILLIONS of pagans. To some of these, as Burmah and Assam, with a population two thirds of that of the United States, ours are the only Protestant missionaries. Who can contemplate the moral revolution which, in obedience to the command of Christ, we are attempting, with other than hallowed and profound emotion! To restore a pure Christianity to some of the most ancient and time-honored nations of Europe, where is a form of godliness without its power; to pour into the wounds of the Indians of our western forests,—wounds inflicted by generations of unatoned wrongs,—the balm of the Saviour's love; to convert to Christianity whole nations of heathen, degraded by ignorance and enslaved by the most absurd and debasing superstitions, is an enterprise, the vastness and impracticability of which would be equally obvious, had not Jehovah decreed and promised that the gods which have not made the heavens and the earth, even they shall perish from the earth and from under these heavens, and that all nations whom He has made shall come and worship before him, and shall glorify his name.

Though our chief ground of hope for success in this undertaking is still derived from the Word of God, we have, also, numerous visible proofs that our labor is not in vain. Seventy-five churches, embracing nearly 7000 living communicants, together with perhaps a still larger number of believers who, we trust, have entered through grace into their heavenly rest, are the fruits of this enterprise. It is with sentiments of humble, but adoring thankfulness, that we record these displays of divine power and grace. Verily, God has honored his servants by putting the seal of his approbation to their labors.

But though these converts greatly exceed in number, we believe, the most sanguine expectations of the friends of missions, they can nevertheless, be regarded in no other way than as "first fruits." In 1820, after six years of severe missionary toil, Mr. Judson baptized the first Burman convert. During the year 1834, after a lapse of fourteen years, there were added to all the mission churches, 200; in 1837, 300; in 1841, 487; in 1842, 780; in 1843, (exclusive of 1550 baptized, but not till recently reported,) 838, being more than an average of twenty baptisms to every ordained missionary. As much of the labor has, thus far, been preparatory, by which a foundation only is laid for the organization of Christian institutions, we may reasonably expect that this growing ratio of annual increase will be rapidly augmented. The numerous rills, now so beautiful, must soon become so many overflowing streams.—And these streams are ever multiplying. The labors of our brethren among the heathen open every year, yea, every day, new springs of moral influence. We have not space to dwell upon the incidental, yet important blessings of the gospel to heathen nations; of education, of arts, of civil freedom, and of social improvement, "turning the heart of the fathers to the children, and the heart of the children to their fathers;" but our own minds, as must be those of all Christians, are filled with solemn delight at the idea that we are permitted to convey to the lost *everlasting salvation.* He that reapeth gathereth fruit unto life eternal.

While, however, these encouraging prospects are urging us, as managers, to press forward the cause of missions with increasing ardor, there exists other reasons equally constraining. At several of the points where our brethren are laboring, there is an imperative necessity of immediate reinforcements. More missionaries, and an increased outlay of funds, are indispensable. We do not speak now of the hundreds of millions for whose instruction in the gospel no provision is made by the churches, whose territories no missionaries have entered. At and around many of the stations of this Board there are multitudes of the heathen who might, were there more preachers, be collected, often in large numbers, to hear the messages of mercy; but whom the few missionaries now in the field, are compelled, painful as is the sight, to see living and dying without the knowledge of Christ. At a single station—Hongkong, in China—the missionaries of your Board maintain "thirty-three stated Chinese services every week, beside occasional ones," and their "congregations are large and interesting." The number of these congregations might be indefinitely multiplied, were there more evangelical laborers.

There are stations where the work has, under the blessing of God, so far grown on the hands of the missionaries, that they are utterly incompetent to carry it forward in such a manner as to warrant the expectation of ultimate prosperity. A missionary at Tavoy, wrote in 1843:—

"Could these lovely churches, which God has raised up among the Karens, have *efficient instruction*, and there be a sufficient number of missionaries to superintend the education of the youth and children, we have not a doubt, but we should soon see the churches beginning to *stand alone*, with pastors and deacons able to guide them, with very little assistance either in time or money from the missionaries. But is the sustaining of these missionaries all that is to be done? The churches at home ought to know that the care of about 600 church members, (including those waiting for baptism,) scattered far and wide in the villages, together with the translation of the scriptures, and the preparing of other books, educating the assistants and all the children who get an education, &c., &c., is full employment for two missionaries, and more, indeed, than they can do; so that who are to care for the souls perishing in the villages all around us, without the knowledge of a Saviour? Truly the harvest is great, but where are the laborers? . . . . . . O, my God, stay thy hand! Let not the curse of Meroz go forth, because our dear brethren at home, enjoying so richly the blessings of the gospel, will not 'come up to the help of the Lord against the mighty.'"

There is danger that the unreaped harvest will return to the earth. Impressed with this consideration, the Board are endeavoring to reinforce this mission. But what is true of the Tavoy Mission, is also true of others. The abundance of the divine blessings exceeds our ability to garner them.

At other stations, the fewness of the laborers exposes the missions, in the event of the death of a single missionary, to peculiar peril. This is true of the Teloogoo Mission, and of some of the promising stations in Assam. Especially is it true of the Siamese Mission, where so good a foundation has been laid for effective efforts in behalf of a large and needy population. The missionaries in their annual report, communicated more than two years since, which appeals strongly to our justice as well as our sympathies, for assistance, say,—

"It is difficult to tell how much the mission suffers for the want of more laborers to engage directly in preaching, and teaching from house to house, and in spreading the truth in all corners of the land. Tracts lie useless on our hands, because we have not laborers to distribute them; we could publish with no more labor and trouble, and but little additional expense, three times the number we do. Our religious services are attended by but few, because there is none to invite them to come in. In short, all we can do in our present circumstances, can scarcely be expected to produce any important results; and we often feel that what has been done, and what is now going on, is almost useless, because the plans are not carried out with sufficient energy to render them successful. We, however, are willing to hold on a little longer, trusting that we shall not long be left in so embarrassing circumstances. We have had evidence of the anxiety of the Board to give us all the assistance in their power, and we know they were desirous to send additional laborers even before hearing of our mournful bereavement in the death of our dear br. Slafter. Since hearing of that event, we doubt not every proper means will be used for our speedy relief. May God be pleased to raise up men of the proper character, and dispose his people freely to furnish the means of their support, that these multitudes may not all perish for want of teachers to guide them in the way of life."

One station in Arracan, after several years of successful labor, is now left without a missionary or even a native preacher. The death of Mr. and Mrs. Comstock has taken from the city and island of Ramree, embracing a population of between twenty and thirty thousand souls, and where the leaven of gospel truth had already begun to manifest its renovating power, the only means of salvation. *The zayat is empty; the schools are broken up, and the children are scattered.*

It is to the Board of Managers a painful consideration that so few candidates for missionary labor offer themselves. Very few of the young men, now in a course of literary and theological training, have in view the foreign field. The Board know not where to look, except to the Lord of the harvest, for the men, good and true, who will go to supply the places of those who have fallen. Most earnestly would we invite to this subject the considerate and prayerful attention of candidates for the sacred ministry. Are you sure that it is not your duty to devote *yourselves* to this service? Are you certain that your Master *requires* you to expend your days and your energies on American soil? When you shall meet the unsaved myriads of the heathen at the bar of the crucified One, will you be able to say to Him and to them that you had carefully examined this matter, and ascertained that neither He nor they had special claims upon you for personal consecration to this service?

It is due, however, to say that the few who offer themselves, the Board have not the means of sending abroad. One family, who have been for several months detained in this country, chiefly by deficiency of funds, have recently embarked for India. But it is with great solicitude that your Board incur even this additional responsibility. Another family have just been appointed to an interesting and suffering field, whose departure they feel bound to postpone until the darkness that now enshrouds their pecuniary condition shall have been removed. Encumbered by a heavy debt that occasions them profound anxiety; with a growing demand for the support of native assistants, as teachers and preachers of the gospel; the present is an interesting moment in our condition as a missionary institution; and you must not think it strange that we are oppressed with the tenderest concern.

Permit us to invite your attention to the table of annual receipts given in the margin.* By this it will be seen that during the first half of the last twenty years, the annual receipts of the Board increased twelve fold, while, during the last half, that is, from 1835 to 1844 inclusive, *the increase was only two fold.* In the former half, the causes of the great increase were two,—the increase of the denomination, and the increase of the missionary spirit in the churches. In no ten years, in the history of the denomination in this country, has its growth been more rapid than during the last. The number of communicants has been doubled. *So have the receipts, and no more.* Has the missionary spirit obtained its maximum? Taking the whole body of the churches into consideration, it has remained stationary. We fear it has been worse than stationary; for, although, by the special efforts of some of the churches, the receipts of the last year exceeded by several thousand dollars those of any former year, yet the amount received during the last three years is less than that of the preceding three years by nearly three thousand dollars. Whether the results of the last year, or of the last three years, are to be taken as the index of our prospects, we are unable to decide.

Is it not reasonable, dear brethren, that we should be afflicted with the deepest solicitude? You have charged us with the duty of communicating in your behalf to the heathen. We have endeavored to discharge our trust with the strictest regard to economy, and to make your bounty as effective as possible. But we cannot communicate what we do not receive. In faithfulness to you and to the Master whom we serve, we cannot consent to incur obligations without a rational prospect of the means to fulfil them with exactness and promptitude. We, therefore, come with aching hearts, and devolve back upon our brethren a portion of this responsibility. We entreat the churches to inquire whether they cannot, by fixing higher than heretofore the sums which they will aim to raise for this and future years, augment by a greater or less amount their annual contributions. We would affectionately inquire of the pastors, whether they cannot put forth a fresh influence in behalf of Foreign Missions. We appeal to the rich, asking them in the name of our common Saviour, "who, though he was rich, for our sakes became poor," if they cannot enlarge their contributions to give the bread of life to the famishing. To the poor we also look, whose cheerful offerings Christ commends, and whose small contributions, accompanied by their prayers, have often been the best portion of our income. Will not the young men in our churches and congregations combine their influence to aid this cause? "We write unto you, young men, because ye are strong," and our enterprise needs and deserves the assistance which you are able to give. Will you, can you with a clear conscience, withhold it? We lay our cause before a half million of pious females in our churches,—a class for whom Christianity has done more than to save their souls,—and from whose ready charity the needy are never sent empty away.—Will you not give heed to the wail of your sisters that comes loud and piercing from pagan shores, imploring the relief which it is in your power to afford?

As the servants of Jesus Christ; as the almoners of your beneficence; as your fellow-laborers in the noblest and purest undertaking in which the redeemed on earth can possibly engage, we make to you our fervent and solemn appeal. In behalf of the Redeemer, by whose sacrifice we have hope of glory; in behalf of the perishing myriads to whom a most significant Providence has given us full and free access, we invite your sober and prayerful attention to the facts and considerations which we have submitted, and we anxiously inquire if you cannot place at our disposal the means of doing what the exigencies of our missions so imperatively require? "Men of Israel, help!" O, help, while yet the door is open, and while help will avail to the most precious results. During the thirty years in which we have been devoted to this service, one whole generation of the unenlightened heathen have gone into eternity, and we shall soon follow them to the bar of our righteous Judge. In the short period that remains for labor, what will we do for the living millions who will soon have passed into the same dark and fearful futurity? If they also perish without the knowledge of Christ, whose will be the responsibility? Brethren in the faith of Jesus; fellow-heirs of the "purchased possession;" what will we do for the perishing heathen? "THE HARVEST OF THE EARTH IS RIPE." Shall we reap it? or shall we leave it to the devourer?

May we all so resolve and act, that whether the heathen are saved or not, the final Judge may say to each of us, *Thou hast delivered thy soul.*

That you may be aided to appreciate the strength of our feeling with respect to this momentous subject, we solicit your perusal of the following communications, from the Rev. Mr. Mason, of the Tavoy Mission, dated April 2, 1844, and also from the Rev. Mr. Howard, of the Maulmain Mission, July 29, 1844.

B. STOW,
B. SEARS, } *Committee.*
R. E. PATTISON,

Baptist Missionary Rooms,
Nov. 15, 1844.

D'Aubigne's History of the Reformation—American Tract Society's Edition. It is well known that the American Tract Society is an Institution pertaining to no one religious denomination exclusively, but in which Christians of various, perhaps we might say all evangelical denominations unite, for the diffusion of religious truth by means of tracts and books. It is one of the happiest exemplifications in existence, of the real union between Christians of different names in whom dwells the spirit of their master. Each denomination has something peculiar to itself,—relating either to baptism, church government, the forms of worship, or something else, which, although in a certain sense important, as all truth is important, yet dwindles into insignificance compared with the great essential doctrines of salvation, in which all are agreed. When we say all, we mean all those denominations usually termed evangelical; embracing probably four fifths of all the professing Christians in the land. Infidels, from time immemorial, have cast it as a taunt upon Christians, that they could not agree among themselves; conveying the idea that there was about the same difference between one denomination of Christians and another, as between either of them and an infidel.—But by the American Tract Society it is practically shown that in the essential doctrines of religion all evangelical denominations are agreed. Here meet the Episcopalian, the Baptist, the Presbyterian, the Congregationalist, the Dutch Reformed, and several other denominations of Christians, on one common platform; each waiving for the occasion, and for the purposes of this association, his *distinctive* opinions, and all uniting for the promulgation of those which are by common consent admitted to be of paramount importance. Is not this a delightful union? Is not the true spirit of Christianity here exemplified?—Year after year,—nay, for twenty years past,—members of five or six different denominations of Christians (we do not know the number exactly) have met, at frequent intervals, to examine and decide upon the publication of this and that tract or book; and we believe we are safe in saying, that the most perfect harmony has prevailed among them from the first,—the most cordial union and co-operation for all the purposes for which the Society was instituted—and that in thus meeting officially for a specific object, they have learned to love each other as brethren, and to count their distinctive peculiarities as nothing, compared with the great essential doctrines in which they are agreed, and on which all their hopes depend. The result of their labors has been seen, in the publication of perhaps the most valuable compendium of Christian truth to be found within the same compass in the English language. Every man who reads at all on religious subjects, has read more or less of the publications of this society, and we can safely appeal to every such person whether he has not found in them every thing which was essential to his well being as a man, or to his hopes as a Christian. If individuals have hobbies which they wish to ride, off from the grand high-way to immortality, this society neither aids or obstructs their progress. There are plenty of books on baptism, church government, the forms of worship, and other appertenances of religion; and if any deem it more important that these volumes or tracts should be circulated, than those to which this society has given its sanction, doubtless it will be consistent for such persons to turn their contributions, whether of the press or purse, in that direction. But, for far other purposes was the American Tract Society instituted,—for far nobler objects has it been sustained.

When that most interesting and valuable work, D'Aubigne's History of the Reformation, first made its appearance in this country, its adaptedness to the circumstances and wants of our population was instantly perceived, and by none more distinctly than the Publishing Committee of the American Tract Society. On account of the vast efforts of foreign priests and missionaries for the spread of Popery in this country, and especially in the new States and Territories, it seemed exceedingly desirable that this popular and truthful antidote should be spread as widely as possible, not only by means of booksellers in the usual way, but also by colporteurs, in parts of the country and among the population which would not otherwise be reached. But how was it to be done? In this work of 1300 pages, there was as

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* *Annual Receipts of the Board for the last Twenty Financial Years.*

1825,	$5,186	1826,	$9,499	1827,	$9,246	1828,	$10,639
1829,	9,158	1830,	21,622	1831,	15,226	1832,	16,556
1833,	27,600	1834,	25,941	1835,	30,747	1836,	35,047
1837,	45,567	1838,	34,583	1839,	51,289	1840,	57,781
1841,	52,596	1842,	50,706	1843,	45,883	1844,	62,062

aggregate of about *four* pages, containing expressions which would inevitably wound the feelings of more than one denomination of evangelical Christians; and consequently it could not be published by the society entire, without a palpable violation of the principle on which that institution was founded. In some cases, terms or expressions were used which would be offensive solely because a different meaning would be attached to them here from that which the author intended. In such cases the Tract Society deemed it proper to vary the expression or term, so as to convey the true meaning of the writer. And in the cases first mentioned, they omitted, in their reprint, the offensive passages."

[*N. Y. Jour. of Commerce.*

CHRISTIAN WATCHMAN.

BOSTON, NOVEMBER 27, 1844.

"Be ye Thankful."

This is an apostolic injunction. It comes to us with the sanction of Divine authority, and the seal of infinite wisdom and truth. He who made man, who knows what conduces to his highest improvement and greatest happiness, has made the exercise of grateful emotions, and the performance of corresponding actions, to be a part of his duty, as well as present enjoyment, and a means of his moral and spiritual exaltation.

The duty of thankfulness is founded in the nature of things. The exercise of grateful affections is directly instrumental in improving, elevating, refining, and ennobling the whole nature of man. It is one of the most powerful means of maintaining order and harmony in the family relation, of fitting man to be a useful member of society, and of rendering society a means of happiness and of improvement to individuals. The pleasure which springs from the exercise of gratitude is not only real and substantial, but unlike mere sensual pleasure it refines and ennobles the soul, while on the contrary ingratitude debases and corrupts.

Nor is there a human being on the earth who has not abundant occasions for gratitude. Those occasions were numerous long before the power of perceiving the obligation existed. Take a helpless infant at its birth, nourish, protect, and watch over it, in sickness and in health, bear with all its waywardness, its childishness, and its ignorance, feed, clothe, shelter, and educate it through the whole period of infancy, and what an astonishing amount of toils, self-denials, and of patient kindnesses must be endured. No one who has not known them by experience can compute their number and magnitude. Yet all this was bestowed on every one of us before we were capable of perceiving the obligation of thankfulness. And indeed what blessing do we enjoy for which we are not indebted, in part at least, to others? Our civil and religious freedom, the schools in which we received our early instruction, the sanctuary and the Sabbath schools where we first heard of the way of life, were all bestowed on us by the toils and sacrifices of others. So the enjoyments of the common intercourse of life flow chiefly from the kind offices of our friends.

Who can fail to observe that one principal object in the establishment of human society, is, to increase the sum total of human happiness by the pleasure of exercising kindness on the one hand, and gratitude on the other? When this grand principle is lost sight of, "all the foundations of the earth are out of course." Society fails to answer the purpose of its creation. Man becomes the slave of debasing passion and selfishness, he fails to derive happiness either from himself or from others.

But how much is the importance of thankfulness enhanced, when God, our Creator, Redeemer, and Sanctifier, becomes its object. If the exercise of grateful affections when directed to a fellow-creature, be so ennobling and delightful, in its influences and results, how much more so when directed to Him who is the fountain of goodness, and the perfection of excellence? Thankfulness to creatures, thrice blessed as it is, in its influences on the character, is not for a moment to be compared with its exercise when God is the object. The man whose heart flows forth in thankfulness to God, has a medium of sympathy and influence with his Maker. It is a golden cord from the Source of heavenly life and grace, to the thankful believer's heart, like an electric conductor, over which streams of gratitude and divine goodness are passing and returning, with more than lightning speed. He becomes a partaker of the divine nature.

The influence which the exercise of grateful affections exerts upon the character, depends chiefly on the moral qualities of the object by which they are called forth. If an unworthy person become the object of gratitude, the exercise may be attended with some beneficial influences, but these will be more than counterbalanced by the debasing qualities of the object admired. On the other hand, if the object be virtuous and good, their exercise will be attended by influences the most salutary. But if the object be not only virtuous and good, but absolutely holy, and of infinite excellence;—an object whom it is safe and salutary to love with the whole heart, and to admire with all the powers of the soul, a being free from all imperfection, and infinite in every exalted attribute—in short, if that being is God, as manifested in His works, or God manifest in human form, how powerful must be the influence of ardent, admiring gratitude, as a passion and principle of the soul, in forming that soul to holiness and purity.

It is to this great, and good, and glorious Being, that we are called upon by the civil authorities of the State, to offer Thanksgiving to-morrow. And what a sublime and delightful spectacle would the whole people of the Commonwealth present, bowed before his face in adoring gratitude, sending up one broad cloud of sweeter incense than ever rose from all the censers of the sons of Aaron. Thanksgiving! Oh let it not be neglected, let it not be abused, let it not be perverted.

"O give thanks unto the Lord!
For he is good:
Because his mercy endureth for ever.
Let Israel now say,
That his mercy endureth for ever.
Let the house of Aaron now say,
That his mercy endureth for ever.
Let them now that fear the Lord say,
That his mercy endureth for ever.
I called upon the Lord in distress:
The Lord answered me,
And set me in a large place.
The Lord is on my side;
I will not fear:
What can man do unto me?
It is better to trust in the Lord
Than to put confidence in man.
It is better to trust in the Lord
Than to put confidence in princes.
The Lord is my strength and song,
And is become my salvation.
I shall not die, but live,
And declare the works of the Lord.
Thou art my God and I will praise thee:
Thou art my God, I will exalt thee.
O give thanks unto the Lord;
For he is good:
For his mercy endureth for ever."

A Manual of Church Polity.

The importance to every religious denomination of an approved manual of church polity, I think no one will be disposed to deny. And yet there exists among us nothing which can rightly claim this character. To arrive at a knowledge of the general practice of the church in relation to nearly all the subjects which come within the province of her supervision, we must be guided either by a knowledge of facts of which we have been eye-witnesses, by verbal testimony, by the doings of our annual associations, or by one or two antique volumes, of which as they make no pretensions to illustrate church polity, it is no disparagement to say, that they afford but scanty gleanings.

Perhaps when past circumstances are considered, there will appear nothing very surprising in the fact that such a desirable production has not yet made its appearance. As Baptists we have had much to contend with. We have not only wrestled with a strong opposing tide, but there have been times when we struggled hard for existence. Distinguished as the professed preservers from corruption of an ordinance, which so large a proportion of the Christian church has suffered to degenerate, so much so as to have lost its original signification, we have been obliged to encounter a current of strong prejudice, and determined opposition. Our puritan fathers considered the sentiments of the Baptists as heresy, and the little band who maintained them, headed by a dauntless champion of liberty and of truth, were persecuted even by those whose ardent desire for liberty of conscience had nerved them to the endurance of unnumbered perils.

Every period of our subsequent history likewise bears witness to no inconsiderable array of resistance against our peculiar sentiments. We have been accused of a blinded ignorance, of an arrogant assumption of knowledge, of unbounded credulity, of bigotry, and of excluding from the table of their Divine Master his invited guests. With regard to these multiplied charges, it has been something of a task to act upon the defensive. Their character is such that it would seem they must have accomplished the downfall of our denomination had not its cause been founded upon unchanging truth. There is probably nothing more revolting to the generality of mankind than a reputation for intolerance, or for an arrogant assumption of superior holiness. And when to these are added that of excluding individuals possessing the requisite qualifications, from partaking of the Lord's supper, the combination forms no *light* grievance. It is not only difficult under the pressure of such accusations always to act with such a temper, and under the influence of such motives as God requires, but there is a powerful temptation to smooth over or recant the opinions which have originated them.

It has therefore been no slight or intermitted labor, involving but an inconsiderable degree of self denial, or moral intrepidity, manfully to maintain under these, and other disadvantages the truth as we have understood it.

I have glanced at the difficulties attending our progress as a denomination, because I consider them as affording something of a reasonable excuse for neglecting the preparation of a volume, which should accurately exhibit the principles of our church polity.

Now, however, the days of our tribulation have passed away. Our fellow Christians of other denominations have ceased to denounce our motives, or to brand us with opprobrious epithets. In the field of controversy our antagonists meet us on equal terms, conceding to us the same uprightness of intention, and honesty of belief which they claim for themselves.

In our present prosperous condition, there exists no reason why such a work as has been referred to, should not be prepared. It is imperatively required for reasons too obvious for explanation, and an individual who should present it to the public, would merit the lasting gratitude of our entire denomination.—Y.

Religion in the Common Schools.

Having shown in the former article, that it is not desirable for the church of Christ, nor for the end for which the common schools are instituted, that the doctrines of grace should be taught in the schools, we proceed to answer the objection that we allowed might be started; viz., the school law does provide for a teaching of what it calls a religion.

Certainly, and it *is* a religion. The State provides for the teaching of natural religion, that is, of all those truths, and they are many and precious, of which all men, as men, are naturally cognizant. Men, as men, know there is a God; that all men are accountable to him; that human beings are brethren, and owe to each other justice, and certain offices of charity. Society cannot become society, until so much of spiritual life is abroad as makes natural religion. The State, therefore, as a State, ought to require of its servants, in the discharge of their civil duties, a recognition of all this. How much more, if it provides for the education of its youth, must it require that they be nurtured in natural religion? Indeed it is impossible to *govern* a school, in any moral sense of the word government, without it. But how can it prejudice the cause of Christ that natural religion is enforced? Is it said that the impression is given to the young that natural religion is all? How can that be, when there is a meeting-house in every village; when the gospel is preached all over the land; when tract and religious newspaper reaches nearly every house; and especially when the State expressly declares that the church of Christ is one thing, and itself another? Besides, what experienced Christian can suppose that the enforcement of the laws of natural religion, quenches that want of the soul which requires the assurance of *pardon* in the death and resurrection of Christ? Does not every Christian know that the effort to do right to our fellow men, and to remember God amidst all the disturbing forces of this world of sin, is the best of all means for learning how limited are our powers, and how truly and deeply the soul needs to find a strength beyond that of merely correct habit, or even of natural good temper and spirits, viz., the assurance of pardon for its inevitable sins, and of grace for its eternal life?

But it may further be objected that the school law speaks of Christianity, and therefore is likely to deceive the children into the idea that they are Christians, before they are actually so.

To this we answer, no. Notwithstanding Christ is spoken of, nothing more than natural religion is pretended, for it is expressly understood that only so much of the Christian religion is taught, as is recognized by all men, and all men do not recognize what, as we believe, *differences* Christianity from all other religions. The life of Jesus Christ, as recorded in the scriptures, is now a part of the history of the world, and as such is the natural inheritance of every child born into the race.—Natural religion, also, must needs recognize the promulgation of the religion of Jesus, as a fact of history, and has thereby become what it could not be at the time it unfolded itself in the forms of paganism. In short, natural religion is now much more than it was before Christ was made manifest. All men are born into a higher moral life in that Christ was lifted up. Though always, as we believe, the Spirit of God calls out of the world those who personally see into the salvation by Christ, and builds these "living stones" into visible tabernacles of his glory, yet that world itself shall in every generation begin at a higher point of moral life, provided these churches keep in the strait and narrow way of their peculiar duty. This is an important truth, not enough attended to, and sometimes not perceived at all by orthodox Christians. We would like to enlarge upon it, but at this moment we must set it aside as not belonging to the subject in hand, which is, the nature of the religion to be taught by law in the common schools.

Question has been raised in the public papers as to the personal religious views of the honorable Secretary of Education. This question was very much out of place. All orthodox Christians, and ourselves among the number, must devoutly wish for the honorable Secretary, as for every fellow creature, that he should know vitally the unsearchable riches of the gospel of Christ. But to qualify him for the office which the State entrusts to him, nothing more should be required, than that he be faithful to guard the law as it stands, and reverence so much of religion as it would enforce. We have every reason to believe that he does this. His name and his fame have a monument at Worcester, and are on the records of almost every benevolent society in our land. His earnest eloquence for the amelioration of the criminal law, for prison discipline, for the law for relieving poor debtors, for the cause of temperance, and especially for the moral and intellectual progress of this great people, by means of our common schools, is in every ear and heart that are open to listen upon these subjects, whether in the halls of legislation, or the more popular meetings to promote these objects. Farther than this we should not go. The deepest personal experience in the mysteries of Christ would be dead letter *to his office*,—that is, he would not have a right to manifest this peculiar knowledge in its discharge.

For it cannot be too often repeated, the church of Christ is one thing, and the State is another.

(But for the further elucidation of the consequences of this important fact, we must refer our readers to the next paper, in which we shall close our remarks.) R. W.

The Editor.

There are many who suppose that an editor's life is comparatively an easy life; that the cursory review of a number of written articles, with occasional remarks in the editorial department constitute the whole of his professional labors. Individuals forming such an estimate widely err. They behold only the bright side of the picture, while its darker shades are hidden from their sight. Few, were they intimately acquainted with the cares, anxieties, and disappointments of an editor, would wish to exchange for them their own employment in life,—even though it should be an employment diverse from their tastes, and in a considerable degree unsuited to their capabilities.

An editor depends mainly for his subsistence upon the fluctuating opinions, and endless caprices of his fellow-men. That among the subscribers to the paper which he issues there are men of stability, individuals of whom it may be said that curious whims, and absurd vagaries form no part of their creed, I am happy to admit. But those by whom the crude notions which are constantly agitating society "pass as the idle wind which they respect not," or who regard them merely with a philosophical eye, as indicating the character of the age, or who more closely examine to expose their heresy, do not unfortunately form the majority by which his paper is sustained. There are many who with eager haste will withdraw their subscription when some favorite hobby has been disturbed. And there are some, who however closely their views on all important matters assimilate to those sustained by their weekly newspaper, will cease their patronage, because its editor has presumed on some minor subject to express an opinion different from their own.

Many of the trials of an editor arise from the unreasonable responsibility which he is made to assume.

Some appear to consider him accountable for all the peculiarities of style found in the varied articles which help to fill his weekly columns. For the general character of these articles he is doubtless answerable. He is bound to reject all which in his judgment are subversive of the design for which he professes to have issued his paper; all grossly inelegant, or otherwise exceptionable. But here his responsibility ceases. It is a species of absurdity to attribute phrases somewhat objectionable, slight inaccurracies of grammar, too great a degree of conciseness, or too much diffuseness, complicated sentences, or those savoring too much of simplicity, to the inadvertence of an editor.

Perhaps there is nothing so misapplied as the rules of modern criticism to the articles which help to form a weekly newspaper. In many cases such rules are entirely inadmissible. A newspaper to secure any thing resembling a liberal patronage must accommodate itself to every variety of taste. Its weekly contributions touch upon every subject within the province of human speculation. There are not only literary readers to be interested, and men of intelligence to be gratified, but the wants of individuals are to be met, who scarcely find time to seek information elsewhere. Were your weekly visiter to appear before you with the pretensions of "Coleridge's Friend," you might reasonably expect it to be of an abstract or metaphysical character, or did its prospectus designate it as a simple manual of elementary principles, you might with propriety object to all which was not distinguished for perspicuity. As it is however, no individual has a right to complain, because one, two or more of its articles may not coincide with his taste. It answers well its purpose if he is ordinarily gratified, interested, or instructed.

The haste inseparable from the preparation of a miscellaneous sheet, which must every week make its appearance on a particular day would, even if the Editor should constitute himself a revising Committee for the expurging of errors, and otherwise as mending its articles preclude all possibility of achieving such a task. To say nothing of the seeming arrogance of such an attempt, which would tend ultimately so to disgust his correspondents, that he would probably have no articles on which to exhibit his talent for revision, save those furnished by his own pen, it would be subversive of the purpose for which a newspaper is published. It would no longer be a miscellany, some one of whose departments should furnish matter for the taste of every reader, but its present essential element of variety would become merged in an uninteresting and absurd monotony which would soon blot out its existence from the world of its fellows; for to predicate permanent popularity of such a production would indicate the most egregious folly.

Some hold the editor responsible for the spirit of all the articles which appear in his paper. But this is a gratuitous assumption. Sometimes a personal controversy originating between two individuals may have obtained publicity from some attending circumstances, and in some manner become involved with a denominational, moral, or religious question. One of the party considering himself aggrieved applies to the editor of a religious newspaper with a request that he should publish what the applicant considers a true statement both of the cause, and progress of the controversy. In the preparation of an article, designed as an exoneration from charges which the writer considers unjust, there may occasionally be exhibited too much of the spirit of recrimination; but for this the writer, and not the editor is responsible. The latter is no popish priest, no keeper of another man's conscience. He is to judge whether such an article comes within the province of newspaper productions, and whether it will not on the whole conduce to a better understanding of the controverted subject. And if in his opinion this object will be secured by an insertion of the article in question, he is under a moral obligation to receive it for publication. If an individual has been publicly censured, he has a right to be heard publicly in his own defence. And if this censure has been applied to any part of his course as a religious man, either with regard to church polity, or denominational etiquette a religious newspaper would seem the appropriate organ of his explanatory communication.

I do not wish here to be understood as saying that the wrong spirit of an article should in no case warrant its rejection. Where this obtains to the exclusion of an impartial and candid explanation of the circumstances professed to be exhibited, there is sufficient reason why it should not be received. But the ordinary display of feeling under what is considered injurious treatment neither authorizes its rejection, nor attaches any blame to the editor who receives it for insertion in his paper. X.

Thanksgiving for our Religious Newspapers.

As the anniversary of our national Thanksgiving again returns, bearing with it unnumbered blessings, each and all of which claim an edequate return of gratitude, how many of us will remember to thank the bountiful Dispenser of all good gifts for our religious weekly newspaper.

The readers of the Watchman as they weekly look over its columns, and are gratified, interested, or instructed, may many of them scarcely expend a passing thought upon the value of this publication to themselves and to their families. But could some sincere Christian, who separated by many a league from this land of liberty, serves God under a despotic administration have access even at long intervals to a religious miscellany, similar in its character to that we comparatively so lightly esteem, he would regard it as a rich and inestimable treasure. Even were his pecuniary resources hardly sufficient to meet his daily wants, it is probable that the scanty meal would often be subtracted from his meagre allowance that he might avail himself of so important an auxiliary to his limited means of religious information. But the sentiment that we lightly value what we easily obtain is as true now, as when first it found a place on paper. A few among the many may regard their weekly newspaper as it deserves to be regarded; but ordinarily, it is to be feared that its contents are perused with hardly a consciousness of the blessing of a free press, or of the favor and protection of that Being, who has secured to us such a blessing.

It becomes us as the season of national Thanksgiving draws near to amend in this respect our practice. Let us then as individual readers of the Watchman consider the numberless advantages to be secured by the free circulation of a religious newspaper. Let us contemplate His loving kindness who has crowned all our efforts for the attainment of liberty of conscience with abundant success, and let us pay unto Him the tribute of thanksgiving for the gratification this year received from the perusal of our weekly messenger.

A just appreciation of its value will dispose us to pay promptly its stipulated price; to close all past arrearages, and to consider the trifling annual sum which is its only demand, as a remuneration for the extended information which it imparts, and for its themes of varied interest as disproportioned to its merits.

And this just appreciation will likewise stimulate us to increased efforts for its more general circulation. Let us then learn to value it rightly, and as a consequence of this just estimate recommend it in various ways to the patronage of the public. And may our judicious and timely efforts produce their desired results—an increase of its subscribers for the coming year. S.

AN EXTRAORDINARY MAN.

Haman, an Amalekite, was raised by Ahasuerus to great distinction, loaded with unusual honors, invested with special authority, and made the second personage in the empire. When he went abroad, it was in princely state and splendor, and the people rendered to him the most obsequious homage.

Mordecai was a captive Jew, and, though unknown as such at court, was the cousin of queen Esther, whom, at the death of her father and mother, he had adopted as his own daughter, and faithfully educated in the religion of her kindred. This Mordecai sat in the king's gate, anxious to learn from the royal household every thing that might show the estimation in which his honored relative might be held. He had no enmity to Haman; he would not rob the proud, arrogant premier of any of his glory. But he had an instructed conscience that would not allow him to imitate the crouching sycophancy of the multitude. Ever as Haman stalked pompously into the palace, Mordecai retained his seat, while all around him were as flexible as bulrushes, bowing and reverencing the haughty mortal, he 'bowed not nor did him reverence.' When reproached for his disrespect of authority and dignity, his only reply was, "I am a Jew—Haman is an Agagite." After repeated and fruitless attempts to bend his inflexible spirit, Haman was informed of his stubbornness. In order to satisfy himself as to the fact, he passed through the gate, and "*saw* that Mordecai bowed not, nor did him reverence;" and from that moment he had no more rest. He tried to compose himself by recollecting his wealth, his family, his official elevation, and the special attentions of both the king and the queen; but all was ineffectual. "*Yet all this availeth me nothing, so long as I see Mordecai the Jew* SITTING *at the king's gate.*" Filled with envy and wrath, he meditated the fiendish plot for the simultaneous murder of every Israelite in the realm.

Mordecai was an extraordinary man. He refused to do what he regarded as wrong, though the king commanded it; though all around him did it; though his refusal might issue in fearful consequences. Observe, also, the power of a good man to disturb a bad one, simply BY DOING NOTHING! **

A Thanksgiving Epistle.

The following letter, from a missionary among the Cherokees, was written to his parents, with the intention of its being read to the members of the family, as they met under the paternal roof on Thanksgiving day. The family to which we allude, although quite numerous, have for many years been privileged to meet together in an unbroken circle on this annual festive occasion. But now, as between some of its members and the paternal roof, thousands of miles, mountains and rivers intervene, the whole cannot meet together, the absent ones consider it a duty and privilege, to represent themselves on that occasion, by sending epistles, of which the following is one which has just been received. We have been permitted to insert it in our columns.

Taquoee, Cherokee }
Nation, Oct. 11, 1844. }

My dear Parents,—How rapidly time flies! Yet how unconscious are we of its rapid progress, and of the momentum with which we are borne onward over the sea of life. As the mariner in the midst of the ocean, is conscious of the swiftness with which his barque skips o'er the briny waters, only as ever and anon he descries some island in the dim distance, rising majestically to view from the bosom of the deep, which is soon passed, and viewed as a dim speck far in the rear, melting away in the distant horizon,—as the traveller who is hurried along in the railroad car, realizes most the greatness of the speed at which he is proceeding, as he flits by the mile posts,—so we, as annual occasions present themselves with rapidity, are, at such times, led more particularly to consider that

"Our days, our weeks, our months, our years,
Fly rapid as the rolling spheres
Around the steady pole."

Thoughts like these forced themselves into my mind, as I seated myself to address you a Thanksgiving epistle. It seems but as yesterday, when I was in the family mansion, surrounded by all the scenes of childhood, each of which called to remembrance a thousand tender reminiscences, enjoying all the delights so intimately identified with a New-England Thanksgiving. But when I reflect on the fact that between us and our beloved friends mighty rivers roll, high mountains tower and lose their summits in the clouds and thousands of miles intervene, and more especially that those scenes of youth, which are truly "passing lovely," have been beheld for the last time,—that our friends and relatives, will, perhaps, be seen by us no more on the shores of mortality, my thoughts, if *sad*, are *sweetly sad*. If *earth* is robbed of any of its charms, *heaven* is rendered nearer and dearer. Such contemplations have a pensive, chastening effect on my mind and heart. The language of my soul is, "Even so, Father, for so it seemeth good in thy sight."

Should this communication reach you in time, receive it as an expression of our cordial sympathy with you on the delightful occasion which has called you together. Could such a course be compatible with *duty*, we would gladly be with you. But as duty calls us to reside in a place far from home and kindred, we are not far from peace and happiness. My dear E. and myself can truly say, that though we have *many* privations to endure, yet no period of our lives has been so happily spent, as that portion consecrated to the work of God among the Cherokees. This shows conclusively, that happiness is by no means a creature of circumstance, but the legitimate fruit of a *peaceful state of mind:* and such peace, I am persuaded, is alone to be obtained by having a consciousness that we have the favor of God. This can only be obtained by walking in the path of duty. If we tread in this path, however forbidding it may appear, it will invariably conduct us by those rivers of delight "which make glad the city of our God." I say this, not for the edification of those older and more experienced than myself, for I trust that their superior experience has long since led them to the same happy conclusion; but as the result of an experience derived from circumstances apparently forbidding, and for the especial benefit of those less experienced in realizing the integrity of God's promises, and of the pure, substantial, unfailing sources of happiness open to those who forsake all, or anything, when called to for the cause of Christ.

In conclusion, I would say, that though my relation to this people imposes duties complicated and onerous, privations constant, and sometimes painful, yet those ties which bind me to home and kindred are not weakened by lapse of time, or the distance that intervenes between me and the objects of my most affectionate regard. But I find that in addition to my fond attachment to home and relatives, (which, instead of diminishing since I bid them adieu, have increased in proportion to the lapse of time,) *distance* lends her aid, and serves to give a sweet enchantment, and throw a bright halo around the homeward view.

That we may all so appropriate the remainder of our probationary state, that our number, when it shall have become extinct by death, shall reassemble in the regions of bliss, and present an unbroken family, prepared to spend a PERPETUAL THANKSGIVING before the throne of God, is the most ardent desire of

Your affectionate son and brother.

THE LATE DR. GOING.

The intelligence conveyed in the following epistle, and the heartfelt expressions of Christian sympathy with which it is accompanied and responded to, will be peculiarly acceptable to the numerous friends of the excellent man whose memory will long be precious to those who knew him best. He was eminently a GOOD MAN, and he possessed extraordinary talents for doing good, especially as a pioneer, which he employed with singular diligence, energy, and zeal. His devotion to the cause of Christ, was earnest, and practical. He first gave himself, then all he possessed, to the Lord; and then he felt prepared to stir up the minds of his brethren to this great duty. His arduous labors are done. May his example ever be a light to his pupils, to the members of those flocks of which he has been the spiritual shepherd, and to the denomination of which he was a devoted servant, and a bright ornament.

To the First Baptist Church in Worcester, Ms.

Dear Brethren,—It becomes our painful duty in compliance with the request of the Board of Trustees of Granville College to announce to you the death of its President, for many years your faithful and efficient Pastor. He departed this life on Saturday morning, the 9th inst. During the month of June, finding, his health declining, he spent a few weeks in visiting his friends in Western New York. He returned in season to attend the Commencement in July, apparently improved in health, and cherishing the hope that his disease had been permanently checked. He was soon, however, attacked with increased violence, and he continued gradually to fail until he sunk into the arms of death.

During the early part of his sickness his mind was much occupied with the interests of the College, of his own family, and of the objects of benevolence to which his life had been devoted. To be compelled to desist from efforts for their promotion was evidently no slight self-denial. For several weeks previous to his death his mind was unusually overcome by his disease. He seemed however for the most part sensible of his condition, and frequently testified to the peace of mind he enjoyed in the prospect of death. Upon one occasion while just able to articulate a few syllables, on hearing the words repeated, "God is the strength of my heart and my portion forever," he replied, "His promises never fail."

His funeral was observed at the meeting-house in the village, with appropriate exercises, including a sketch of his life by the pastor of the church, on Monday, the 11th inst. In addition to the students and Faculty and Trustees of the College, a large concourse of citizens, together with ministers and friends from the vicinity were in attendance. His remains were taken to the hill, and deposited on the College premises. The students have resolved to erect a monument over his grave.

In the death of Dr. Going, the Baptist denomination, and in fact the country at large, have lost a great and good man. To his efforts and influence the various institutions of Christian benevolence are deeply indebted. With many of them he was connected in their origin, and his name will ever be identified with their history. His loss will be extensively felt. In this melancholy event, the Board of Trustees wish to mingle their sympathies with those of the church with whom he spent a great part of his valuable life, and to whom he was strongly attached to the time of his death. The bereaved family deserve, and we doubt not will receive the warmest sympathy of the Christian public.

In behalf of the Board of Trustees, yours with sentiments of Christian regard,

D. Turney,
H. Carr,
J. Pratt.

Granville, Ohio, Nov. 12, 1844.

At a meeting of the First Baptist Church and Society called on Sabbath evening, the 24th inst. the foregoing letter was read, and the following resolutions were offered, accompanied with interesting addresses upon the same, from brethren Burbank of Webster, Davis, Newton, Warren, Wheeler, and others of Worcester:—

Resolved, that we have heard with painful interest the communication just read from the Trustees of Granville College, announcing the death of its President, the Reverend Jonathan Going, D.D., once the honored and beloved Pastor of the First Baptist Church and Society in Worcester.

Resolved, That his monument is his labors—which were abundant, untiring and successful; while known to the denomination at large in every stage of its prosperity in this country for the last thirty years, in every important movement to promote education and to advance the interests of the Redeemer's kingdom at home and abroad, they long since effected the most striking results in this community, and made impressions on many hearts in respect to his peculiar worth as a citizen, and especially as a minister of the gospel, which time and distance have only tended to deepen and perpetuate.

Resolved, That we sincerely sympathise with the Trustees of Granville College, whose great loss we are prepared, in some measure, to appreciate, and in return for their respectful communication anticipating our sorrow, we can wish them no ampler reparation than a successor to the late President, of the like ability and virtues.

Resolved, That we tender our warmest sympathies to the bereaved family, now afflicted indeed, commending them to the counsels and care of Christian friendship, and to the covenant mercies of Him, who has said, "A good man leaveth an inheritance to his children's children."

Resolved, That a copy of these resolutions be transmitted to the Executive Committee of the Trustees of Granville College.

Neither these resolutions, nor any others, can express but feebly the estimation, in which the good and great man now fallen, was held in this village and county during sixteen years of his ministerial life. His counsels and remarks are yet quoted with the familiarity of household words. His praise is in all the churches of the denomination, and some adequate pen should do justice to his memory. S. B. S.

Worcester, Nov. 25.

DISCUSSION OF SLAVERY.

Rev. Richard Fuller, of Beaufort, S. C., has recently forwarded a letter to the Christian Reflector, on being publicly invited to do so, explanatory of his reasons for believing that the holding of slaves is not, in the existing state of things, a moral evil, or a sin. In doing so, he has opposed some of the views maintained by Dr. Wayland, in his "Moral Science," which relate to the subject of slavery. The latter has taken up his pen in reply, so that there is a prospect of a somewhat extended newspaper discussion.

Our readers need not be told that we have never suffered the columns of this paper to be much occupied with discussions of this, or any kindred subject. We have endeavored to make the Watchman strictly a *religious* journal, in the broadest and most liberal sense of that term, keeping all collateral subjects, however important, subservient to this great object. In pursuing this course, it has been a source of some satisfaction to know that the views of our most judicious brethren accorded with our own, though some, as the worthy author of the Moral Science well knows, have expressed fears that too much space was allowed for the discussion of the exciting subject of slavery, as unprofitable, and unsuited to the purposes of a religious family paper, however proper it might be in papers devoted chiefly to that and kindred objects.

In the hope, however, of reaching the abolitionists, Mr. Fuller says, he thought it best to give his views through the medium most likely to accomplish the purpose; and the replies, being obviously intended as much to modify the ultraism of one party, as to arouse the dormant conscience of the other, should appear there also; but as they are both written, like "Dickens' American Notes," "for general circulation," it may be desirable that they appear in other papers also, particularly at the South, for there only slavery exists, and it can be done away only by the will of the people of the Southern States. At the North, we take a deep interest in the subject, in the same sense as we do in every thing which concerns the welfare of our country and of humanity. As the characters of these writers furnish the strongest guaranty that the discussion will be conducted with courtesy and ability, we have no objection to give it a place in our columns, except that it must exclude a large amount of religious matter, as it promises to be somewhat extended. This temporary evil may, however, be more than counterbalanced, so that we shall give the articles in extenso as they appear, while the writers keep themselves within proper 'limitations.' This course will be more satisfactory to all parties, and far less laborious to us, than an attempt to furnish a selected and condensed abstract. At the same time, we wish to have it clearly understood, that the admission of an extended discussion of this kind into the columns of a religious paper, is, in our judgment, a special exception to the general rule. There may be good reasons why the exception should be made in one case and not in another. With this point distinctly understood, we shall commence the publication of the articles next week.

For the Watchman.

Shelburne Falls Academy.

The community in the western part of Massachusetts, are particularly interested in the prosperity of Shelburne Falls Academy. The public generally must regard it as an Institution, which in past years, has in connection with other similar institutions, constituted its full share of influence to the cause of education. The young men who have been here educated, have gone forth to other spheres, with marks on their literary character made by thorough mental and moral training; and may at the present time be found widely scattered; and occupying most important situations, and laboring in the common cause of the elevation of man. The same is true in reference to the females who have been connected with the Institution. But like all human affairs, it has experienced changes and reverses, and for several years has been from under the influence of those, through whose liberality it originated, and by whose favoring influences it once flourished.

The public have already been apprised that the extensive and commodious building has been repurchased and fitted up by individuals who have formerly contributed largely to its prosperity; and they have done it with the deliberate determination that the former prosperity shall again be restored, if the public are disposed to avail themselves of the advantages; equal in every respect to those heretofore offered, and such as shall not suffer by a comparison with the best academical institutions of New-England. They design to afford every facility for a fair trial, and the question is now submitted, whether an institution, affording ample conveniences for the wants of the students; provided liberally with Astronomical, Philosophical, and Chemical Apparatus, for illustrating the principles of these sciences, and with competent teachers, shall be sustained by the general approbation and patronage of the community. These facilities are now offered, and the school may now be considered as permanent.

The first term of the institution under its new organization, closed yesterday, with a public examination and an address; and the impression made upon the visiters by witnessing the result of the labors of our term, was highly favorable. The several classes in the common and higher branches of English education, and in classical studies, recited with promptness and accuracy and intelligence. More than this might be said. The fullest evidence was given that the teachers have been assiduous in their labors—that they have not only imparted clear views of the branches taught, but their direction has resulted in assiduous and vigorous application on the part of the students.

One feature in the examination was peculiarly satisfactory to persons who look at the results of education on the strength, scope and vigor of the mind. The analytical method of instruction is here pursued; and in those branches where the text books were analytically arranged, the students showed in their recitations a power of analysis which was truly surprising.

The address in the evening was delivered by the Rev. Mr. Willard of Cummington, which was listened to with great interest. It was fraught with sound, practical sentiments and evinced no inconsiderable share of research. His subject was "The reciprocal and voluntary influence of mind on mind." In discussing it he exhibited, 1. The extent and nature of this influence. 2. The means favorable to the development of mental power; and 3. The appropriate fields for its exercise. Many thoughts were communicated by the speaker which will not be readily forgotten by those who listened to him.

Mr. Lyon, the Principal, is a graduate of Brown University and is evidently well calculated to fill the responsible station he occupies. The expenses at this Institution are in general less than at similar institutions.

Parents and guardians in sending students to this place, may be assured that its moral aspect is favorable, and the religious privileges good; and the moral character of the young will be an object of attention with the teachers. We suggest to the friends of general education, whether the interest of the community does not require that this institution should be liberally sustained. "Let your actions speak!" A.

DEDICATION AT BEVERLY FARMS.

The newly erected house of worship at Beverly Farms was on Thursday, November 21, dedicated to the worship of God by appropriate religious service. The following is the order of the exercises:—Introductory prayer, Br. Knight; Reading of Scripture, Br. Carlton; Dedicatory prayer, Br. Banvard; Sermon, Br. S. F. Smith; Concluding prayer, Br. Josiah Keely.

The day was one of the pleasantest of our autumnal days, and the services of the occasion were appropriate and impressive. The sermon was founded on that often repeated exclamation of Jacob when awaking from his sleep with his mind full of the inspired visions of the night he said, "This is none other than the house of God, and this is the gate of heaven." I will not attempt an analysis of the sermon. The design was to expand, illustrate and enforce the sentiment that our places of public worship are in a high and peculiar sense houses of God and gates of heaven. Those who know the preacher can readily conceive of the rich imagery, the glowing feeling and the devotional sentiments which characterized the sermon. The application, especially the portion addressed to the impenitent, was exceedingly solemn. May it live in their memories, exerting an influence upon their hearts, as often as they visit their beautiful sanctuary.

The circumstances attending the erection of this house are worthy to be mentioned. The society obtained loans to an amount sufficient to meet the expenses of building. They then went forward with the work depending on the sale of the pews to repay these loans. Previously to the dedication the pews were sold—every pew being immediately taken—and the receipts are sufficient to pay for the house with its fixtures, and leave a surplus of nearly $1,500 00 as a fund in the hands of the Society. This is certainly most encouraging, and we congratulate the church and society with their pastor that they can enter their new house feeling that it is *all paid* for.

In the evening a sermon was preached by Rev. W. Lamson on the Nature and Evils of Instability in Religion. W.

Ordination.

On Wednesday, the 20th inst., Bro. N. M. Perkins, was set apart to the office of the Christian ministry by solemn ordination, at Westfield. The following persons took part in the services:—The Scriptures were read by Rev. R. F. Ellis, Chicopee Falls; Prayer was offered by Rev. Lester Lewis, Agawam; Sermon by Rev. Aaron Perkins, father of the candidate, Carmel, N. Y.; Ordaining Prayer by Rev. H. D. Doolittle, Northampton; Charge by Rev. C. Willet, Southwick; Fellowship of the Presbytery by Rev. H. Richards, Springfield; Address to the church by Rev. J. G. Warren, Cabotville; Concluding prayer by Rev. William A. Smith, Westfield Farms, Hymn and Benediction by the candidate.

Bro. Perkins, in the statement of his Christian experience, call to the ministry and views of Scripture doctrine, gave complete satisfaction to the members of the council, and it is most devoutly hoped that he will prove to be "a workman that needeth not to be ashamed, rightly dividing the word of truth." The Central Church of which he has become pastor received him with perfect unanimity: and the prayer of all concerned is, that he may remain long and gather much fruit in this field of his choice. The occasion must have been one of peculiar interest to the father, who having spent more than thirty years in the ministry of the word and having become much loved by his extensive labors, now has the privilege of looking upon his son, in all the vigor and strength of youth, devoting himself to the same holy work. May the mantle of the father, as he shall ascend, rest on the son.—*Comm.*

MISSIONARY INTELLIGENCE.

The intelligence from the East, as contained in the Magazine for December is very gratifying. Large additions have been made to the churches in Arracan and Burmah, chiefly from among converts who have been reported in former years, but who had not before had an opportunity to profess their faith by baptism. More than one hundred have been added to the churches of the Maulmain mission during the past year. Mr. Abbott and his native pastors within the first six months of the year baptized *two thousand.*—Mr. Howard says:—"Our brethren in America cannot fail to perceive, at a glance, that the Lord has been answering their prayers, and, as a consequence, he is requiring of them a new and an increased consecration of their energies to the work which he is putting into their hands. Our fields of labor are daily becoming more extended, and must be cultivated; churches are becoming multiplied and enlarged, and must have pastors and teachers. Pastors and teachers are presenting themselves for instruction, and must be taught. The subject requires no argument. It needs only to be looked at and its claims must be felt." At Mergui, forty-five have been added to the church during the wet season; among whom was the officer in command of the European detachment and a liberal contributor to the funds of the mission.

MUTILATION OF D'AUBIGNE.

We copy on another page an article from the New York Journal of Commerce, in reference to the report of a committee of the New York Presbytery, on the alteration of D'Aubigne's History, in the American Tract Society's edition. We wish to say, emphatically, what we suppose the majority of our readers already well know, that we entertain a very high regard for the American Tract Society, and its excellent and devoted secretaries and committee of publication. We have not the least doubt that, in making the alterations, as well as in all their labors, they have been actuated by noble and pure motives. The committee to examine and prepare books for publication, are from the various Christian denominations regarded as evangelical, and are not only worthy of confidence and regard, but of the profound gratitude of the religious public. One brother of our own denomination, a pastor in the city of New York, whose modesty we will not offend by calling him by name, has labored with untiring zeal and unflinching faithfulness, in this cause, for which he deserves lasting gratitude and commendation. Nothing, therefore, would be further from us than intentionally to depreciate the credit and influence of that noble Society, or in the least degree hinder its usefulness.

Having made these declarations, we must again re-affirm the opinions which we expressed on first becoming acquainted with the character of the alterations made in the History of D'Aubigne. As friends of impartial history, and of the rights of authors, we must protest against such liberties as were taken with that work, in order to make it accord with the principle of the American Tract Society.

In this opinion we are not alone. The conducters of the press of other denominations besides our own, have copied and commended our remarks. And if any of our brethren of the Baptist religious press are of a different opinion, we would remind them of the feelings which they are wont to express when a Baptist book, which some bookseller or society has taken the liberty thus to eviscerate, because it contained a large proportion of matter which was valuable and acceptable to all sorts of Christians. We hope therefore, this edition of the Tract Society will be suppressed, and that no similar liberties will be allowed with any book in future.

VARIETY.

Wants of the Mission Cause.—We invite special attention to the Circular of the Acting Board of Foreign Missions published on our first page. It presents a collection of facts and considerations which ought to be seriously weighed by every member of our churches. It will be seen from what small beginnings our mission cause has reached its present state, and the embarrassment under which it now labors. Men and money are wanted—which is the same thing as to say, that more piety, zeal, and consecration to Christ, are wanted in all the churches.

There is one passage in the Circular which we do not exactly understand. We refer to the following sentence:—"Permit us to invite your attention to the table of annual receipts given in the margin. By this it will be seen that during the first half of the last twenty years, the annual receipts of the Board increased twelve fold, while, during the last half, that is, from 1835 to 1844 inclusive, *the increase was only two fold.*"

It appears by this table that the receipts in 1825 were $5,186, and in 1834 $25,941; which, according to our arithmetic is an increase of just *five fold* instead of *twelve fold*, as stated in the Circular. From 1835 to 1844, the increase was two fold, as stated in the Circular. This is certainly a cause of encouragement, and though we should strive to do more and more in each succeeding year, yet when the many burdens and trials through which as a denomination we have been called to pass are taken into account, we ought to draw favorable inferences from the past, as incitements to much greater things in future. We believe that Baptists are yet to act a very important part in spreading the triumphs of the Redeemer's kingdom in the earth, if they forget not their first love, and are not drawn away from the purity of their faith, the simplicity of their church government, and the singleness of their zeal for salvation of men.

The Canada Register, a paper conducted with much judgment and ability, copies the excellent Thanksgiving Proclamation of the Governor of Massachusetts entire, and speaks of it as "couched in a language extraordinarily appropriate and striking."

Ordination.—Mr. Willard P. Upham was ordained to the work of the gospel ministry at Taquoee, Cherokee Nation, October 14, and on the same day he administered the ordinance of baptism to five converts. Mr. U. who is a son of Dea. Upham, of Salem, Ms., has consecrated himself to the missionary work among the Cherokees with much zeal and devotion, and with evident tokens of the divine favor. May he long be a rich blessing to that interesting people.

Ordinations.—Hervey S. Dale was ordained as pastor of the Baptist Church in Newport, Washington Co., Ohio, October 20. Sermon by Rev. J. Corwin.

John Young was ordained to the gospel ministry at Unity, Ohio, October 27. Sermon by Rev. William Stone.

R. K. Jordan was ordained to the work of the ministry at Neville, Clermont Co., Ohio, October 13. Sermon by Rev. William Cox.

B. S. F. Coke was ordained at Harmony, Monroe Co., Ohio, October 30.

Thanksgiving. In Ohio on the 19th of December. In Maryland December 12. In the city of Savannah, Geo., November 21.

☞ The attention of our readers is called to the advertisement of Mr. Brown, editor of the "Mother's Assistant and Young Lady's Friend," in this day's Watchman.

Editor's Table.

The American Common School Reader and Speaker. *Being a Selection of Pieces in Prose and Verse, with Rules for Reading and Speaking. By John Goldsbury, A. M. and W. Russel, Boston: Charles Tappan. pp. 428.*

This book is divided into two parts. The first part contains rules of elocution, founded on the philosophy of the human voice as analyzed and explained in the admirable work of Dr. Rush, and adapted to the wants of teachers and pupils. This part, prepared as it was by one of the most thoroughly critical teachers of elocution, and very copiously illustrated by examples, as well as by marks to regulate the quantity, emphasis, and inflections of the voice in reading, is, or rather may be, invaluable to the learner. No accomplishment is so desirable to the young of all classes, as that of a correct, impressive, and eloquent delivery, in reading and speaking. It is a matter of surprise and regret that it should be so rare—but more surprising that so little effort has been made to cultivate this noble art. The greatest obstacles in the way are bad habits, early formed which by continuance become inveterate. The time to commence is in early childhood, and if a correct, graceful, and elegant habit of reading and speaking be then formed, it will continue through life. This is one object of this book.

The second part is composed of select pieces for practice in reading and in declamation, from a great number of authors, mostly American, and judging from the examination we have made, we must pronounce them uncommonly excellent. The compiler was evidently desirous of selecting such pieces as embodied sound sense, and useful thought, in pure expressive English, instead of collecting a mass of rhapsodies, in the part English, part Latin, and part savage jingle of barbarous words used by a certain class of writers who are admired and imitated by a certain order of sophomores. The more these selections are read the more their purity and beauty will be discovered and admired.

The compilers are already favorably known to the public as teachers and as authors, and we doubt not this new offering to the cause of education will be well rewarded.

The Philosophy of Rhetoric. *By George Campbell, D. D., T. R. S., Edin. Principal of the Marshal College, Aberdeen. A New Edition, with the author's last additions and corrections. New York: Harper & Brothers.*

This book is too well known, and its merits have too long been acknowledged, to require a descriptive or commendatory notice. From the nature of the case it can never be a popular book, for it must be studied in order to be appreciated, but to all who would understand the true philosophy of the human mind, as its conceptions have been expressed in the English language, this treatise, which is the fruit of long and patient thought will ever be an invaluable treasure.

On the Miraculous and Internal Evidences of the Christian Revelation, *and the Authority of its Records. By Thomas Chalmers, D. D. and L. L. D. In two volumes. New York: Robert Carter. Boston: Gould, Kendall & Lincoln.*

This work of the great Scottish theologian, philosopher, and scholar, is considered as one of his most valuable publications, and should be studied in connection with that on Natural Theology. Every thing from the pen of this truly great man is valuable, and his works should be in the hands of the young men of our country, as master-pieces of intellectual strength, wisdom, and eloquence.

Iowa Colporteur.—This is the title of a small monthly sheet, just commenced at Iowa City, (Iowa Territory) under the supervision of the Methodists. We commend this effort to make the religious press keep pace with the political, and hope that the enterprise will be encouraged.

The Miniature Series.—This course of beautiful little works has lately been enriched by two others, one entitled, "The Active Christian; from the writings of John Harris, D. D," the other, "The Mourner's Chaplet; an offering of sympathy for bereaved friends. Selected from American Poets. By John Keese." These are very beautifully dress and contain that which is much more valuable than their covering, namely, food, medicine and consolation for the soul. We highly commend the good judgment of our friends, Gould, Kendall & Lincoln, as displayed in this valuable series of excellent books, which we hope will find their way into the closet libraries of every class of Christians. There are others still to come, as we happen to know, of equal value.

The Christian Parlour Magazine.—Messrs. Jordan & Co. 121 Washington Street have just received the November No. of this attractive monthly. It contains a colored and steel plate with 32 royal 8mo. pages of original matter well adapted for entertainment and instruction. It is beautifully got up and is well deserving the patronage of Christians generally.

Miniature Series.—Gould, Kendall & Lincoln have added to this series, "The Family Altar," and "The Family Circle," both very neat in their outward dress, as well as rich in important truth.

Rural Tales, *Portraying Social Life. By Hannah More. New York: D. Appleton & Co.*

These tales are written in the conversational form, in true colloquial style, in which species of composition this celebrated authoress excelled. No other recommendation is needed.

History of the Reformation in Europe.—Mr. Robert Carter of New York, has published an edition of this work which is for sale by Gould, Kendall & Lincoln.

☞ Littell's Living Age, No. 28, presents a rich table of contents, both in quality and variety. Few literary periodicals are as attractive as this.

SECULAR INTELLIGENCE.

Arrival of the Britannia.

SEVENTEEN DAYS LATER FROM EUROPE.

The steam packet Britannia, Capt. Hewitt, arrived at East Boston on Friday morning at 8 o'clock, having made her passage from Liverpool in 16 3-4 days. She has encountered extremely rough weather, and consequently her passage has been protracted beyond the average length. She has brought 44 passengers from Liverpool and 8 from Halifax, having left 6 at the latter place. London papers to the 4th and Liverpool to the 5th have been received.

The opening of the Royal Exchange in London was celebrated with imposing ceremonies, Oct. 28, the Queen being present and presiding at the ceremony. There was a splendid procession and banquet, in both which the Queen and Prince Albert took part.

The Liverpool Mercury gives an account of a case of piracy committed on the brig Pomona, Munro, of Glasgow, on the 29th of July last, while on her voyage from Jamaica to Europe, by a schooner under Spanish colors, with a crew of about 150 men, mostly negroes and mulattoes. Captain Munro, thinking resistance vain, surrendered at discretion. The captain, chief mate and most of the crew were killed or jumped overboard, and the vessel was plundered, her masts cut away, sails and rigging destroyed, and she was scuttled. Her second mate and three of the crew after being cruelly treated were bound with cords and left on board. The vessel was fallen in with a few days afterwards, and the men, who had succeeded in extricating themselves, were found in a deplorable state.

Captain Wood of the New York packet ship Queen of the West, while walking in Liverpool, Oct. 25, in passing the gate of Prince's Dock, was assaulted by a man who was recognized as one of his ship's company with whom he had had some difficulty, with a violent blow from a heavy leaden ball slung in a piece of thick leather, and was thrown senseless upon the pavement. He was taken up by persons who saw the assault, and conveyed to the hospital. He was seriously injured, but was recovering from his wound.

The steamer Caledonia which left this port October 16, arrived at Liverpool early on the morning of the 30th, with upwards of seventy passengers.

Father Mathew.—It having been ascertained that Father Mathew was involved in pecuniary embarrassments, a subscription has been opened for his relief. It could not have been doubted that an appeal for the relief of so distinguished a public benefactor would be met in a manner which can leave no doubt of the just sense entertained by the public of his character and services. Lord Heytesbury subscribed £50, Lord Eliot £20, a Mr. Langan, a publican at Liverpool, whose profits in business have been greatly interfered with by the prevalence of teetotalism, notwithstanding gave fifty guineas.

A dreadful disaster happened at Manchester, Oct. 31, in the falling of a new mill, in which were 32 persons at the time, of whom 21 were killed, and several others severely injured.

Authentic news had been received in London of the escape of Dr. Wolff from the dominions of Bokhara.—The Morning Post of the 1st. publishes the following under date of

"Constantinople, Oct. 17.—I am happy to be enabled to state, on the best authority, that advices have been received of the arrival of Dr. Wolff at Meru, on his way to Teheran. Having thus crossed the frontier of Bokhara, his personal safety has been insured, and his return to the civilized world will be hailed with general satisfaction."

Affairs in Ireland were in a state of quiet. A letter from the Liberator to the Secretary of the Repeal Association, and a few other papers of little interest, are all that we find relating to that country.

Spain.—The Queen Dowager, Queen Christina, was married to Senor Munoz, at the palace at Madrid on the 13th ult. The young Queen does not appear to have been present but the members of her Government were, and the ceremony was performed by the Patriarch of the Indies. It is asserted that the sanction of the Pope was not obtained for this tardy marriage without fresh concessions and promises in favor of Don Carlos and his children. There are some undecided questions as to the amount of pension for Christina, and who shall pay it, and whether she shall retain her present title or become simply the Duchess of Rianzares, which occupy considerable of the attention of the London and Paris papers.

M. Isturitz, an important member of the opposition in the Deputies, had been seriously ill for some days, and his absence had prevented the discussion of the part of the royal speech relating to constitutional reform.

India and China.—The following is a summary of news received in London the 1st inst. by the steamer Hindostan, which left Calcutta Sept. 18. It embraces news from China to July 29:—

In Scinde there has been again some fighting with the Beloochees, and the advantage was with Captain Mackenzie and the English.

Advices from Cabul mention that an engagement had taken place on the 2nd of Aug., between Ackbar Khan and Aubdool Summund, in which, after a good fight, the former came off the victor.

Lieutenant Mackintosh, late aide-de-camp to Lord Ellenborough, and subsequently in charge of the Mysore princes, has died from the effects of fever. Captain M'Lean succeeds the deceased Lieutenant in charge of the Mysore princes.

From the Chinese papers we learn that disturbances had again taken place at Canton. The English last year repaired the walls of the Company's garden, which had been broken down at the fire in 1842. They put on a gate, and were in the habit of walking, playing at quoits, and otherwise amusing themselves. On the 15th of July the Chinese endeavoured to force themselves into the garden but were opposed. Upon this they threw brickbats, and broke down the gate, compelling the Englishmen to take refuge in a boat, in which they made their escape to the consulate. On the following evening a party of Chinese went armed with brickbats, and attempted to take possession of the other garden. Resistance being offered, they commenced an indiscriminate attack upon all the foreigners who came within their reach. Several American gentlemen immediately armed themselves, and drove them from the front of the factories. Still continuing to throw brickbats, they were fired upon, and one man killed and another wounded in the arm, which ended the affair for the day. The English and American consuls applied to the Chinese authorities for a sufficient force to protect the factories, and a message was sent to the American man-of-war at the Bogue, to request assistance. Intelligence of the 21st informs us that no further rioting had taken place, nor was any likely to occur at present, though it was quite certain that the authorities at Canton were either unable or unwilling to adopt measures sufficiently vigorous to check the riotous disposition of the commonalty.

DOMESTIC.

The Infidel in a Gale.—During the late gale on Lake Erie, the steamer Robert Fulton, among many other vessels, was wrecked:

"On board that boat, as was related by a passenger, and published in the Religious Herald, was an Infidel, with a box of books to distribute at the west. He was loud and clamorous in proclaiming his infidelity, till the gale came on—but then, like the rest he was silent, and waited with trembling anxiety the uncertain fate of the ship. At length they drew near the shore, and attempted to throw out their anchors, when the whole forward part of the boat broke off, and the waves rushed into the cabin. At once the infidel was on his knees, crying for mercy—his voice could be heard above the raging elements, begging the Lord to forgive his blasphemies, till a heavy sea swept over the deck, and carried him and his books to the bottom."

Sickness.—The past season has been one without a precedent for sickness and distress in the western part of the country. Deplorable scenes have been presented where whole families have been stricken down at once, unable one to help the other. The sickness had been principally in the vicinity of Conneaut Lake, the Reservoir at Hartstown, and the Canal, and is supposed to have been caused by the vapor arising from the great quantities of decayed vegetable matter exposed to the action of the sun. Several thousand acres of land are alternately inundated with water and exposed to the air; and, as long as such is the case, no remedy for the deplorable evil can be looked for. A great number of deaths have occurred, and it is estimated that not more than one out of every ten of the inhabitants of North Shenango, Summit, Sadsbury, and West Fallowfield townships have escaped the epidemic. Fears are apprehended that the prevalence of this sickness will in a few years depopulate entirely this rich, productive, and beautiful section of country.—*Meadville (Pa.) Gazette.*

Melancholy Accident.—On the 6th inst. a most heart-rending occurrence took place at Esquesing, Canada West. A Mrs. Thompson having occasion to go to a neighbouring well for water, left a child (a fine girl) of three years of age, in the house, where a stove was burning. In the absence of her mother the child had been amusing herself by putting a live coal into a tobacco pipe, when her clothes caught fire, and she was so fearfully scorched that after suffering excruciating agony, she died the same evening.

Yellow Fever.—Three persons, a man, woman and child, were lying dead on Friday last, on board a vessel just arrived from Kingston, Jamaica, having died of yellow fever.—Several persons, slightly ill of the disease, had been removed to the Seamen's Hospital. The removal of persons on shore from a vessel in which they have taken the infection of yellow fever, as long experience has shown, does not endanger the health of those on shore, with whom they may come in contact. Hence the hazardous quarantine to which persons so situated have in former times been subjected, has in most of our ports been relaxed, and in some of them discontinued.

Accident.—We regret to learn that, on firing a cannon at Zanesville on the evening of the 13th, in honor of the election of James K. Polk and George M. Dallas, Mr. John Russell was killed, and one other person slightly injured. Mr. Russell was one of the most worthy mechanics of Zanesville, and his death is a severe loss to his family and the county. —*Ohio Statesman, 15th inst.*

Incendiarism.—An attempt was made on Saturday night to set fire to the Methodist Church, on the corner of Buffalo and Fitzhugh streets. Some rogue or rogues entered the church, the door being unlocked, and placed a box against a small door under the pulpit, upon which they put a burning lamp, which was made to lean so as to set fire to the edge of the door, and cause the flames to spread under the pulpit. The fire after burning a spot some 18 inches long on the door, seems to have gone out of its own accord.—*Roch. Dem. 19th inst.*

Suicide.—Bridget Rannis, a chambermaid at the United States Hotel in this city, poisoned herself with arsenic yesterday morning, and died about 11 o'clock. She came to this city from Erie some three or four days since. She had been employed at the Reed House, in Erie, before coming to this place, and while there got married to a man from whom, however, she was soon separated by jealousy. On Sunday evening she received a letter informing her that her husband had married again. This caused her so much distress of mind that she resolved to put an end to her life, and did so in the manner mentioned above.—*Buffalo Economist.*

Libel Suit.—R. B. Hubbard, the Liberty party candidate for Congress in the Worcester district, has brought an action for defamation against the editor of the *Spy*, laying his damages at $10,000. Hubbard charged the *Spy*, in a political meeting with having published a false statement in regard to Mr. Birney, two weeks after it had the means of knowing the statement to be false. Mr. Earl of the *Spy*, considering himself slandered, called upon Mr. Hubbard to retract the charge, but receiving nothing but ridicule in reply, he pronounced him a calumniator. Hence the suit.—*Mail.*

Brattleboro' Railroad.—At a meeting of subscribers to this road, and the ascertaining by a committee that the required amount of $500,000 had been *unconditionally* subscribed, the following persons were last evening chosen directors of the corporation:—Nathan Rice of Boston, Alvah Crocker of Fitchburg, Jacob Forester of Charlestown, Henry Timmins of Boston, John J. Low of Boston, H. W. Fuller of Boston, Gardner C. Hall of Brattleboro', J. R. Blake of Brattleboro', Calvin Townsley of Brattleboro', Joseph Davis of Templeton, Joseph Goodhue of Brattleboro', Thomas Lamb of Boston, Isaac Livermore of Boston.—*Post.*

Deaths at the Sandwich Islands.—In Honolulu, June 25th, at the residence of C. Brewer, Esq., Miss Sophia K. Marshall, aged 30. She was a native of Boston, Mass., and had been a resident of less than three months on the Sandwich Islands. June 23, Mr. Elijah Tolman, aged 70 years. He was a native of Brighton or Watertown, Mass. For nearly 40 years he was a resident at these islands; and hence was among the very eldest of the foreign residents. He left a wife and one daughter.

"Mrs. Polk is perhaps the most accomplished lady that ever presided in the stately halls of the White House. Mrs. Polk has for some years been remarkable, not only for personal beauty, but for that greater charm, graceful manners, and a highly cultivated mind."

So remarks a Philadelphia neutral paper. But better than this we are informed that Mrs. Polk is a worthy member of the Church of Christ, (a Presbyterian,) of great benevolence, and highly esteemed by the religious community in which she resides.

Mr. Polk is a regular attendant upon the Presbyterian church, and a liberal supporter of the gospel.

Mr. Polk has no children. George Washington, Thomas Jefferson, James Madison, and Andrew Jackson had no children. John Adams had one son, John Quincy, who also became President.—*N. Y. Obs.*

Melancholy Event.—We learn by a gentleman from Stewartstown, that two men named Joseph and Jeremiah James, left their homes in Canaan, Vt., on the 4th inst., for the purpose of examining sable traps they had previously set up ten or twelve miles in the wilderness. The day they left home was pleasant and warm, the second day was uncomfortable, and the third, snow fell to the depth of two feet, damp and heavy, loading down the trees, accompanied with a heavy gale of wind. Not returning in due time, anxieties were entertained that ill luck had attended them; accordingly search was made for them, but with little effect until the 14th inst., when they were both found dead, probably on account of cold and hunger.

The youngest, aged about 20, was found first, lying with his face upon the snow, or downward. From the position in which he was found it is supposed that he fell while travelling and died without a struggle. Jeremiah, aged about 30, was found about half a mile from his brother who from appearances had anticipated his fate, given up all hopes of reaching his family, consisting of a wife and three small children, and made such signs as were within his power, which might lead to the discovery of his remains; this he did by breaking the tops of bushes near where his body was found.

The places where they encamped the first and second nights were found, where, from appearances, they had a fire; the third night's encamping ground had also been found, but it is thought they were unable to obtain a fire, and consequently died.—*N. H. Statesman.*

Mackerel Fishery of Hingham.—The Hingham Patriot publishes a list of twenty-three vessels from that port which have been employed in the mackerel fishery during a part or the whole of the last Summer, with the number of barrels of mackerel packed by each, amounting in all to 8,097 barrels, or an average of 356 barrels to each vessel. There are five other vessels owned in Hingham, whose names are not given, which packed 1,170 barrels, making in all 9,367 barrels.—*Advertiser.*

Fire in Uxbridge.—A barn belonging to Mr. Jonathan Farnum, in Uxbridge, was fired by an incendiary on Saturday evening last, which was entirely consumed. Ten head of cattle also perished in the flames. The incendiary is believed to have stolen a horse from the premises, with which he escaped. It will be seen by Mr. Farnum's advertisement, that he has offered a liberal reward for the detection of the villain.—*Providence Journal.*

We learn, says the Advertiser, that a negro has been arrested near Providence, who had in his possession a horse stolen from the barn of Mr. Farnum, and that he is supposed to be the incendiary.

Found Drowned.—The body of Mr. W. H. Whitely, who had been missing eleven days, was washed ashore, upon the flats, a short distance east of West Boston bridge, on the Cambridge side, on Friday. He was an Englishman, and had a machinist's shop in Water-st., which he left on the evening of the 12th inst., and was supposed to have gone to his home in Cambridgeport. He was not seen afterwards, to be recognised, until his body was found. There have been some reports that he was robbed and thrown overboard, but they are most probably without foundation. He has left a wife and several small children. His funeral took place on Sunday afternoon, and was attended by a large number of the society of Odd Fellows, of which he was a member.—*Courier.*

Horrible Death.—Mr. Worcester Barnes, a son of Mr. Reuben Barnes of Litchfield, conductor on the freight train from Concord to Boston, was discovered on the downward train, Friday morning, between two of the cars, with one hand and one foot dragging upon the ground.—He survived till about 12 o'clock, but was wholly insensible. How he came there is a matter of conjecture—whether he struck a bridge and fell, or whether he fell in some other way. His cap was found a mile or two back, and his boot which had been torn from his foot. He was found about two miles above Woburn.—*Nashua Telegraph.*

SUMMARY.

Samuel L. Hinckley, of Northampton, is appointed Sheriff of the County of Hampshire.

Hon. Henry Hubbard, of Pittsfield, is appointed agent, to reside at New-Orleans, under the Resolves of March 24, 1843, and March 16, 1844, relating to imprisonment of citizens of this Commonwealth.

It is rumored that Hon. Samuel Young, now Secretary of State, will be elected to the seat in the Senate of the United States, made vacant by the election of Mr. Wright as Governor.

The New London Morning News says, a letter from Capt. Allyn, of ship Brookline, of this port, reports her at Ichaboe, Sept. 12.—Over 200 sail at the island, and the Guano fully half taken away.

The Newburyport Herald states that the Bartlett Mills have made a semi-annual dividend of three per cent. We understand they have reserved three per cent. to add to surplus fund, which is stated now to amount to $34,000, or about ten per cent. on the capital.

Wool growing is about to be commenced in the western part of the State of North Carolina, in Buncombe county, by a gentleman of experience, who has carried thither a large quantity of excellent sheep.

A fire broke out in the western building of Dickinson College, (Carlisle, Penn.) Tuesday noon last; when discovered, it was spreading rapidly over the roof. It was stopped in time to prevent any great loss, except in the burning of some valuable articles in the Museum, collected by Professor Durbin, in Europe.

Col. J. G. Watmough has resigned his place as Surveyor of the port of Philadelphia, and Thomas Cooper has been appointed in his stead.

The annual value of the pianos manufactured in this country, is estimated at $1,200-000.

Asa Young, Esq., late Senator from Barren County, Ky., was stabbed at the polls during the recent election. He was stabbed in eleven places in the side and abdomen, and his situation is considered very critical.

The Rev. Wilson Connor, a Baptist minister in Georgia, fell dead in the pulpit on the fifth Sabbath in June last, after preaching from these words: "Verily, verily I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live."

The oldest meeting-house, says the Salem Observer, now standing in New England, is the Rev. Mr. Richardson's in Hingham, having been erected in 1680, 164 years ago.

Tea was first introduced into the United States in 1720; in half a century afterwards it was one of the causes of the Revolution; and, at this time, the annual consumption amount to some four or five millions of pounds.

Sir John Herschel says thunder can scarcely be heard more than twenty or thirty miles from the flash, but that lightning may be seen at a distance of two hundred miles.

A block of porphyry, weighing upwards of 50,000 lbs., has been taken from the quarries at Morlaix, to be used for the sarcophagus of the Emperor Napoleon.

"The Foreign Quarterly Review" says the subject of international copyright between England and Prussia, is at present actively canvassed, and engages a considerable share of the attention of the Prussian Government and British embassy at Berlin; the subject is said to present difficulties which seem hardly surmountable.

The number of Revolutionary pensioners north of the Potomac, compared with those south of it, is as five to one.

The following incident, says the editor of the New York Evening Mirror, was told us in our younger days. Possibly it has been in print—but the newspapers are so full now of Louis Philippe's grand visit to the Queen, that this glance at one of his adventures while an exile among us, may be, at any rate, worth recalling.

The present King of France, one very cold evening, was riding from Boston to Salem on the outside of the stage. He was entirely without money to pay for a lodging that night, and he began to make friends with the driver to get part of his bed. After a while, the driver's compassion was aroused. "You are not a very clean looking chap," said he to the poor Frenchman, "but my bed is in the harness room where there's a stove, and if you'll keep your trowsers on and sleep out side, *I don't mind.*"

MARRIED.

In this city, Mr. Edward E. Foley to Miss Helena F. Lander; Mr. Charles G. Farnum to Miss Mary B. Boofish; Mr. James H. Shepard, of West Cambridge, to Miss Cassendana F. W. Wing, of Boston; Mr. Simeon Hawkes to Miss Mary S. Fowler; Mr. Ephraim B. Stanton to Miss Dorothy B Rollins; Mr. Daniel L. Perkins to Miss Frances G. Nourse; Mr. Wm. G. Otis, of Lyme, N. H., to Miss A. C. Wood, daughter of R. Wood, Esq., of Hanover, N. H.

In Charleston, 22d inst., by Rev. William C. Child, Mr. Foster Church to Miss Henrietta P. Tarble, both of C.

In Bradford, by Rev. Joseph C Hartshorn Mr. Thomas Jaques to Miss Sarah Hull, both of B.

In Gilmanton, N. H., 14th inst., by Rev. Mr. Coggswell, D. D., Mr. Samuel Chase, Jr., of Boston, to Miss Mary A. Coffin, daughter of J. T. Coffin, Esq, of G.

In York, Me., 21st inst., Mr. John O. Chapman, of Salem, to Miss Charlotte A. Crosby, of Y.

In New York, Charles W Clapp, junior editor of the Boston Evening Gazette, to Miss Mary A. Foster, of Philadelphia; Mr. Lott M. Morrill, of Readfield, Me, to Miss Charlotte H. Vance, of Augusta, Me.; Mr. Edward B. Russell of Nantucket, Ms., to Miss Mary Newhouse, of N. Y.

In Albany, Mr. James Dodds, of Upper Canada, to Miss Margaret Burnet, of Taunton, Ms.

DIED.

In this city, Emily B. Liscom 11 yrs. 3 mos.; Miss Mary P. Thom, of Derry, N. H., 21; Mrs. Lydia B., wife of Mr. Alfred A. E. Gale, 26; Mrs. Sarah P., wife of Mr. Simon Ruggles, 54.

In Winchester, N. H., 19th ult., Mrs. Jerusha Marsh, 102 years and 1 day.

In Wolfborough, N. H., Mr. Simeon Stevens, a revolutionary pensioner, about 80.

In Hallowell, 16th inst., Mr. Thomas Davis, 85. He was a Frenchman by birth, and came to this country with Count de Grasse, to assist our countrymen in fighting the battle of liberty.

In Augusta, Geo., Mr. Matthew Cochran, a soldier of the revolution, 100.

In Port au Prince, George P. Mein, of New York, mate of brig Ann, of Boston.

On board brig Manhattan, 31st ult., on the passage from New York, to Apalachicola, Mr. David Richardson, late firm of Whitmarsh & Richardson, of A., and formerly of Boston, 26.

On board sch. Squirrel on the passage from St. Jago to Boston, Mr. George Wyman, of Concord, Ms., 22.

NOTICES.

☞ Mr. Henry M. Lewis is our agent for Alabama, Tennessee, and part of Missouri.

Mr. Israel E. James is our agent for the Southern and South Western States and Florida, assisted by Jas. K. Whipple, Wm. H. Weld, O. H. P. Stem, John B. Weld, B. B. Hussey, and Theodore Baggs.

Mr. C. W. James is our agent for the Western States, Iowa and Wisconsin, assisted by Moses Mecker, James R. Smith, J. B. Humphreys, J. T. Dent, G. H. Comstock and E. Y. Jennings.

☞ The Ministers' Meeting of the Old Colony Association will hold their next session at the house of bro. E. Nelson, in Middleboro', on Tuesday, the 3d of Dec. next, at 10 o'clock, A. M. Brother T. E. Keely is appointed to preach; bro. E. Ward his alternate.

Kingston, Nov. 12, 1844. T. E. Keely, *Sec'y.*

☞ The Salem Conference of Baptist Ministers will hold its next quarterly meeting with brother Dean, of Marblehead, on Tuesday, Dec. 3, at 10 o'clock, A. M. Bro. Banvard will preach. Ministering brethren who have come into the Association since the Conference was formed are invited to be present and become members.

William Lamson, *Sec'ry.*

Gloucester, Nov. 20, 1844.

GENTLEMEN'S FURNISHING STORE.
GRAFTON & CO.,
No. 85 Washington Street, (Joy's Building,)
BOSTON.
MANUFACTURERS OF "IMPERIAL"
STOCKS, READY-MADE LINEN, &C.,
Wholesale and Retail. Also, constantly for sale
☞ Scarfs, Cravats Pocket Hdkfs., Stock Ties, Under Shirts, Drawers, Etc., Suspenders, Gloves, Hosiery, Etc
D. G. Grafton.
Nov. 27. 1y S. G. Grafton.

JOHN SPENCE, JR., M. D.,
PHYSICIAN.
Office No. 2, Baldwin Place,
BOSTON,
Respectfully tenders his medical services to his friends and the public, and solicits their patronage
Aug. 2. 1y

SHELBURNE FALLS ACADEMY.
THE Winter term of this Institution will commence on Wednesday, Dec. 4, under the charge of the former Principal, Lucius Lyon, A. B. Mr. Lyon has spared no efforts to render the course of instruction thorough and systematic, and has given universal satisfaction to the friends and patrons of the school. Instruction will be given in all branches usually taught in Academies. N. Lamson, *Sec'ry.*
Shelburne Falls, Nov. 23, 1844. Nov. 27.

CHARLESTOWN FEMALE SEMINARY.
THE Forty-Second term of this Institution will commence on Tuesday, the 3d of December next, and continue 17 weeks.
Printed Plans of the Seminary containing particular information respecting it, will be furnished to all who apply by letter or otherwise to the subscriber, No. 84 Main street, Charlestown, or at the Seminary Buildings, in Union and Lawrence sts. (one mile from Boston.) Application for rooms should be made early.
Albert J. Bellows, *for the Trustees.*
Nov. 15. 3tis

MOTHER'S ASSISTANT AND YOUNG LADY'S FRIEND.
THE 5th Volume of this popular periodical, will commence Jan., 1845. Every alternate number is embellished with a beautiful steel-plate engraving.
The work will continue to be issued in a most tasteful manner, and its pages enriched by productions of the most gifted writers.
Such has been the excellence of the Prize Articles published in the present and the last volume of this work, and the favor with which they have been received, that the editor is induced to renew the offer of Prizes.
We therefore offer Six Prizes, namely, TWENTY DOLLARS for the best written article which will make from *ten* to *twelve* printed pages of our work, TEN DOLLARS for the second best of the same length, and Five Dollars each for the four best written articles, which will make from *three* to *five* printed pages each. The writers may select their subjects, only the communications must be adapted, either to the first or second department of our work.
All the above-named communications must be addressed to the editor, post paid, and must be in by the 15th of Jan., 1845. The real names of the writers must accompany the communications, in a sealed envelope. These will not be opened until after the decisions are made, which will be by clergymen of three different denominations.
The price of The Mother's Assistant and Young Lady's Friend is $1 50 per year. If paid in advance, $1 00. WM. C. BROWN,
Editor and Publisher, No. 3, Cornhill.
Boston, Nov. 27, 1844.

NEW WORKS.
MARY Howitt's Picture and Verse Book. The Child's Picture and Verse Book, commonly called Otto Speckter's Fable Book. Translated from the original German, by Mary Howitt. Illustrated with 100 engravings.
The American House Carpenter. A Treatise on Architecture, cornices and mouldings, framing, doors, windows and stairs, together with the most important principles of practical Geometry, by R. G. Hatfield, Architect—illustrated by more than 300 engravings.
Life of Marion.—The Life of Francis Marion, by W. Gilmore Simms, with numerous plates.
Gonzalvo, or the Fall of Grenada, by Charles Hood.
Memoirs of Brainard.—Memoirs of Rev. David Brainard, Missionary to the Indians on the borders of New York, New Jersey, and Pennsylvania, chiefly taken from his own Diary, by Rev. Jona. Edwards.
The Distant Hills, an Allegory, by the Rev W. Adams, M. A., from the London edition, with engravings from original designs, by Chapman.
Oracles from the Poets—A fanciful diversion for the Drawing Room, by Caroline Gilman.
Westminster Abbey—A Hand-Book of the Architecture, Sculpture, Tombs and Decorations of Westminster Abbey, with 56 embellishments on wood.
Complete in 14 Volumes—The Penny Cyclopædia of the Society for the Diffusion of Useful Knowledge, now complete, bound in half Russia.
The Poets and Poetry of England in the nineteenth century, by Rufus W. Griswold; beautifully illustrated.
Nature's Gems—American Wild Flowers in their native haunts, by Emma C. Embury, with 20 plates of plants, carefully colored after nature, and landscape views of their localities, from drawings on the spot, by G. Whitfield, 1v. royal 8vo. superbly bound.
Memoir and Correspondence of Mrs. Grant of Laggan, author of Letters from the Mountains, &c., edited by her son J. P. Grant, Esq.
The Anatomy of the Human Body, by J. Cruveilhier; the first American from the last Paris edition, edited by Granville Sharp Pattison, M. D.
No. 12, of Harper's Pictorial Bible.
Lord Eldon—American Edition.—The Public and Private Life of Lord Chancellor Eldon, with selecitons from his correspondence, by Horace Twiss, Esq.
Infatuation—A Poem delivered before the Boston Mercantile Library Association, by Park Benjamin.
Life of Richard III. by Halstead.
Romilly's Memoirs. The Life of Sir Samuel Romilly, written by himself, with a selection from his correspondence, edited by his sons; 3d edition, 2v. with a Portrait.
For sale by Wm. D. Ticknor & Co., corner of Washington and School sts. Nov. 27.

HOT AIR FURNACES.
ALL persons wishing to warm their houses, stores, churches, and other large buildings with pure heated air, are particularly requested to call at CHILSON'S and see his extensive assortment and examine his improvements. The rapid demand there is now for them, together with the high recommendation of several hundred persons that have them in use, is a positive proof that they do possess superior qualities over every other furnace in use. Hundreds of them are up and being put up this fall in the city and all parts of the country, and many of them into the best public and private buildings we have—the conveniences of the lever grate and the durability of the castings, &c. are worth examining. Some large sizes just finished for heating churches and other large buildings on an improved plan, will be found to stand the test where all others must fail. They not requiring more than one third part of the time, and one half the fuel to heat a large building that has been required in other furnaces, which all will see must be the case when they come to examine them. Furnaces set in the most thorough manner at short notice, and warranted to give entire satisfaction or no pay expected. A silver medal was awarded to these furnaces at the late Mechanics' Fair and exhibition in this city For sale wholesale and retail, at the Stove and Hot Air Furnace establishment, 51 and 53 Blackstone street.
GARDNER CHILSON.
Oct. 25. 2mis

COOKING STOVES
ON A NEW PLAN.
THE TROJAN PIONEER, a complete Summer and Winter COOKING STOVE, for coal or wood, possessing the advantage of a Cooking Range, a Cooking Stove, an open grate, or fire place. Boiling, baking, roasting, broiling, frying, washing, heating irons, &c. &c., is all done in the most thorough manner, and with much less fuel than the same work can be done in any other cooking apparatus now in use. The Oven to this Stove is of great value, being sufficiently large to admit of six large pie plates, or six large loaves of bread, or even the largest pudding or bean pots at the same time. There is a fire place under the oven, which can be used morning and evening for boiling and baking—and requires less fuel than any Summer baker. It is acknowledged by all that have examined this Stove, that it has advantages that no other Stove ever yet had. Sizes convenient—from the smallest family to that of a public house. Please call and examine the Trojan before purchasing elsewhere. The Trojan has had three silver medals awarded to it within one year—the first at the American Institute. N. Y., last fall—the second at the great State Fair in Poughkeepsie, N. Y., Sept. 1844—the third at the Mechanics' Exhibition and Fair held in this city, Sept. 1844. A complete assortment of other kinds of Cooking Stoves—Cooking Ranges—Parlor, Entry, Store and Shop Stoves—Stove Apparatus and Funnels of all descriptions. At wholesale and retail, at the Stove and Hot Air Furnace Establishment, 51 and 53 Blackstone street. GARDNER CHILSON.
Oct. 25. 2mis

HAT, CAP AND FUR STORE.
N. P. KEMP would inform his customers and the public that he will keep constantly on hand, Fur and Moleskin HATS, of superior quality and manufactured expressly for *Retail Custom trade.* Cloth, Leather, Velvet and Fur CAPS, in great variety, Gloves, Cravats, Collars, Brushes and Umbrellas.
Also, a complete assortment of Ladies' FURS, which will be sold as low as at any other Store in the United States. is3m Sept. 13.

POETRY.

For the Watchman.

"WHERE DWELLS HAPPINESS?"

O tell me where dwells Happiness,
So oft by mortals vainly sought?
Heaven born, where will she deign to rest?
Is there on earth one hallowed spot?
Is it with wealth and affluence?
Can beauty's charms her presence claim?
Pray is she found at Fashion's shrine?
Or dwells she e'er with sounding Fame.

I viewed an eager multitude,
Who sacrificed their all for gold;
For sure they were the shining ore
To them would Happiness unfold.
And some I marked, who now possessed
What others deemed a precious store,
And envied, while with anxious care
They grasped it close, and longed for more.

Now others gained a shining sum,
And lived in affluence and ease;
To suit their taste, to gratify
Their wants, were taxed the rolling seas.
In these abodes of luxury
Did Happiness a dwelling find?
Though strange, 'twas true, upon the brow
Corroding Care here sat enshrined.

But soon a gathering crowd I spy,
The young, the beautiful, the gay,
With eager step, with beaming eye,
At Fashion's shrine their vows they pay.
Here Happiness they thought to find;
But dwells she here, this goddess fair?
Ah no! the ever restless heart
Here found no balm to soothe its care.

And now a youth came rushing by,
Pursuing fast the road to Fame.
He smiled with self-complacent look,
While sounding honors marked his name.
Does Happiness now hover near?
Ah, look! how sudden changed that brow!
For Fame has fled; and Happiness,
O whither turn to seek her now?

At length, from busy scenes afar,
I sought a quiet, calm retreat,
That I might now, all cares forgot,
Here hold with Nature converse sweet.
Here, mid the grateful spreading shade,
Where on the ear sweet music fell,
And Flora spread her beauties round,
Methought here Happiness must dwell.

Yet even here, mid Nature's charms,
A restlessness would o'er me steal,
And seem to say that these alone,
Can ne'er true Happiness reveal.
Almost despairing e'er to find
The treasure I so long had sought,
I walked, not knowing whither bent,
And wandered near a lowly cot.

I entered,—here was poverty;
And here a dying Christian lay;
But O the sweet, the heavenly smile
That o'er his features seemed to play!
Is this the abode of Happiness?
And is it true, exclaimed my heart,
That e'en the cold embrace of death
Cannot compel her to depart?

An open Bible meets my eye;
Such words as these an answer brought:
"O wherefore seek to satisfy
The soul, with what endureth not?
Come hither, all who seek for good,
Celestial Happiness you'll find;
Here sweetest rest for weary souls,
Here comfort for the troubled mind."

O blessed book, O cheering words,
Which e'en in death could bliss impart!
I humbly sought its Author, God,
And bound its precepts near my heart.
And since, whate'er my lot has been,
Adhering close to this, my guide,
Or rough or pleasant be the way,
Still Happiness is by my side.

Cambridge, Nov. 1844. A. A. D.

YOUTH'S DEPARTMENT.

[From the Christian Citizen.]

THE MESMERIC VISION OF THE PLANET MARS.

Some time since, no matter for the exact time, I visited a dear friend who resided in the interior of the State of Maine. He was one of those good men, who, some how or other, exert an astonishing influence upon all that are near them. There was something fascinating about him. His old, bald head, fringed around with a few gray curls, his full, kind face, every line of which spoke of "peace," the smooth forehead, the pleasant looking eye, all seemed to draw you towards him.

"I am glad to see you," said he, "come, sit down; I have been looking out for a subject to mesmerize. You are just the man I want. I must send you off to the planet Mars. It is said that there is much fighting there; I want to know about it: and you must remember all that you see."

I willingly consented to be his envoy to Mars, and during my visit, I "went up" many times, reporting to him the results at his request. I wrote down the substance, and as it may amuse and profit others, I here declare it to the world.

I sat in the study of the good old man, in an easy chair; he sitting on the sofa opposite, looking at me with the expression of deep interest, and yet with a playful smile. After sitting a few minutes, all thought seemed suspended in my mind. I seemed to see the ideas forming in the head of the old man; first indistinct, like a beautiful, curling wreath of vapor, then gradually settling down into distinct images.

Thus was I charmed in the process of being mesmerized by the good old man. But as soon as the spell was complete, I was in his hands, a willing messenger, to go on his errand, to see for him, to think for him.

"Are you asleep?" he asked; "have all thoughts of yourself, of your business, of your private interests, gone from you?"—"Yes," I replied, "I am ready." "Go, then," he continued "up to Mars." In a moment I was there, but remained silent. "Tell me what you see," said the old man. See?" I exclaimed; "How beautiful, how lovely this new earth! I am standing on the banks of a smooth river, whose gentle ripples breathe in the rays of the sun, and send them out as stars, so that the whole surface is radiant with light. The banks are overgrown with lofty trees, shooting upward toward the light, fleecy clouds of summer day, and downward, too, in the water, their reflection almost as distinct as the actual shape. Yonder there are men at work, gathering in the abundant harvest; the women at work in the doors of the cottages, laughing and gossipping one with the other, and children launching their little boats in the creek, or playing at the door-steps of the houses. This is a lovely world to live in. Do not call me back yet."

"But what is that object" continued I, "in the middle of the river? Let me go there. There are two long, low, black rafts, with men on each of them. What can they be about? O God! they are killing each other! They have long knives, and are standing face to face, deliberately cutting and stabbing each other. No one wards off a blow, but every one exerts all his strength and agility in killing. See! they kick the dead and dying into the water; the rafts seem floating in blood; the dreadful work goes on still."

"Why, it is a battle, a seafight," interrupted the old man. "No, no!" cried I; "there is no smoke; I see the killing as distinctly as possible. I hear no noise, but the slight, dull sound of the axe cutting into flesh; the dripping of blood into the water; the death groan; the plash of the body as it is pushed overboard by the foot of some one in whose way it lies. It still continues. Take me away from the sight. These men are worse than brutes."

"Remain there! I pity you," said the old man, while the tears trickled down his cheeks. "I would look upon a battle, could it serve the cause of peace."

"I am thankful it is over," I continued. "One man with a high cap on, told the men on his raft to stop; and all stood still. Immediately those on the other raft ceased also. They are now wiping their knives. There! they have laid them down, and are now putting overboard some few dead bodies that were left by accident. Now they are scraping up the masses of cut flesh, and drawing water to wash off the blood. The men on one raft have been taken upon the other. They are quietly and pleasantly talking with each other. I cannot understand all this."

"Why," said the old man, "this is something like a naval engagement, a ship-fight." "No such thing," replied I; "there was no smoke, no noise. A crowd of people stood on each raft, and in the middle of the stream began to kill each other. After a great many had been butchered, one raft is upset, and both parties are on the other, looking perfectly at ease."

"Inquire about it," said the old man. Well, seeing the man who wore the high cap, and who first told his men to stop butchering, and was now standing at a distance from the others, the only one who wore a sorrowful look, I went up to him, and asked, "Pray, sir, what have you been about? What have you been killing each other for?"

He replied, "I was hired to kill, and I have done all I could to kill. I would have killed more, but the men on the other raft out-killed mine. More than half my fellows were dead, so I stopped."

"What made the people on the other raft stop killing when you did?" I asked. "O," said he, "that is the rule. One side always stops killing as soon as the other."

"Pray," rejoined I, "what did you begin to kill for?" "Why," said he, "the king who owned my raft, has come to an understanding with the king that owns the other raft, that the crews of their rafts should kill each other whenever they meet."

"But what is this understanding for," I asked. "Why," said he, "there is a little patch of land, up at the head of the stream, where the two countries join. My owner says that it is his; his owner," pointing to the other man with the high cap, "says it is his. Now, to settle who owns it, they have agreed that each shall pick up all the men he can, and let them kill each other. He who first gives out, having no more to send to be killed, will yield up the land."

"O, I understand," replied I; "the country that has the most killed, will not want the land so much!"

"How stupid you are!" he exclaimed; "no such thing: but what other way is there of settling it!"

"What difference does it make to you," I continued, "who owns the land?"

"None at all," he replied: "I am paid by the month for killing, when any killing is to be done."

"It is no matter, then," I continued, "whether you kill few or many?"

"Yes, great matter," said he; "I shall not have a bigger raft, nor more pay: he, on the other hand, will have a new and larger raft to kill upon, because he out-killed us. He will have a new, long, sharp knife given him by his King; his countrymen will praise him; the ladies will love him, while poor I"——here his face darkened with a shade of surly remorse.

"How happened it," I rejoined, "that he out-killed you?"

"Why," said he, "I had as many men to kill with as he, their knives were as sharp, their arms as long, but he got his back to the sun, so his fellows could see better, while mine were dazzled."

"That is getting the weather-guage," exclaimed the old man; "depend upon it, it is a sea-fight." I then awoke, when he thus continued:

"O, if *our* sea-fights were not covered up with the smoke of the conflict; if nothing but the butchery could be witnessed clearly and in solemn silence, there would not be another battle fought by civilized man; the warrior himself would blush at his calling, and throw away his sword, sick at heart that he ever used it. And the time is coming"—here his eye lit up with joy, and a smile of faith played over his features—"the time is coming when every Christian will strip from the conflict the veil which has so long covered up its horrors, and then wars will cease among men forever." S. E. C.

Portsmouth, N. H.

MISCELLANY.

An Anecdote of the Far West.

An amusing correspondent of the New York Tribune, writing from a town in the West, relates the following circumstance:

Speaking of *living*, reminds me of an anecdote related to me by a professor in one of our colleges. Sent here by the State for scientific purposes, he took with him as a companion, a younger brother who had just graduated, and an old hunter for a guide, cook and provider general. Leaving, one day, a clearing in which some fine peas were growing, they took along a small quantity to give relish to a dinner some day in a forest. At length, after a hard forenoon's work, they pitched their encampment one day on the borders of a lake in the heart of the woods. "Come," said the professor, "let us have those peas to-day." So, while he was taking some observations, the old hunter and the young graduate prepared the dinner.

After a while the professor said he noticed an unusual chuckling between the student and the hunter. Suspecting some trickery, he sauntered quietly up towards the fire; casting his eye around, he observed they were making wooden spoons with their penknives. All at once it flashed on him that they had nothing but penknives to eat the peas with, and that there was a conspiracy to rob him of his share. Saying nothing he walked to the lake shore, and picking up one of those large muscle shells, holding more than an ordinary spoon, he fitted a split stick to it for a handle, and clapped them both in his pocket. Then sauntering back in order to prevent them making very extensive preparations, he kept around until the peas were cooked. His presence rather obstructed their design, and they were able to finish but very shallow spoons after all. The peas were at length poured into the common dish, and lo! it was all soup. To prevent the possibility of the professor's getting a moiety, they had cooked them so that the peas were like Virgil's "*rari nantes in gurgite vasto.*" Imagine them at length all seated on the ground around their food, each stabbing with his penknife at the peas, which dodged under the surface at every blow, eluding every effort to catch them. After a process had been carried on awhile, to the ill-suppressed merriment of the student and hunter, they whipped out their wooden spoons and flourishing them over their heads with a loud "hurrah," made a dive at the peas. The professor coolly drew forth his huge muscle shell and stick, and fitting them together began to ladle up the soup. The hunter and the graduate stopped in utter amazement, and with their spoons suspended half-way to their mouths gazed at the quiet professor, who without uttering a word or changing a feature, diligently plied his shell. In a few moments every pea had vanished, and the hunter, as he licked his empty spoon confessed he had been fairly out-manœuvred.

WATER. We find in the Daily Advertiser of the 19th inst., the following abstract of the report of the three Commissioners appointed by the City Council, on the subject of the best mode and probable expense of introducing water from Long Pond in Framingham, to the city. The Commissioners were Patrick T. Jackson, Nathan Hale, and James F. Baldwin:

"The Commissioners, before deciding upon the 'best mode' of bringing the proposed supply of water, considered it within the limits of their commission to inquire how much would be required, for the supply of all public uses, as well as of the domestic and manufacturing uses of the inhabitants. As a basis for determining this amount, they assume that by the time of the completion of the works, the city will probably contain 125,000 inhabitants, and that in undertaking a permanent public work of this magnitude, provision should be made for the wants of double that amount of population, or 250,000 inhabitants. In determining the quantity of water to each inhabitant, they adopt the reasoning of a former commission, appointed in 1837, which assumes, on the authority of a report of the Managers of the Philadelphia Water Works, that an average of 28½ wine gallons daily to each inhabitant will afford a sufficient supply for all purposes. This, for the supply of a quarter of a million of inhabitants, will be equivalent to 7,125,000 gallons, or 950,000 cubic feet of water per day, requiring a perpetual current, equal to eleven cubic feet a second.

The next point of their inquiry was to ascertain, from such measurements as they had the opportunity of making, and a revision of the measurements and estimates made by the former commission, what amount of regular and perpetual supply Long Pond can be relied on for affording. On this point they came to the conclusion, based on all the information they have been able to obtain, that by closing the outlet of the pond to a certain height, and making it serve as a reservoir for containing a sufficient portion of the water which may be accumulated in the more rainy portions of the year, for supplying the deficiency in the flow from the springs which feed the pond in the dryer portions of it. This source may be safely relied on for affording a constant discharge of not less than 12 feet a second; or with an ample allowance for waste by leakage or absorption, for delivering in the city a regular current equal to 11 feet a second. The data on which this opinion is founded are given in the report, and the mode is explained, in which the continuity of the supply is proposed to be secured against the contingencies of those dry seasons, which sometimes greatly reduce the discharge from all the natural water works in the country.

Before determining the character of the work, which is, in the opinion of the commissioners, best adapted to bringing this volume of water to the city, two of them visited the Croton Water Works, lately constructed for the supply of the city of New York. By the kind attention and assistance of the Mayor of the city, and the officers charged with the superintendence of that magnificent work, they were enabled to examine every part of it, and all their inquiries, in regard to it, were fully answered. They give a very brief description of the Croton Water Works, and of the obstacles which, on account of their magnitude, and the uneven face of country passed over, it became necessary there to encounter. The Croton aqueduct is of twice the length of that proposed for the supply of this city—it is adapted to the supply of five times the quantity of water here proposed—it has been built with great care and skill, and with great strength, and in its prominent works with a regard to architectural beauty,—it passes over a rocky and very uneven country, requiring thirteen tunnels through rocky hills, and also several very expensive works of arched masonry for carrying it over deep valleys—and it is provided with two very capacious and costly reservoirs, for receiving the water preparatory to its distribution in the city.

The work proposed here is of much humbler dimensions, and less costly structure—yet it is believed to be fully adequate to the purposes intended, to the extent of supply above stated. It is proposed that a reservoir, sufficient to contain a day's supply, shall be established on Corey's Hill in Brookline, four miles from the State House, and that the water shall be conveyed from Long Pond to this reservoir, a distance of sixteen miles, by an aqueduct to be formed of brick, laid in hydraulic cement, of an oval form, six feet and four inches in height, and five feet in width in the interior, the lower section to be semicircular, and broader than the upper—the brick work to be eight inches in thickness, and every part of the aqueduct to be covered with earth, to a depth of four feet, to protect it from the effects of frost. There will be two interruptions to the continuity of the brick work, for crossing valleys, which are too low to admit of its being sustained on a level. It is proposed that the water shall be conveyed across these valleys, by means of a double line of iron pipes of 30 inches diameter.

The level of the proposed reservoir on Corey's Hill will be 119.61 above the marsh level, and 5¼ feet below the lowest surface of Long Pond. From Corey's Hill the water will be conveyed by a double line of iron pipes, 30 inches in diameter, to Tremont street in Roxbury, and thence to reservoirs to be established on Beacon, Fort, and Copp's Hills, and on Dorchester Heights in South Boston. Allowing 8 feet fall from the Corey's Hill reservoir to that on Beacon Hill, the water will be delivered in dwelling houses in the city, to a height of 14 feet above the level of the side-walk in the highest parts of Mount Vernon street, and 60 feet above the steps of Tremont House. At this elevation it will be perceived that the water may be carried to the first floors of every house in the city, and over the roofs of those in far the greater part of the city.

The estimate of cost, made by the Commissioners, is $2,118,535. This estimate embraces $698,329, for the aqueduct from Long Pond to Corey's Hill, including the reservoir, bridges and culverts, of which $440,155 is for 27,509,000 bricks, laid in cement, at $16 a thousand, and $180,674 is for the cutting, embankment and covering; the excavation and embankment being estimated at an average of 17 cents a cubic yard, and the rock cutting at $1,50. The above estimate embraces also the sum of $414,125 for conveying the water in iron pipes across the two vallies above mentioned, and from the reservoir on Corey's Hill to the reservoirs in the city, and $121,200 for compensation to owners of water rights and for land adjoining the Pond, along the route of the aqueduct, and for the Corey's Hill aqueduct.—It embraces also an allowance of $93,563 for reservoirs in the city and at South Boston, and $672,767 for the cost of distribution. To these estimates is added an allowance of 10 per cent. on all the other items, to cover contingencies, and the cost of agents and engineers not estimated, amounting to $192,594.

According to this estimate, the cost of the three portions of the work will be as follows, viz: for conveying the water,

From Long Pond, 16 miles, to Corey's Hill,	$749,191
From Corey's Hill to reservoirs in Boston, including land and water rights,	503,983
Distribution in the city, including reservoirs,	672,767

The Association for promoting Romanism at Lyons, France, has sent to America during the past year 1,044,895 francs—i. e. more than $200,000, to aid in the establishment of popery in this country—nearly as much as has been received by the American Board for evangelizing the whole pagan world.

CARD.

THE subscriber, having been constrained, through declining health, to relinquish, at least for a time, the more active duties of the ministry;—having, also, completed what he had, some time since, accomplished in part, a regular three years' course of medical study and regularly graduated at the Berkshire Medical College, now respectfully informs his friends in Worcester and vicinity, that he has entered on the profession and practice of medicine in Worcester, and will promptly attend to all calls for his professional services. His office, for the present, will be with that of Dr. H. F. Johnson, in Walnut Street. CALVIN NEWTON.

Worcester Nov. 15, 1844.

WORCESTER COUNTY HIGH SCHOOL.

THE Winter Term of this Institution will commence on Wednesday, the 4th of December. Students wishing for rooms are recommended to make early application. N WHEELER, *Principal.*

Worcester, Nov. 15, 1844. 5w

PEIRCE ACADEMY

WILL commence its Winter Quarter, Monday, Dec. 9, under the charge of its former Preceptor, Mr. John W. P. Jenks, A. M., aided in the Musical Department by Miss Susan Torrey.

Tuition and board as heretofore.

JAMES A LEONARD, *Sec'ry.*

Middleboro', Nov. 22, 1844.

REUBEN KENT AT SCHOOL.

A BEAUTIFUL volume, written by a Lady of New England, for the American S. S. Union, and just published at No. 5 Cornhill, Boston. Four plates, price 20 cents.

OPINIONS OF EDITORS.

Contained in this little volume is a most wholesome and impressive lesson of sterling integrity and adherence to the true Christian principle. Scarcely a boy in the community but may learn something from Reuben Kent's life at boarding school, where he was surrounded by temptations, but where amid them all he preserved his character, and honored his Heavenly Father.

We would that every Sabbath-scholar could have a copy. It is a treasure worth keeping.—*Baptist Record.*

A very interesting narrative, teaching impressively a most salutary lesson. We commend it to the attention of parents and Sunday school teachers.—*Ch. Obs.*

For sale, with all the publications of the Society at No. 5 Cornhill. WM. B. TAPPAN, *Agent.*

Nov. 22.

FRIENDS IN HEAVEN.

RECOGNITION of Friends in Heaven. By DANIEL SHARP—Pastor of the Charles Street Baptist Church. Price 12 1-2 cents.

Just published, and for sale by WM. D. TICKNOR & Co., corner of Washington and School sts.

Nov. 22.

HORACE MANN'S Reply to the Remarks of Thirty-one Boston Schoolmasters, on the 7th Annual Report of the Secretary of the Massachusetts Board of Education.

Just published and for sale by W. D. TICKNOR & Co., corner of Washington and School sts. Nov. 22.

OPERATIONS ON TEETH.

DR. FLETCHER Dentist, No. 6, Hanover Street, three doors from Court Street, Boston, continues to perform all operations, necessary for the health and beauty of the teeth, in the best possible manner.

TEETH FILLED with the best of Gold and made permanently good, if not too much decayed. Also, Teeth filled with any other substance in use, that the patient may wish, or the case require.

MINERAL TEETH INSERTED on Gold Plates or Pivots, from a single tooth, to a whole set. Upper sets inserted on the principle of Atmospheric Pressure.

Teeth Cleansed, Extracted, &c. Terms moderate, and entire satisfaction warranted. Teeth examined free of expense. tf May 17.

HARDWARE AND HOUSEKEEPING GOODS WAREHOUSE,

336 Washington Street, Boston, Chickering's Building, a little South of Lamb Tavern.

HENRY E. LINCOLN, Importer of HARDWARE, CUTLERY and BRITANNIA WARE, and dealer at Wholesale or Retail in WOODEN, TIN and FANCY HOUSEKEEPING WARES. *Carpenters' Tools and Building Materials.* Piano-Forte Screws, Pins, Wire, Castors, Stool Screws and Locks. Bakers, Furnaces, Stoves, Fancy and Feather Dusters; Brushes, Brooms, Baskets; Door, Coach and Table Mats; TRANSPARENT & OTHER WINDOW SHADES, with Cord and Tassels, &c. &c., embracing a largely assorted stock of Housekeeping Goods.

Agency for Pike's celebrated "Egyptian Cement," a superior article for mending Broken Ware.

H. E. L. has a printed Catalogue, for the use, especially, of those who are purchasing Housekeeping Wares, which will be found of great convenience.

Country Traders supplied on the most reasonable terms.

☞ All articles warranted as good as represented.

P. S. ENAMELLED KETTLES and PRESERVE PANS, TEA TRAYS, and the *latest styles* of DIXON'S TEA and COFFEE POTS recently received.

Sept. 13. 3m

STOVES—STOVES—STOVES.

THE subscriber would solicit the attention of individuals about to furnish themselves with either COOKING, PARLOR, OFFICE, SHOP or other STOVES, to his large stock at the CHEAP STOVE STORE, No. 44 Congress Street, a few doors north of Water Street.

This stock embraces a very large assortment of most of the best patterns of STOVES now in use, and will be sold at prices to satisfy the most economical.

Individuals having HOT AIR FURNACE PIPES which require cleaning out, repairing, or new ones substituted, will find workmen at this establishment, who are perfectly familiar with all such work.

Sept. 6. 17w L. STETSON BATES.

LADIES

I HAVE now in store one of the most extensive stocks and the largest variety of FUR GOODS to be found in New England, for the WHOLESALE and RETAIL trade.

Any style of Muffs, Boas, Tippets, &c. made to order at short notice. Your attention is respectfully invited at the old stand 173 Washington street.

Sept. 13. W. M. SHUTE.

FARM FOR SALE OR EXCHANGED

FOR A GOOD HOUSE IN THE CITY.

SITUATED in the pleasant town of Pembroke, Mass., containing about 30 acres of prime Land, under a good state of cultivation, well walled, with a two story House well finished, Barn with cellar, and about 150 loads of manure in it, chaise house, shed and shop, a young orchard just beginning to bear. Meetings, schools, mills and stores are as handy as in any town in the State. Any one who wants a pleasant country seat will do well to call on I. R. PRUDEN, at No. 50 Long wharf, as it will be sold at a bargain.

☞ I. R. PRUDEN, at No. 50 Long wharf, will be happy to see all his old friends and customers, and accommodate them with Codfish, Mackerel, &c.

May 31. tf

WOOD, BARK, COAL, AND HAY.

500 Cords Nova Scotia Wood.
200 do do do Rock Maple Wood for Air-tight Stoves.
100 Cords South Shore and Portland Oak.
100 do Pine Wood.
50 do Hemlock Bark.
1000 Tons Red and White Ash Coal for Furnaces, Grates, Stoves and Ranges.
200 Chaldrons Newcastle, Sydney, and Scotch Coal.
100 do fine Sydney and Pictou Coal, for smiths, and Steam Engines.
50 Tons Hay, for retail or shipping.

For sale by MOSES FRENCH, Jr., Maine Wharf, Broad Street, near the bottom of Summer St.

Oct. 4. 2m

COUGHS AND COLDS.

WILLIAM BROWN'S Compound Boneset Candy—so well known and extensively used for the cure of coughs, colds, sore throat, hooping cough, and all diseases of the lungs; also, it is in extensive use for clearing the voice, is now for sale only in Boston, by the proprietor, 481 Washington street; Theodore Metcalf, Tremont Row; James Kidder corner of Court and Hanover streets; Seth W. Fowle, opposite School st; Brewer, Cushing & Stevens, Washington street; Chas. Call, Bowdoin Square; John White, Leverett street; S. Almy, School street. Oct. 18.

MRS. M. N. GARDNER'S Indian Balsam of Liverwort and Hoarhound, is the most popular remedy ever invented for immediate cure of Coughs, Colds, Consumption, Spitting of Blood, Phthysic, difficulty of Breathing, Whooping Cough, and all diseases occasioned by weak lungs. It is now fully a settled point, that this remedy is the most extensively used for the above complaints, and gives the most immediate relief of any other remedies. No one should be without it in their families. The Balsam is put up in bottles, at 50 cents each. It is for sale by the proprietor, WM. BROWN, 481 Washington street, corner of Elliot street;—also retailed by all the Druggists in Boston, Lowell, Salem, Worcester, Springfield, Hartford, New Bedford, Providence, Newburyport, Portland, and by most of the country stores. For genuine, see that the outside wrapper is signed by the proprietor, William Brown, as none other is genuine. Oct. 13.

GENUINE BUFFALO OIL, to promote the growth and beautify the hair. See that you get the genuine. This preparation gives a lustre to the hair, causes it to curl beautifully, prevents its falling off, removes the dandruff. It has been proved to be far better than any vegetable preparation—creates a moisture which is desirable to a beautiful head of hair. For genuine see that "Buffalo Oil" is stamped on the glass bottle; also the wrapper is signed by the Proprietor, WM. BROWN. Price, 25 cents a vial. For sale at 481 Washington street; also retailed by all the Druggists and perfumers in Boston, Providence, Lowell, Salem and New Bedford.

Oct. 11.

DENTAL INGENUITY.

DR. MORTON,

LATE WELLS & MORTON,

No. 19 Tremont Row...Boston,

HAS FREQUENTLY BEEN SOLICITED TO MAKE known by advertisement his new invention for supporting teeth in the mouth. It being an ENTIRELY NEW AND CHEMICAL PROCESS which enables him to make a perfect fit, render the teeth useful and ornamental, being subject to none of the difficulties or objections that generally attend artificial teeth inserted by aerial pressure, inasmuch as the plate upon which they are inserted in the common way is liable in the majority of cases to the great mortification of the patient to drop down, move about, or produce a rattling in the mouth.

All persons are respectfully invited to consult the Subscriber and obtain new teeth, singly or in setts, on his new principle, in the most agreeable, easy, pleasant and natural style.

I am determined to make my valuable invention, extensively known and duly appreciated, in the shortest time possible. With this view I now propose to insert teeth (until further notice) without compensation until the expiration of six months; then if the patient is perfectly satisfied that my invention is really valuable and superior to any mode of inserting teeth, I shall expect a small compensation, which may be previously agreed on, otherwise I will ask nothing. All that I shall require when the teeth are inserted, will be just enough to pay for the materials used, which will be but a trifle. If by this means I am enabled to introduce my improvement more extensively than in the ordinary way, my object will be attained.

Owing to the irregular absorption of the gums and other circumstances it frequently becomes necessary in order to supply the place of nature that the dentist should manufacture his own teeth. With this in view the subscriber has established a manufactory for that purpose, and is fully prepared to execute the most difficult cases that may come under the cognisance of a dentist.

"Restore their hopes and make them lovely still."

We have noticed from time to time the improvements made in the Dental Art, and had supposed, until we had the pleasure of seeing a set of teeth that were inserted by Dr. Morton, (firm of Wells & Morton, 19 Tremont Row,) and worn by one of the fair of this city, that all had been done in this art to supply the place of Nature that was possible. But since we saw the teeth alluded to above, which are the first of the kind ever inserted here, and so nearly like the natural organs that the most delicate eye can scarcely detect them even on raising the lip, we must accord Dr. Morton the praise which his operations have heretofore gained. In addition to their great beauty they are supported without springs upon the atmospheric pressure principle in which so many of the most skillful have made a total failure. [Evening Gazette.

PROGRESS OF DENTAL SCIENCE.—The great improvements that have been made from time to time in this branch of the curative art, have been regularly chronicled and set forth to the public. The new principle of setting whole setts of teeth by suction, as developed in the following notice, which we copy from the Post cannot fail to meet that attention from those who require such services as its practicability deserves. If a set of teeth can be made to sustain the weight of four pounds and upwards, in the mouth, by the adaptation of this principle, without any other fastening than their natural adherence to the jaw, it is the greatest discovery of modern times. [Daily Bee.

EXTRAORDINARY OPERATION.—We are happy to notice an operation performed by Dr. W. T. G. Morton, of the firm of Wells & Morton, dentists, No. 19 Tremont Row. The patient was a lady about thirty years of age, who had lost all of her teeth in the upper jaw, and visited the city for the purpose of having them supplied. On inquiring of her friends who to get to perform the operation, she was referred to one of the oldest and most celebrated dentists in the city, who told her she could not have the teeth put in on the atmospheric suction principle; and feeling a great aversion to having her mouth lumbered with the machinery springs, she determined to return home without accomplishing her object. By the advice of a friend, however, she was induced to call on Messrs. Wells & Morton, at whose office, to her great delight, she had a whole sett of teeth inserted upon the atmospheric suction principle in a few hours after she took her seat for the operation. Instead of its being found impossible for them to be supported on this principle, a four pound weight was attached to the plate, and raised from the floor, the plate remaining firm in its place. The patient can be seen, and will, with others who saw the operation, testify to the facts. [Post.

Boston, with her commercial and manufacturing enterprise, has become the heart of New England, and by her numerous long railroads circulates her riches throughout the country, exchanging them for raw materials. Her skill in science and art is not to be disputed, since even the elements of the granite hills are now, by dentistical skill, converted into those smiling appendages to the human countenance, called teeth—without which, even the fairest face loses its charms. Those who have lost their eyeden tity will be gratified by finding that ample restoration may be made, and even whole setts of those valuable masticating instruments can be placed firmly and comfortably in the mouth without the aid of cumbrous springs and other rude contrivances; the pressure of the atmosphere acting, when they are well applied, so as to keep them in their places on each jaw.

We lately had an opportunity of examining two beautiful whole setts of the artificial or mineral teeth, which were set on gold plate of great purity, and soldered with gold of the same degree of firmness, so that no blackening or galvanic effect, or bad taste, can possibly result. This work we learned was done in order for a gentleman and his lady, who came hither from Cuba, to avail themselves of the skill of Messrs. Wells & Morton. [Atlas.

DENTAL SCIENCE.—In no branch of business of whatever kind has there been so great improvements made within the last few years as in that of dentistry, and notwithstanding that practitioners in the art have increased beyond any reasonable calculation—and some of them without the least claim to a knowledge of the business—they all appear to be well patronised. We saw a few days since an entire new artificial sett of teeth inserted for a lady of this city by Messrs. Wells & Morton, 19 Tremont Row, that defied the most critical observer to detect from the original. This is one of the most difficult and delicate pieces of work that comes under the cognisance of the dentist and great care should be taken in selecting for this operation a skilful and scientific man. In the case above referred to, the lady experiences no difficulty whatever, in mastication nor is her speech affected in the slightest degree. The universal satisfaction given by Messrs. Wells & Morton to persons who have experienced their skill in business is the highest guarantee of their ability to perform the most difficult operations in their "line." [Daily Mail.

Messrs. Wells & Morton, Dentists, No. 19 Tremont Row, have taken the right course to introduce their invention, by producing the result of Dr. Charles T. Jackson's analysis with his own signature. [Transcript.

Messrs. Wells & Morton, 19 Tremont Row, have made an improvement in mechanical dentistry by which they avoid all the disagreeable results until now consequent upon inserting artificial teeth on gold plate. We have seen a specimen of their work, a whole upper sett of teeth, and we consider the style and finish to be a little superior to any other we ever saw—the manner of mounting the teeth upon the plate is indeed perfect, and with the additional strength afforded by this mode of finish, we think it a very great improvement over the old method. [Eve. Gazette.

Nov. 15.

FALL AND WINTER GOODS.

DANIELL & CO.

No. 201 Washington Street,

HAVING enlarged our establishment the past season, we have made extensive arrangements to receive the most valuable stock that we have ever before offered, and feel sure that we can offer inducements to purchasers equal to any in the city, as it respects new styles of Goods, and at as low prices. In our

SHAWL ROOM

We have all the new, rich and desirable styles of LONG AND SQUARE CASHMERE SHAWLS, and a full supply of every other kind of new and fashionable SHAWLS.

SILK DEPARTMENT.

NEW DRESS SILKS of all kinds, qualities and prices to be found.

EMBOSSED CENTRE TABLE AND PIANO COVERS.

The best AA THIBET CLOTHS imported, and all other kinds of CLOAK GOODS.

Black and blue black ALEPINES, of the most approved manufacture.

LINEN DEPARTMENT.

We have our usual large supply of all the best styles of LINENS, and as we have for many years paid particular attention to this article, we feel sure the kinds we offer will not fail of giving entire satisfaction. We have every width from 1 yard to 3 yards wide.

LINEN CAMBRIC HDKFS., HOSIERY AND GLOVES.

Mouseline de Laines, Cashmere Repts, Alpaccas, Gala Plaids, French and American Prints, and a great variety of other GOODS FOR DRESSES.

Rose and Whitney BLANKETS, QUILTS, and every other article of

Housekeeping Goods.

CASSIMERES, FLANNELS, COTTONS.

We have always on hand every article usually wanted for MOURNING, viz: Black Bombazines, Silks, Crapes, veils, &c.

As our facilities are equal to any in the Trade, we are enabled to sell our Goods at the lowest price, *AND WE PLEDGE OURSELVES TO SELL AS GOOD A SHAWL, SILK, OR ANY OTHER ARTICLE, AT AS LOW A PRICE AS IT CAN BE OBTAINED AT ANY OTHER STORE IN THE CITY. PURCHASERS MAY FEEL SURE OF BUYING CHEAP, AS WE ALWAYS MARK OUR GOODS AT THE LOWEST PRICE THEY CAN BE SOLD FOR.*

ONE PRICE AND SMALL PROFIT,

is still our Motto. DANIELL & CO.,

Oct. 11. 3m 201 Washington St.

FLOUR.

S. G. BOWDLEAR, & CO. Dealers in Flour, No. 17 Long Wharf, Boston, have constantly on hand a large assortment of Extra Genesee, Ohio and Graham Flour in whole and half barrels for families; also Clagett, Sharrer, E. S. Beach and other approved brands Southern and Western Flour suitable for Bakers use; which they offer for sale at the lowest market prices.

Oct. 25. 6m

CHRISTIAN REVIEW.

THE Christian Review 8 vols. Complete sets in numbers can be furnished at the reduced price of *eight dollars.* Half bound, *twelve dollars.* Single volumes, *one dollar and fifty cents.*

There is still a large amount due from subscribers which is much needed, and *ought to be paid*, in order to refund the sum expended for publishing the work.

☞ *A list of the names of those indebted for the Review previous to Volume nine, will soon be published by*

GOULD, KENDALL & LINCOLN,

Nov. 1. 2m 59 Washington St.

PROUTY & MEARS

MASSACHUSETTS PREMIUM PLOUGH.

D. PROUTY & CO., continue to manufacture PROUTY & MEARS' PATENT *Centre Draught Ploughs*, and they have added to their already extended list, several new patterns, combining new and important improvements, adapting them to all the different qualities of soil, and the various systems of culture; especially to an approximation to the *spade labor system*, which is admitted to be the *perfection of good husbandry*—and why? For the reason, that at one operation it perfectly turns the mass, of whatever depth; covering all vegetable and other matter lying on the surface, leaving the furrow slice in a fine, lively, friable state, crushing its hard lumps and disarranging its particles, thereby elaborating its food for plants. Hence as but one ploughing is requisite, the proper moment may be taken for its performance, when the seed bed will be found to be in far better condition than after the protracted labor of two or three cross-ploughings and harrowings.

Their castings are of a superior quality, both in workmanship and materials. By using *pure iron* and an improved process of melting, they offer castings of *less weight*, possessing

SUPERIOR STRENGTH AND DURABILITY,

which with *chilling the points, wings, and landsides*, and the excellent quality and finish of the wood-work, renders their ploughs, in every respect, the very article which the wants and interest of the farmer demand.

The high character of the Centre Draught Plough, abundantly sustained by a continued and extended patronage, is in perfect accordance with the decision of an able and impartial committee of the Massachusetts Agricultural Society, in awarding to the inventors the sum of $100, the *highest* premium ever given in this country for doing the best work with the least draught, in a trial open to the whole Union, running its natural course, inclining to keep its true position without any effort of the ploughman, and turning a furrow one foot wide and six inches deep, *with a draught of only 294 pounds*, in compact and well swarded land, being much the easiest in draught of any plough of which we have any report.

Besides the great State premium of Massachusetts, the Centre Draught has taken the high premiums in New York, Pennsylvania, Delaware and Maryland.—Last fall, at four trials, where the Plough was the particular object for experiment, it took the highest premiums in four different States. At the County Ploughing Matches, their performance was the admiration of our best farmers, and premiums too numerous to mention were awarded for the excellent work done by them; but the trial in Northampton, last fall, is worthy of a notice, where "in accordance with a regulation of the society, adopted to prevent favoritism, or any suspicion of it, in the adjudging of premiums, the Committee were not present during the ploughing, and consequently could not know at the time of deciding by whom any one of the lands was ploughed." There were at this trial 17 Worcester ploughs, and only 5 of Prouty & Mears, and yet to ALL THESE FIVE, PREMIUMS WERE UNANIMOUSLY AWARDED, and those of the *highest class*, though only eight were offered.

While the Centre Draught Plough is taking the *highest prizes* and gaining more and more in favor with farmers, disappointed competitors are boasting "loud and long" of small premiums awarded for the skill of ploughmen and their well trained teams, or won by *extraordinary exertions*, on fields where there was *no competition*; and they have raised the frequent cry of "Centre Draught Humbug," by which it is evident that the busy hum of public opinion, expressing the real merits of these ploughs, is a kind of *mysterious Centre Draught*, continually buzzing in their ears, with a consciousness of its truth.

MISREPRESENTATIONS have also been made in regard to the trials in Essex County, by publishing statements and tables *manufactured* for the purpose, giving to their ploughs an advantage which the Report of the Committee did not exhibit, and which called forth from them the following severe rebuke, AS SHOWN BY THE REPORTS OF THAT COMMITTEE IN 1842 AND 1843.—"We hope they will have the fairness to take all the facts into view, and not a garbled selection, as has sometimes been done, and thereby entirely misrepresenting the impressions intended to be made by the Committee."

The Centre Draught Plough still stands unrivailed, bidding defiance to all competitors, and so it will, as we have at our command the best practice, science, skill and ingenuity, necessary to effect any improvement of which it is susceptible, and we give constant attention to the subject.

Constantly on hand, Shares, Landsides, and Mouldboards of most Ploughs in use, and Farming Implements of all kinds.

Also Grass, Field, Garden, and Flower Seeds.—Dealers and others supplied on favorable terms.

FARMERS' WAREHOUSE,

Nos. 19 and 20 North Market & 20 Clinton Sts

June 14 tf

HIGHLY IMPORTANT.

ALL discoveries in dental science, whether mechanical or surgical, that tend to a practical improvement in that branch of surgery, should be made known by all proper means, that the public may avail themselves of the benefits derivable from them. The luxuries of life, connected with other causes, either local or constitutional, have made such sad inroads upon the number and health of our natural teeth, as to make it an important study with the dental profession, to substitute others in their stead, in a manner the least objectionable. Objections of much weight have been urged against artificial teeth on plate, from the well known fact, that large portions of brass and copper are contained in the solder, that is used, to connect the teeth with the plate. The impurity of this composition is seen after a short time wearing, in a change of its color to a dark, dirty appearance, attended with a brassy taste. But this is not the greatest evil. The connecting of not less than four different metals in the mouth, produces a galvanic action, which tends directly to impair the general health of the gums, and consequently, to affect unfavorably the remaining natural teeth. Dr. S. Stocking, surgeon dentist, has succeeded in making such improvements in the manner of setting artificial teeth on plate, as to entirely obviate every objection that can be urged against them; the solder used by him being of equal purity with the plate, and warranted to neither change its color, or produce the unpleasant taste of brass and copper while worn. An improvement of great importance has also been neatly made by Dr. S. in the manner of adapting the plate to the mouth, with such fastenings as will admit of the whole work being removed, and then replaced again at the pleasure of the wearer, with as much convenience, as a glove can be taken from the hand, or a ring from the finger, and then replaced again; and yet, when on, are firm, easy, and inoffensive. These are improvements of such practical value, as to commend themselves to the consideration of all who may wish or desire artificial teeth. During the two past years, not less than 15,000 teeth that had become painful by reason of the exposure of the dental nerve, have been successfully treated by Dr. S. by first destroying the nerve and living membrane of the tooth, with his celebrated anodyne, without pain, and then filling them. As there is a general disposition with people, to defer all necessary operations on their teeth, until compelled to it by severe pain, it is most respectfully urged, that all teeth be immediately filled, where decay has commenced, before the general health of the tooth becomes seriously affected; and if properly done, the tooth is safe for life. The proper filling for such cases, is unquestionably the purest gold. The usual method of setting teeth on wood pivots, is found by experience to be objectionable, as the pivot, from its nature, is too liable to become spongy, weak and offensive, and in a few months breaks entirely off. An improvement of great value, has been adopted by Dr. S. by substituting gold and silver pivots, which make them ten-fold more firm, lasting and inoffensive.

Dr. S. continues the use of his justly celebrated Parisian instruments for the extraction of ulcerated teeth, stumps, and roots; and can assure the public, that in the hands of one who understands their use, with the experience of twenty-five years; success must ever be the result.

TERMS.—For an entire upper and under set of artificial teeth on plate, from $50 to $100. For an entire upper set of fourteen teeth on plate, confined by atmospheric pressure, from $25 to $50. For two or more teeth on plate, confined to the natural teeth by clasps, from $2 to $4. For setting on gold and silver pivots, from $1 50 to $2 50. For filling common sized cavities with gold $1. For filling with silver, platina, tin, and all other fillings, from 50 cts. to $1. For cleansing and polishing $1 to $2. Extracting 25 cents. All operations warranted. Examinations and advice gratis. Office, No. 266 Washington Street, corner of Avon Place, Boston. 1y May 24.

THE PROPRIETORS OF THE

QUINCY HALL CLOTHING ESTABLISHMENT, over the new Market, Boston, respectfully invite the attention of the readers of this paper, to one of the largest assortments of *CLOTHS, CASSIMERES, VESTINGS, and READY-MADE CLOTHING*, ever offered for sale in this city—by the package, piece, or at retail. Hundreds of packages having been purchased before the rise, we shall endeavor to supply our friends and patrons at last year's prices.

Purchasers from the *South and West*, and the public generally, are requested to call and examine our stock.

Every article appertaining to a gentleman's wardrobe can be found at this establishment, at prices that cannot but please. Obliging salesmen, experienced and faithful cutters and workmen, are always employed. *Terms cash*, and no deduction from prices.

June 28. tf JOHN SIMMONS & CO.

PIANO FORTES.

THE Subscribers have formed a co-partnership under the firm of HALLET, DAVIS & CO., for the purpose of manufacturing Piano Fortes; and having taken the stock and stand of the late Brown & Hallet, 293 Washington street, Boston, would beg leave to say to our friends, and all others who may purchase instruments of us, we are not only determined to maintain the high reputation which has been bestowed upon this manufactory in past years, but by our united and personal attention to business, to make such improvements in point of tone, style of finish, and durability, that the public will be satisfied our instruments are equal in every respect, if not superior to any made in this or any other city; and we can, and will sell first rate instruments, upon as reasonable terms as any other makers; and every instrument made by us will be warranted, and if it does not prove as good as recommended, it will be made so at our expense, or the money refunded to the purchaser.

RUSSEL HALLET,
GEORGE H. DAVIS,
July 19. 1y HENRY ALLEN.

CHURCH BELLS.—The subscribers continue to cast at their foundery in Boston, Church Bells of any weight required—having great facilities in the business are enabled to cast bells of perfect harmony and evenness of tone. Persons about purchasing will find it for their interest to call on us as we are selling them at an unusually low price. Orders by mail or otherwise will meet prompt attention.

HENRY N. HOOPER & Co., Copper Dealers and Founders, No. 24 Commercial St.

1844. Improved Eagle Ploughs, 1844.

MANUFACTURED BY

Ruggles, Nourse & Mason,

And for sale at the Manufactory in Worcester, and at their

AGRICULTURAL WAREHOUSE

AND

SEED STORE,

QUINCY HALL, BOSTON.

RUGGLES, NOURSE & MASON, have added to their extensive assortment of plough patterns, several sizes with *new* and *important improvements*, and have by means of machinery, introduced such uniformity in the structure of their ploughs, that all those of the same class being exactly of the same form and dimensions, all parts of the *wood* as well as iron, may be replaced with a facility that could not otherwise be attained.

In 1843 the Trustees of the Essex County Agricultural Society considering the *plough* the most important implement in agriculture, offered premiums for the *best plough*, under the direction of a most able committee, consisting of *Moses Newell, J. W. Proctor, Wm. Sutton, Asa F. Newhall,* and *Andrew Dodge,* Esqrs., a most thorough and persevering trial was had at Salem in October last, occupying two days. The committee in their report say,—"In testing the quality of a plough, the power by which a plough is moved, the ease with which it is handled, and the manner in which it completes the work, are prominent points for consideration." And after giving a statement of the first day's trials, at which there were 17 ploughs presented for trial, and giving the names of those who held the ploughs they say,—"As so much depends on the skill of the person *holding* the plough, the committee were at a loss to know what proportion of the merits of the work was to be attributed to the plough and what to the ploughman; and as there appeared in some instances an effort to enlarge the work beyond the natural powers of the plough, the committee requested the competitors each of them to produce two ploughs, one of large and one of medium size, to be tried on a subsequent day; the smaller size to turn a furrow 12 inches wide and 7 inches deep; the larger size to turn a furrow 14 inches wide and 7 inches deep. The examination of these ploughs took place on the 24th of October. The ploughs were held by members of the committee." The following is a copy of their table [*for the authenticity of which we refer the public to the report of the Committee,*) showing the comparative amount of power in pounds required to operate the different ploughs:

MEDIUM SIZE PLOUGHS.		
Winslow of Danvers,		462 lbs.
Prouty & Co. Boston,		425 lbs.
Ruggles & Co. Worcester,		412 lbs.
Howard, Hingham,		412 lbs.
LARGE SIZE PLOUGHS.		
Winslow,		512 lbs.
Prouty & Co.,	Sod A.	487 lbs.
Ruggles & Co.,	Eagle No. 3,	425 lbs.
Howard,		450 lbs.

In speaking of the Improved Eagle plough, to which they unanimously awarded the highest premium, they say,—"As near as we can ascertain, this plough combines all the good qualities manifested in either of the others, with some peculiar to itself;" and "further, our attention was particularly called to the *quality* of the castings on the ploughs of Ruggles & Co., their *finish* and *durability.*" "Their appearance certainly is more perfect than any thing we have elsewhere seen."—"The process of *chilling* the *points*, the entire *edge* of the *share*, and *flange* or *base* of the *landside*, gives a permanence and durability to the work that renders it of a decidedly superior character." "And we think there is no hazard in saying the value of the parts thus made, is more than doubled by the process."

At the same Society's Ploughing Match, held at Andover Oct. 3, 1843, where there were forty-four competitors, nine of the ten premiums were awarded to ploughman using ploughs made by Ruggles, Nourse & Mason.

At the Ploughing Matches held in Massachusetts the same year, forty-three premiums were awarded to ploughman using ploughs made by R. N. & M., twelve of which were the highest premiums awarded in the counties of Essex, Middlesex, Worcester, Plymouth, and Bristol.

At our Warehouse may be found the most extensive and complete assortment of AGRICULTURAL and HORTICULTURAL IMPLEMENTS to be found in the United States, embracing every tool used in the cultivation of the farm and garden. Also a large and well selected assortment of Field, Grass, Garden and FLOWER SEEDS, all of which are offered at wholesale or retail, at prices which cannot fail to suit the purchaser.

Also, PLOUGH CASTINGS, for repairing most kinds of ploughs in use.

Dealers supplied on the most liberal terms.

July 3. tf.

CHINA HALL,

No. 24, Hanover Street, 2d door from the Shawmut House, near Court Street, Boston. E. B. McLaughlin, by authority of the Legislature, will take the name of E. B. MASON. Having a store 82 feet deep, and the back hall 32 feet wide, with a large back store and packing room, he is enabled to keep one of the most extensive assortments of CROCKERY, GLASS, CHINA and BRITANNIA WARE, that can be found in this country. Having the advantage of importing his ware, he can sell at wholesale or retail, at the lowest prices. After a trial of twelve years in a cash business, he is satisfied that he can take the most comfort himself, and give the best satisfaction to the public, by continuing the same course.

Just received and on hand the newest and best patterns of China Tea setts, blue and brown printed, white China glazed Dinner and Tea setts; all kinds of common Crockery, cut and common Glass, Knives and Forks, Spoons, Casters, &c., &c. Cash purchasers are invited to examine this stock and judge for themselves.

July 22. tf

WATERMAN'S PATENT

PNEUMATIC SHOWER BATH, AND IMPROVED BATHING PAN.

THOSE about to adopt the healthy practice of daily ablution, will find the above the easiest, cheapest, and quickest method of performing the operation.

Those on the eve of house-keeping will find at this establishment every thing appertaining to the kitchen department, with catalogues to facilitate in making their selection, and are respectfully invited to call.

NATH'L. WATERMAN,

Nos. 85 Cornhill, 6 Brattle, & 73 Court Streets.

April 12. 1y

LUTHER HOSMER.

TEMPERANCE RESTORATOR, No. 51 NORTH MARKET STREET, Boston.

L. H. having taken the above Cellar, will keep a variety of Refreshments, Puddings, Pies, Cakes, Coffee, Tea, Fruit, &c., and provide HOT MEALS, at all hours of the day. All persons who may desire to procure meals or refreshments, will find this a neat and convenient place. tf Feb. 23.

ROBBINS & CO. Furniture Dealers, Upholsterers Mattress and Mahogany Chair Manufacturers, No 43 Blackstone Street, Boston.

C. L. ROBBINS.
C. CARLISLE. 1y May 10.

GEORGE COOLIDGE,

(Late Foreman of Mr. S. N. Dickinson's extensive Printing Office,)

HAVING established himself in business at No. 57 Washington Street, is prepared to execute every description of

BOOK AND JOB PRINTING.

Cards, Billets, etc. executed on the ROTARY PRESS, in a style of unsurpassed excellence.

All orders will be personally and promptly attended to. Terms low. 1y Boston, Aug. 9.

FORD'S EATING HOUSE!

No. 2 Wilson's Lane.

MEALS are served up at this establishment at all hours, from 6 A. M. till 9 P. M. Sundays excepted. Persons transiently visiting the city, will find this a convenient and economical place of resort, to procure, at a few moments notice, whatever refreshment may be desired that the market affords.

This establishment has no connection with any other in the city.

March 31. tf

HISTORY OF AMERICAN MISSIONS.

THE HISTORY OF AMERICAN MISSIONS TO THE HEATHEN, *from the Commencement to the Present Time.* Under the superintendence of the Rev. Messrs. JOSEPH TRACY and SOLOMON PECK. This valuable work, containing 726 octavo pages, is for sale at the Christian Watchman office, No. 5 Washington street, at the remarkably low price of $1,50 per copy, handsomely bound. There are on hand about two dozen copies. istf Feb. 2

CHRISTIAN WATCHMAN.

☞ Published weekly, by NICHOLS & CROWELL. Office, No. 5 Washington St., and 60 Brattle Street each entrance three doors from Dock Square.

☞ The price to single subscribers is $2,50 per annum, if payment be made within *six weeks* after the commencement of the year, or $3,00 at the close of the year.

☞ Companies in the country may receive five copies for $10,00, *provided* the whole business of supplying the company is done by one person, and no account is kept by us except with him, and provided the pay is *strictly in advance.*

☞ Local agents in the country, by becoming responsible for ten or more copies, and doing all the business of their companies, shall be entitled to ten per cent. of all the money which they collect and pay over to us.

☞ No paper can be discontinued without the payment of all arrearages except at the discretion of the Publishers.

☞ All letters and communications should be addressed to the Publishers, *post paid.*

Ant Nall

CHRISTIAN WATCHMAN.

NICHOLS & CROWELL, PUBLISHERS. OFFICE, 5 WASHINGTON STREET---3 DOORS FROM DOCK SQUARE. WILLIAM CROWELL, EDITOR.

VOL. XXV.---NO. 49. BOSTON, FRIDAY, DECEMBER 6, 1844. WHOLE NO. 1297.

THE WATCHMAN.

The Future Life.---No. 10.

THE RESURRECTION.

The analogies of nature.

Though providence furnishes no exact parallels to the event now under consideration, it has been supposed to present remote analogies. This much, at least, is true, that without experience to guide us, we should as little anticipate some of the processes of nature, as the resurrection of the dead. Such is the reproduction of vegetables from seed. But much more wonderful, because farther removed from common observation, and being also an instance in animal life, is the transformation of insects. This subject is very ably and eloquently stated by Barnes.

"Now let us suppose for a moment that, endued with our present powers of thought, we had been united to bodies of far feebler frame and much more slender dimensions, than we now inhabit. Suppose that our spirits had been doomed to inhabit the body of a crawling reptile, scarce an inch in length, prone on the earth, and doomed to draw out our little length to obtain locomotion from day to day, and scarce noticeable by the mighty beings above us. Suppose in that lowly condition, as we contemplated the certainty of our speedy dissolution, we should look upon our kindred reptiles, the partners of our cares, and should see their strength gradually waste, their faculties grow dim, their bodies become chill in death. Suppose now it should be revealed to us, that those bodies should undergo a transformation; that at no great distance of time they should start up into new being; that in their narrow graves there should be seen the evidence of returning life; and that these same deformed, prone, and decaying frames, should be clothed with the beauty of gaudy colors, be instinct with life, leave the earth, soar at pleasure in a new element, take their rank in a new order of beings, be divested of all that was offensive and loathsome in their old abode in the eyes of other beings; and be completely dissociated from all the plans, habits, relations and feelings of their former lowly condition. We ask whether against this supposition there would not lie all the objections, which have ever been alleged against the doctrine of a resurrection, and a future state? Yet the world has long been familiar with changes of this character. The changes which animal nature undergoes to produce the gay colors of the butterfly, have as much antecedent improbability as those pertaining to the predicted resurrection, and for ought that we can see, are improbabilities of precisely the same nature.

"So in a case still more in point. No two states which revelation has presented, as actually contemplated in the condition of man, are more unlike than those of an unborn infant, and of a hoary man ripe with wisdom and honors. To us it appears that the state of the embryo, and that of Newton, Locke, and Bacon, have at least, as much dissimilarity, as those between man here, and man in a future state. Grant that a revelation could be made to such an embryo, and it would be attended with all the difficulties that are supposed to attend the doctrine of revelation. That this unformed being should leave the element in which it commences its existence; that it should be ushered into another element with powers precisely adjusted to its new state, and useless in its first abode—like the eye, the ear, the hand, the foot; that it should assume relations to hundreds, and thousands of other beings at first unknown, and these, too, living in what to the embryo must be esteemed a different world; that it should be capable of traversing seas, of measuring the distances of stars, of guaging the dimensions of suns; that it could calculate with unerring certainty the conjunctions and oppositions, the transits and altitudes of the vast wheeling orbs of immensity, is as improbable as any change, which man, under the guidance of revelation, has yet expected in his most sanguine moments. Yet nothing is more familiar to us. So the analogy might be run through all the changes which animals and vegetables exhibit. Nor has the infidel a right to reject the revelations of Christianity respecting a future state, until he has disposed of facts of precisely the same nature with which our world abounds."

How transcendent, how sublime, the destiny of man, as opened before us in this last paragraph! Weak, frail, and ignorant as he now is, to what an amazing elevation, compared with the beginning of his existence, does he arrive at, even in this incipient state of his being! And is it credible that a child of immortality attains to his full stature in three-score years? that in this the home of clouds, of mists, of darkness, of disease, of sin, and of death, all the rich and various powers of the spirit acquire their utmost growth? What great things a birth into this world has wrought for us we already know; what then may we expect a birth into the society of angels to accomplish for us? If a man may be such, as the specimens above referred to, in the childhood of his being; if he can acquire so much knowledge now in the hazy twilight of his endless day, is it possible for us to form an expectation too extravagant, of the magnificence of his appearance, and of the richness of his knowledge, when he will sit on a throne with the princes of heaven, and bask in the beatific beams of uncreated splendor?

But these changes sustain no analogy to the resurrection. Our concern is with the previous paragraphs. The analogies there, are very ably stated. But, if I am not much mistaken, they are pressed farther than they will bear. The changes referred to, are antecedently as improbable. But the similitude between them and the resurrection of the dead, fails in many essential points.

The developments of the seed and of the chrysalis depend on certain conditions. For instance, in water, or very wet soil, most seeds will perish. Under ground or water, the chrysalis will not receive a resurrection. If a seed is ground or burnt, it will not sprout; if the chrysalis is crushed, no butterfly will come forth. If their texture is only loosened, and the relation of their particles changed to a certain extent, they will never be raised into a new life. Equally as much do they depend on the temperature of the atmosphere, both as to heat and moisture. Because some of these conditions fail, perhaps the majority of the insect tribes, perish in the first stage of their being. Of seeds, we know, that the proportion of those which germinate and produce their kind, is very trifling compared with all that nature brings forth. In order to the change, the substances must be disorganized; but this in all cases must be done by the skilful hand of nature herself. In the meantime vitality does not wholly depart. They do not, properly speaking, see corruption.

Exceedingly different is the case with man. Millions and millions of bodies have been burnt and their ashes scattered to the four winds of heaven. Millions more have been consumed by cannibals, birds of prey, wild beasts, and fishes. Not a few in war, and otherwise, deprived of burial, have crumbled into atoms, and their particles have been scattered over an extensive surface. Nor is the case materially different with those who have been decently interred, and whose ashes have been exposed to no sacrilege. Speedily they saw corruption. They were at once subjected to the uncontrolled power of chemical agents, and by chemical affinities were decomposed to the very utmost. Not so much as two simple elements remain as they were in the living man. They become incorporated with other substances.

The same may be asserted of the bodies that have not yet arrived at entire dissolution. They contain no principle which can arrest, or even retard, the progress of corruption. At death the dust returns to the earth as it was.

The seed germinates, and the chrysalis bursts its shell according to established laws. The change which they undergo, is, undeniably, an evidence of the exceeding power of God, who is wonderful in his workings. More amazing, though these changes may be, than simpler processes in nature—all changes are equally intelligible, or more properly, unintelligible, to us.—But in them, we can, at least, trace the footsteps of the Deity; we can see the operation as it advances from stage to stage. But in the tomb we can discover nothing but darkness visible. The more intently we gaze, the more chaotic the scene appears, the more hopeless the prospect becomes. Not the least foot-hold, can philosophy find here, not the feeblest glimmering ray falls on reason's darkened eye. Escape is impossible. There never was a prisoner so helpless, enclosed within walls so adamantine, and watched so rigorously by so relentless a tyrant. There are no signs of returning life; no germ of new existence remains. There would not be the least hope of a future renovation, had there not a voice broken upon the silence of the sepulchre assuring its pale tenants, "I have the keys of hell and of death." "I am the resurrection and the life." D.

Theological.

THE TEST OF ADAM'S PROBATIONARY STATE CONSIDERED.—No. 2.

The test was thus announced, "of the tree of the knowledge of good and evil thou shalt not eat of it."

It was the fruit of a tree then and suspended upon abstinence from which depended the continued possession of good, or by indulgence, the bitter experience of evil. This was the simple test.

Exceptions have been taken to this test as though it were beneath the donor's dignity to have instituted it. But in this objection there is absolutely nothing. To the Divine being who had formed a paradise and expressly enriched and embellished it with fruits and flowers, the selection of one of its noble and beautiful trees as a test of his creatures allegiance, so far from being undignified was one of the most simple and most expressive acts of divine wisdom which we can conceive of, while it was singularly adapted for man's safety in such a state of probation. All that was wanted was such a test as involved in its observance the love of God with the whole heart, soul and mind, and the love of his posterity. It must be borne in mind that man was a holy being, and did not need any other test than that which was in itself calculated to try this important principle, and which in fact constitutes the moral law, namely, the love of God and the love of our neighbor. For my own part, I cannot conceive of any thing better adapted for the purpose, and as such it rendered man's conduct towards his benefactor wholly inexcusable. A prohibitory test to try his love was necessary, and if necessary, that which contributed most to render obedience to the prohibition easy, was surely that test of all others most suitable to man's condition. And a prohibited tree was doubtless the very thing. The prohibition was "too intelligible to be mistaken. No room was left for doubt or debate. The object in question was a suitable object, perfectly defined and perfectly understood. No metaphysical or philosophical discussion was admitted or demanded. No uncertainty existed as to the degree in which his obedience was required. He was left at no loss concerning the time, the manner or the nature of that conduct which it was proper for him to observe. We know the whole extent of what was commanded." It was abstinence, simple abstinence from the fruit of a specified tree. Now such a test as this to creatures circumstanced as our first parents were, was strongly marked by infinite wisdom, so admirably adapted as it was for creatures just brought into existence, and familiar only with nature in its most lovely and beautiful forms, and in want of nothing which the exuberant bounty of God their Creator, had not supplied.

And in such a test as this, God acted in accordance with an established law of human nature. For it is not *one* extraordinary or romantic occurrence in a man's life which marks his character. It is in the transactions of the ordinary affairs of his life in which this is developed. It is amidst his daily duties.

The test then was not to be displayed by the exhibition of the romantic or the extraordinary. He took the test therefore from that which surrounded them and with which they were familiar, and notwithstanding the greatness of the interests at stake, there was nothing undignified or unbecoming the all-wise Creator in instituting such a test under such circumstances.

But men in objecting to the test upon such grounds as have been noticed, forget that there was a tree also with which man's immortality was probably connected;—"the tree of life in the midst of the garden," and to which he had continual access. Indeed the appellation given to it is a proof that from its use our first parents derived some special blessing; and if so, it was therefore the more reasonable that the test of obedience should be tried by something of the same nature. If the wisdom of God could not be impeached by rendering man dependent upon the tree of life, no more I think can that wisdom be impeached which made another tree the test of his fidelity, and connected with it the most important interests to himself and to his posterity.

But farther, the prohibition of the tree of the knowledge of good and of evil, was a positive precept and not a moral duty until it was promulgated, receiving all its authority and its force from the being who instituted it. It therefore derived all its importance from the expressed intentions of the founder, and not from its own intrinsic merits. Like baptism or the Lord's Supper, those positive institutes of our Lord Jesus Christ, these have nothing in their externals which is not common and with which we are not familiar; deriving all their importance from the expressed will of the Founder and the gracious purposes in his view, in instituting them. So was it with the test imposed upon our first parents.—It received all its importance from the expressed will of God, while I have shown that in its adoption his divine wisdom was most illustriously displayed. J.

For the Watchman.

"Short Articles."---No. 1.

We have just finished the perusal of the life of Lorenzo de Medici, by Roscoe.—We have during our perusal of it received many impressions which were interesting to us. There are some of these impressions which we would like to communicate to others, if we could have the good fortune so to do.

We love to see or to read of the rise of an individual or a family to wealth, to distinction, to influence, by fair and honorable means. We love to see such a family maintaining a virtuous and high-minded career, from generation to generation—the son drawing motives from the character of the father, for placing his aims still higher, as if he felt the infamy of leaving a spot on the fair escutcheon of the family name.—Our feelings rise to admiration when we see that wealth consecrated upon the altar of learning and religion—when we see that influence exerted upon society for its refinement and elevation.

The family of the Medici flourished in Florence, in Italy, in the 14th and 15th centuries. What we wish to communicate respecting them touches two points.

First, their influence upon the revival of learning and the fine arts, and secondly, the manner in which they conducted themselves as political leaders in a Republic.

Florence supplied an important link in the chain which connects antiquity—particularly Grecian antiquity—with all its civilization, its refinement, its philosophy, its literature, its just thoughts and noble actions, with the eighteenth century. Her academies were the most flourishing and distinguished in the western world when the Turks conquered Constantinople, raised the crescent over the cross on her thousand minarets, and drove her scholars from their homes. She received many of these literary refugees. Her libraries, especially the Laurenteen library, contained an immense store of Grecian manuscript. Her sculptors, painters and poets might contend proudly for the palm with Grecian genius. Tuscan architecture is still famous, and doubtless owes its existence to the taste which was ripened in contemplating Grecian models.

Here we must acknowledge the debt of gratitude which we as well as the Florentians owe to the family of the Medici.—They were the founders as well as the munificent patrons of her classical schools—her academies of philosophy—her picture galleries—her museum of antiques. They supplied her libraries with the golden fruit of intellectual toil at untold expense. Michael Angelo studied the specimens of Grecian genius in the garden of Alonzo de Medici, the son of Piero de Medici—the son of Cosmo de Medici—the son of Giovanni de Medici—the last of whom was the prototype patron of learning and taste—to the son—the grandson—and the great grandson. In each, every student or artist pinched with poverty, found a sympathising heart and a liberal spirit.

The Medici devoted themselves to commerce—to banking—to agriculture—to manufactures. We too have our successful commercial dealers—our rich bankers—our flourishing farmers and wealthy manufacturers, who have arisen to wealth and influence by honorable skill and industry, just such as we love to see. Would that they might emulate the noble spirit of the Medici in fostering our literary institutions and works of taste. A few do it. For it we honor them. We are all much indebted to them. Their names shall go down to the future embalmed in our just encomiums.

Again the Medici lived in a Republic.—Their modesty, liberality, and virtue secured universal confidence. They sought not for the offices of State yet were honored with them all. Their maxims deserve praise. They are such as the good and the prudent have long desired to see introduced and practiced by our own politicians. Our host of office seekers would stand abashed before the modest integrity of the elder Giovanni de Medici, who on his death bed counsels his sons (and his counsels were heeded,) against *seeking the* (honors) of the State by unfair means—*against seeking them at all*—urges them to wait modestly the call of their countrymen like the old Roman Numa. He and his descendants were the pillars of the State.

We say in closing that we were interested in the book and hope never to read one with less profit. C.

Providence, R. I.

Political Duties of Christians.---No. 4.

DUTY OF RESPECT TO RULERS.

Another duty connected with the Christian's relations to civil government, is, to pay to it the dues of common friendship. His whole duty is not discharged when he has cast his vote, and has been submissive to laws; when he has folded his arms in quietude, and concluded to let the governed and magistrates take care of themselves. The arrangements of divine Providence have made this generation, and our present civil institutions, the depository of religious freedom.

In this country, and at this time, there is no organized and legally constituted obstruction to a free access of religious truth to every mind; the whole truth may be spoken in its season; it may come into contact with a free and self-governed mind, and that mind may move under its influence with the liberty of the wind; its evolutions, in an uneclipsed moral noon, are chained by no sacrilegious interference. Acknowledging no authority but the Bible, no Prophet, Priest and King but Christ and those who were educated by him, we can and we ought to think and act, in matters of religion, as these dictate. Being individually accountable to God only, and not to one man or any body of men, we reject the most fixed truth when we give up the rights of private judgment, and submit our consciences to the judgment of others. God holds us to our allegiance to him; he holds us accountable to his bar; and I submit it, that we sin most grievously when we wish to transfer our allegiance to any human religious tribunal, by whomsoever or however established, when we would throw off our accountability upon he shoulders or consciences of others. We cannot and must not have any other God but him, to rule in our hearts or over our consciences.

By our laws, securing us this freedom, He is King in religion; we must keep them, then, in this respect, inviolate; knowing that any modification cannot be for our advantage, but will most surely tend directly to set up, over conscience, something else in the place of God. That something else would be a man, or a body of men, claiming antiquity, or Divine appointment, perhaps; but when any man yields to its pretensions, he has rebelled against God, and helped to rivet the chains of moral vassalage upon the souls of his own offspring.

The rights of conscience must be preserved. But how can they be preserved, unless we love and defend those laws by which they are embodied and protected? We thus own a positive good will to our State Constitution, and to the Constitution of the Federal Government. We thus owe to the officers and magistrates created by those Constitutions, our friendship and hearty co-operation in the discharge of all their official functions. No crowned and mitred prelate can thrust upon our belief a specific creed, for one is our Master, even Christ; we can and ought to think and act in reference to his glory and our salvation, as directed by his statute book.

Are we not to watch over and love this sacred deposit, this high prerogative? We owe to those individuals placed in official stations, more of affectionate esteem than is due to persons in the common walks of life; we are to honor the magistrate for his own, and also for his office' sake. He is a man, and as such is entitled to the estimation due a fellow being; and he is also a magistrate, and on this account should be the more highly esteemed. Whoever he may be who fills the executive chair of this State, or of the United States, and by whatever political party he has been sustained, he has a right to expect, in the discharge of his official duties, the cordial co-operation and Christian esteem of every professor of religion. Withhold this co operation and esteem, and his office is powerless; he is only an individual, and the rights of conscience, as connected with civil government, are abandoned to ruin.

An executive officer is powerless, the agent of no sovereignty, without the sympathy of a majority of those composing the nation; when Christians abandon him, they reject the magistracy, and the laws securing rights. If it were right and proper for any one to withdraw himself from all sympathy with official fidelity, the right and propriety would be due to the Christian last; for he is supposed to know better than others the demands of duty, and to be more ready than others to make sacrifices for the general good. If a magistrate, in the honest discharge of his duties, cannot calculate upon the assistance of the pious, upon their disinterested love of country and of human rights, in whom can he rely? upon whom can he lean for support? Will the lawless and abandoned, the incendiary and the assassin step forth, the champions of the rights of conscience, and supply the places which should be filled by those who profess to "fear God and regard men?" The wicked have no respect for the God of conscience, and they may sooner be seen fighting against those rights, than for them, which the magistrate strives to protect inviolate.

If an executive officer needs co-operation, the Christian should set a worthy example, by showing himself the friend of good order; thus strengthening the hands, and cheering the heart of him, who, by God's appointment, does "not wield the sword in vain."

There can be no doubt of the right and expediency of our having different and independent opinions, upon questions of national policy. That we have independent opinions is obligatory; and that we have different opinions is the result of independence, and of original differences in comparing reason. It is right and proper, also, that we scrutinize, carefully and charitably, the fidelity and ability of an executive officer, as we do an agent or delegate. We have a right to the opinion, that this or that person is better qualified to discharge the functions of a legislative, judicial, or executive office. But while we have these rights and privileges, we are not to forget that the candidate and the magistrate are men, and that he is not a Christian who does not "do as he would like to be done to," under similar circumstances.

God has commanded us to "speak evil of no man;" and this command is as binding upon us in our relations to public men, as it is in our relations to the private citizen. A falsehood, printed or spoken for party purposes, is a falsehood still; and he who helps to circulate, or who fabricates it, has need to be admonished that he is ultimately shut out of the kingdom of heaven, "who loveth or maketh a lie." We may require a magistrate to "give an account of his stewardship," and we may say to him, "Thou mayest be no longer steward," without infringing upon the rules of the strictest morality. But to follow the manner of some, in stigmatizing him as a renegade and apostate, in heaping upon him all the maligant vituperation engendered in the gall of a sycophantish partizan demagogue, this is injustice, so appalling in nature and magnitude, as to beggar description.

An individual in a public station, is alike a man and a magistrate. To him, as a man, the Christian is morally bound "to do as he would like to be done to;" and to him, as a magistrate, he is bound to show double honor, for the sake of his office. But how differently do men conduct from what is required! Where is the Christian who does not weep over the fact, that, if a person hold, or is a candidate for, a civil office, the most unmerciful and ferocious attacks are made upon his character, and upon the characters of those whom he should protect; as if to murder his sensibilities, or bathe in his heart's blood, would afford the highest satisfaction. We owe a positive good will to civil government; we owe reverence to the officer and the magistrate, lest we bring their stations into disgrace.

Can the followers of Christ forget the inspired instructions which class those who "speak evil of dignities, and despise governments," with false teachers, blasphemers of Christ, and walkers after lust, of each of whom it is said, "their judgment now for a long time lingereth not," and "their damnation slumbereth not?' M.

For the Watchman.

THE PREACHER'S CALLING.

(Written on leaving Newton to enter the Ministry.)

O, great is the work we are called to pursue,
As the heralds of peace and salvation!
Blest, blest be the grace which our hearts did renew;
And led to this holy vocation.

Not a sigh we utter; no tear shed,
For the earthly good we've forsaken:
But our joy shall be great, when the carnally dead,
To a *life of the soul* we awaken.

Tell us not of the tender thoughts that cling
Round the spot where our studies we cherished:
O'er these shall fond memory cast her wing;
And ne'er be it said, They have perished.

But a holier duty claims our ear;
And a voice from the 'excellent glory'
Bids us open our lips that the dying may hear,
While we tell them of Calvary's story.

Let us haste; let us haste; the glad message obey;
On the sure word of promise relying.
In labors of love let us fill up each day;
On the wings of devotion flying.

Let us haste; let us haste; and the sinner pursue;
Who now by transgression is falling.
Let us gird on the gospel armor true;
And away to our heavenly calling. T. M.

For the Watchman.

The end of the Wicked.

He that being often reproved, hardeneth his neck, shall suddenly be destroyed and that without remedy. Prov. 29: 1. Sinful habits and presumptuous neglect of the soul, frequently characterize the advocates of false sentiments and scoffers at true religion. Such may enjoy worldly prosperity for a season, but even the prosperity of the wicked shall slay them; and while the forbearance of Jehovah is mistaken for his favor, or used as an argument against his word; they ridicule the faith and zeal of the pious by exclaiming with unbelievers of old, where is the promise of his coming! Yet sudden destruction often prostrates the hopes and confidence of vain cavillers. God in order to vindicate his word to strengthen the faith of his people, and to deter bold transgressors, comes out in judgment against them and cuts them off with a stroke.

J. B—— was a man of powerful frame—past the meridian of life—of intemperate habits, and an advocate of Universal salvation; a refuge which he probably sought to quiet conscience and shield himself from the reproofs of the righteous. Living near the place where the people of God often assembled for religious worship, he was never seen in their meetings. He passed for a decided Universalist, and a confirmed unbeliever in experimental religion. His pious wife had prayed year after year for his conversion, and God had waited long to be gracious; but mercies and blessings failed to affect his obdurate heart. Infinite Wisdom therefore saw fit to employ severer means to show him the falsehood of his sentiments, and the guilt of his life; to bring him to repentance, or at least to confess his folly, that others might be warned, by his example, to shun the rock on which thousands have wrecked their souls.—While absent from home on a visit to a neighboring city, in the act of drinking his accustomed draught of alcoholic poison, he accidentally broke the glass, a fragment of which penetrated his hand. In a few days he returned home, with his hand and arm much swollen. He was soon reduced to a sick bed, and suffered extreme pain. His affectionate wife, ever solicitous for his temporal and spiritual welfare, being alarmed at the ravage which disease was making upon his robust constitution, sent to the writer, informing him of the state her husband was in, with a request that he, together with the deacon of the church, a faithful, godly man, would watch the ensuing night with the sick man, evidently that we might have a favorable opportunity to converse with him upon the concerns of the soul.

We found him suffering much physical pain. In the course of the night, the subject of religion was introduced, and the remark made, that as life was uncertain to all, especially to the sick, reason dictated the importance of being in constant preparation for such an important event as our exit from time into eternity. He briefly replied, that as in Adam all died, so in Christ all should be made alive; plainly intimating that he understood the passage as proving the salvation of all men. We could but pray that God would open his eyes, and bring him to speedy repentance.

The next day the physician pronounced his case hopeless, and requested a minister of the gospel to visit him, and inform him that what he did in preparing for eternity, must be done quickly. Promptly and faithfully the servant of God delivered his message to the dying man. He received it as the first intimation that he was dangerously ill, and as a summons from the eternal God to answer at his bar for the deeds done in the body. The foundation on which he had built his hopes of heaven, now appeared like the shifting sand; the illusion was dispelled. He saw himself a guilty, ruined sinner, exposed to the just displeasure of his final Judge, and began to cry earnestly for mercy. He lingered a few days, in extreme suffering from disease, and still more from the remorse of a guilty conscience. He could be heard distinctly, the fourth of a mile, crying for mercy. He called his family together, and warned them, in the most pathetic language, as they valued eternal life, to shun his sentiments and example. His mind became more tranquil before the closing scene, but whether it arose from pardon of sin, or the decay of nature, I will not decide. We leave him with a just God, but earnestly entreat the impenitent, whether trusting to God's universal benevolence, or to future repentance, to prepare without delay to meet their God. J. H. B.

Sunday Schools.

The following judicious and timely remarks are from the pen of our brother editor of the New York Baptist Advocate.—At such a time as this, when popery is making strenuous efforts to banish not only the Bible, but all Bible religion, from the common schools of our country, it is all important that the Sunday school system be vigorously sustained. The American Sunday School Union is doing a good work in this cause, and we are happy to know that our esteemed brother, Rev. J. E. Welsh, agent of the Union, has been laboring very successfully in its behalf in the Baptist churches in this region. It is a great national cause, and should be encouraged by all:—

At the suggestion of the American Sunday School Union, the Managers of the New York Board, have lately had under consideration the urgent necessity of supplying funds for missionary purposes at the West. The agents of the Union who are employed to establish and maintain Sunday schools in destitute places, have access to communities into which a preacher of the gospel seldom penetrates, and are able to establish schools in many places where, without them, no religious service would be maintained. Schools thus established, have, in numerous instances, proved the origin of large and flourishing churches. In sparse settlements and small villages, where the few individuals who are professors of religion belong to different denominations, and no one of these denominations has sufficient strength to maintain regular worship, the Sunday school is the common ground on which all can rally and co-operate, until in Providence, each is successively strong to form a church.

The amount of labor to be accomplished in establishing schools in such places through our whole western country, and the amount of funds requisite to sustain the agents and supply books where the people are not able to purchase, are much greater than those not familiar with the operations of the Union, would be inclined to suppose. Yet the expense of a single agency is small, and the price of a library to furnish the reading for a village of moderate size, is only from ten to twenty dollars.

The urgent need of supplying numerous additional laborers, and of furnishing more pecuniary means, has directed the attention of the New York Board to the benevolent organizations in the schools of our city, with the hope of securing their co-operation in accomplishing such important objects. The Managers believe, and we think with reason, that operations of this character are the legitimate objects of Sunday school benevolence. And while there are such urgent claims pressing upon them they think that all the pecuniary means raised in Sunday Schools ought to be confined to such objects. It certainly does accord with the original purposes of this institution, that the money raised in it should be devoted to its extension. While there are thousands and hundreds of thousands in our land, who are growing up without religious instruction, and while the Sunday School Union has the greatest facilities for furnishing this instruction if possessed of the requisite pecuniary means, it seems but reasonable that the children in our schools should be permitted to contribute their pennies for the supply of those means. Shall not the child feel for the child? Shall he not sympathise with the destitute children of his country who are growing up in ignorance of the blessed gospel in which he is taught his duty and his hopes? Can any other object be so appropriate to awaken his benevolence and draw forth his little means?

We have no system of national education. Our State systems do not directly inculcate religion, and the indirect sanction which they have hitherto given by the use of the Bible, is now most strenuously, and in some instances successfully, opposed.—But the Sunday school is founded on the Bible. It has no other text book. They must stand or fall together. Whoever then assists in extending Sabbath schools, most effectually promotes the circulation and study of the Bible. In this way, and in this alone, can the defect of State education and the absence of national, be remedied. Who is not willing to promote the work? Who will not coincide with us in believing that Sunday scholars are under special obligation to co-operate in its accomplishment.

CHRISTIAN WATCHMAN.

BOSTON, DECEMBER 6, 1844.

The American Tract Society.

The publication of the document respecting the alterations made in D'Aubigne's History by this Society, has excited, as was to be expected, an unusual sensation. Respecting the origin of this document, some misapprehensions have gained currency, which are corrected by the New York Observer, of last week, in an editorial article, from which we extract the following:

"The Synod of New York and New Jersey (New School,) at its recent session, appointed a committee to examine certain publications of the American Tract Society, which were reputed to have been altered from the original copies, and to report on the subject to the Synod at its next meeting, in October, 1845. This committee prepared the statement, or document, alluded to, and without waiting to submit it to the Synod, caused it to be inserted in several of the most widely circulated religious journals.

"These are the simple facts in the case. But an impression exists, we understand, to a considerable extent, that the *Synods* of New York and of New Jersey, representing the great body of Presbyterians in the *two States*, have *condemned* the American Tract Society as a book-mutilating, history-falsifying institution, and that the sentence of condemnation is *endorsed by the New York Observer*, and other papers heretofore friendly to the institution!

"We hardly need say to the careful reader of our paper that here is a tissue of errors.

"1. The Synod of New York and New Jersey is but *one Synod*, not two.

"2. The territory of the Synod embraces *not the whole of the two States*, but about half of New Jersey, and the South East part of New York.

"3. The Synod does not represent all the Presbyterians within its territorial limits, but only those attached to one division (New School) of the Presbyterian church.

"4. The *Synod* have not condemned the Tract Society; it is merely *a Committee* of the Synod.

"5. As to the New York Observer,—the statement being regarded as a public document, for which none were responsible but the persons whose names were attached to it, and as they were the committee of a respectable ecclesiastical body, it was inserted as a matter of course."

The editor of the Observer then goes on to examine the principle on which the objections to the alterations were made, by comparing the revised and expurgated editions of "Baxter's Saints' Rest," "Kempis' Imitation of Christ," "Fox's Book of Martyrs," "Leslie's short Method with the Deists," and several other works published by the Society and by others, showing how much the value of those works has been increased by these omissions. We coincide with the views of the editor of the Observer entirely on this point, and we have never sympathised with those of Mr. Mc'Lane and his associates, in the sweeping principle advanced by them.

Our objection to the course of the Tract Society in this affair, is this: they *have presumed to make alterations in an historical work by a living author, without first obtaining his consent and approbation.* This we think is wrong. If the Society, wished to circulate this most important and excellent book, they should, we think, have obtained an edition of it suited to their purpose from the author himself, for we admit that it was not, in its original form a suitable book for them to circulate. In this opinion we know that some of the most judicious friends and officers of the Society fully coincide; and we are happy to know that the Society have addressed the author on the subject, and it is confidently hoped and expected that his reply will set the whole subject at rest.

The New York papers contain a long and very able examination of the document, from the Committee of the Presbytery, written by Rev. Mr. Romeyn, a minister of the Dutch Reformed connection, which those who desire to investigate the subject further will do well to examine. We have little doubt that the agitation of the subject will ultimately strengthen the excellent Society which is doing so much to pour the light of a pure catholic Christianity over the world.

LECTURES ON SHAKESPEARE.

Those persons who think it necessary to support *our theatre*, with all the evils that are connected with it, for the sake of understanding Shakespeare, should go and hear Mr. Hudson, who lectures upon Shakespeare and kindred themes, at the Tremont Hall,—lower floor, on Mondays and Thursdays. And still more those who do not feel it right to indulge their love of the greatest of poets, at such an expense of moral risk to society, should go; and they will get such an insight into the depths of that great master in human nature, as no actor however great can give.

In the analysis of Macbeth which Mr. Hudson gave on Monday evening, one felt that all the secrets of retribution were unfolded, and in a manner so majestic as to stimulate the noblest sentiments and throw a lovely and sublime light on the terrible path of the Most High, when he "maketh inquisition for blood." Mr. Hudson, however, requires in order to be fully appreciated, a mind prepared to study, while the ear takes in his rapid utterance of the most profound analysis. Yet he is not dark; his imagery is so brilliant, so illustrative, so humorous, and his logic so sparkles in every iron link, that the immediate meaning fills us, so that in present delight we are hardly aware, till he is done, and we reflect upon it, how much he has conveyed. We have often in times past seen Shakespeare played, but never did we leave the most elaborate representation with a mind so enriched with the truth.

Though Mr. Hudson has no charms of person or manner, yet merely by the magic power of his own genius in criticism, did he bring before us, as no theatre scenery ever would do, all the grandeur of the tempest both in the physical and the moral world which was his theme. In his lecture on the difference between the classic and Romantic drama, he stated, in the happiest manner, the new elements of culture which Christianity has given to the world. The preacher, and especially those who are preparing to preach, should avail themselves of so fine an opportunity as is here offered them, of a high intellectual stimulous, from a vivid presentation of the truth of human nature. A few hours communion of mind with a genius of so high an order as Mr. Hudson, is worth years of college study.

We understand he comes from the West, having graduated in some western college, and has been induced to come to Boston, by some Boston gentlemen there, who believed that productions so remarkable as his lectures would find here "fit audience."—"Fit audience" he seems to have found "though few."

In perfect disinterestedness is this communication made not for Mr. Hudson's sake, but for the sake of those who *may hear* him if they do but know of the opportunity. P.

Foreign Missions.

An appeal from a committee of the Baptist Board of Foreign Missions has recently been addressed to the churches. We would wish that this call could be heard by all the churches throughout our land, and that an effort, corresponding with the wants portrayed by the committee, might be made forthwith.

In a pecuniary point of view, it would be greatly for the interest of our denomination to provide more ample means at once, so that all the missions might be put in a train for successful operations—this giving so sparingly from year to year, may be compared to supplying the hungry and needy with just enough to keep the body alive, instead of furnishing sufficient to give strength and vigor to the system, and enabling those who share your bounty to grow strong and healthy, and thus become able not only to take care of themselves, but dispense good to others. Were the scantiness of our gifts owing to a limited ability, not a word ought to be said on this subject, but when there is an abundance of means, and the requirements for this object are so moderate, that no self denial is requisite, it is natural to ask the question, how a cause of so momentous a character, affecting the future as well as the temporal welfare of so large a class of our fellow beings can be permitted to languish by those who profess a love for the Saviour and a regard for mankind.

Let every member of the church make a personal application of this question. Let every church originate within itself a society in aid of this great work, appoint as collectors two male and two female members, who will not only attend faithfully to that duty by visiting all, but, from their intelligence, be able to communicate information on this important subject, and we venture to predict, that before long, the little rills that issue from this source, will form a stream, whose fertilizing influences will soon be manifest in making many a desert place to blossom with the Rose of Sharon, and to yield the peaceable fruits of righteousness. I.

MR. GILES' LECTURE ON PROTESTANTISM.

In this production Mr. Giles did not have so wide a scope for the exercise of his power of philosophical analysis, and the development of great principles, as he had in the preceding lecture on Catholicism. He was much occupied with vivid and very graphic descriptions of the different phases of Protestantism; and the career of such men as Luther, Calvin, Knox, Whitfield and Wesley. To the reformations achieved by Methodism among the poorer classes of England, he paid a just and eloquent tribute.

But why did he remark, that the power of the Reformation under Luther, was not the power of a DOCTRINE? On this he strongly insisted. Where then lay the moral power which accomplished the Reformation? He said, it was in Luther's ACTION. Now what an absurdity is this in view of the facts of history. If he had been speaking of the changes accomplished by Napoleon, and had said that the secret of Napoleon's strength lay not in any *doctrine*, but in *his action*, it would have been obviously just. But in regard to a Reformation which shook all Europe, and smote the rod of power from the hand of the papacy, and which began by a poor monk's posting up on the door of the church of Wittemberg a series of theological propositions, to say that the power at work lay not in any doctrine but in the action of the Reformer—what is this but to warp facts to suit a theory? Does any one doubt whether Luther's doctrines, the supremacy of God's word, and justification by Faith instead of works, could agitate a nation to its centre? We say let the doubter go and nail up such theses *now* on the door of St. Peter's in Rome, and see what would be the effect! Or rather suppose that Dr. Wiseman of Rome, should post up such propositions on the door of his college; who does not see that all Italy would be stirred? It is only necessary to consider the circumstances of oppressed Germany to account for the power which lay in those doctrines, when they first won a response from the hearts of a people who had never been allowed to listen to them. If Mr. Giles does not believe those doctrines, let him not therefore think them weak. Surely in this lecture on Protestantism, he has done more justice to the characters of the Reformers as men, than to their doctrines as teachers.

Mr. Giles' Lecture on Religious Toleration.

This lecture was delivered at the Masonic Temple, on Monday evening, and like the last which we noticed from the same speaker, was distinguished by genuine eloquence of thought and expression. Mr. Giles exemplifies the power of this higher kind of eloquence, for with him it has no adventitious aids. His first appearance awakens no expectation, and it is evident at once that of the eloquence of gesture, look, and manner, he is entirely incapable. But as soon as he begins to speak he arrests attention; mind triumphs over every outward difficulty, supplies every defect, and bears a sympathetic audience along with it in its soarings and its contemplations.

The title of his lecture would have been a better description of it, if the word *tolerance* had been chosen instead of *toleration*. He dealt more with social than with political life, and treated chiefly of that mutual patience, that enlarged charity, which the good of society, right reason, and true Christianity require to be exercised on the part of those who hold different and opposing religious creeds. These two words mark a distinction of things between which there is a substantial difference. In no country perhaps is that difference exhibited so palpably as in England; for there, while the doctrine of *toleration* is popular, *intolerance* is predominant throughout all departments of social life. The churchman looks down with scorn on the dissenter, and "counts him an enemy." The true spirit of social tolerance can never prevail in any country, until the popular mind has received the truth that every man has rights of conscience which are inalienable, and that thence no civil government has the right merely to *tolerate*. The right of every man, as man, to cherish and express his own religious convictions, is a first principle which lies back of all civil government, and thence civil government can no more properly pass a law, or "toleration act," to allow this to be done, than it can pass a law to allow men to enjoy the sunshine or breathe the air of Heaven.

At this point lies the distinction between the principle on which was founded the government of Maryland, and that, on which rested the government of Rhode Island. The colony of Lord Baltimore made Christianity the law of the land, and *tolerated* the various sects of it equally; the colony of Roger Williams asserted that for civil government to assume the right to tolerate, was to imply the power to withhold toleration; whereas, civil government having been formed only for civil ends—the peace and order of society, whether men were Christians or not, they had equal rights in the eye of the law.

The reasons for cherishing a spirit of social tolerance, however, Mr. Giles urged very happily. From some sentences it might have seemed as if his tolerance arose from cool indifference to truth, or from the vagueness of his religious opinions; but he was careful to guard against such an inference from his lecture taken as a whole, by declaring that "the spirit of toleration is tranquil because it has a steadfast faith"—a confidence that no error can ultimately prevail against the order and purposes of God. This, we take to be sound doctrine; and would that all could understand that the source of a true spirit of tolerance is a pure faith in the Christianity of the New Testament. They who have this, can say with Paul, "the weapons of our warfare are not carnal but spiritual;" and instead of thinking to make converts by violence would trust to the power of truth and love.

CONTROVERSY.

It is not a little amusing to see the great horror which some persons would seem to have of controversy, when they find themselves on the wrong side of a question. Ever ready to engage in it when there is any prospect of success, by throwing out innuendoes, and covert slurs, or if occasion presents, by a direct attack; should the proverb be verified in the result, "he that is first in his own cause *seemeth* just, but his neighbor cometh and searcheth him," the assailant's nature is suddenly changed from that of the lion to the lamb; he is deeply grieved that any one should think *he* could have such a wicked thing as a *controversy*. His neighbor perhaps met his defective statements, and his insinuations, by undeniable facts and unanswerable arguments; in plain, kind, and truthful words; *he*, finding that truth and fair argument can avail him no longer, very charitably appeals to sympathy, and prejudice, is pained at his neighbor's want of candor, very kindly insinuates that his neighbor is a man of a bad spirit and with great humility declares, perhaps for the fifth time, that he shall never have any controversy with him.

Now a candid discussion of opposing opinions by fair arguments, is not only a very harmless, but often a very useful thing; but it must be remembered that he who has any important part to act in forming, changing, or directing the opinions of men, must meet and cope with all these arts and shifts of opponents. He must be prepared to see an opponent one moment on the open field of fair argument, inviting him to engage, and the next leaping into the bushes, declaring that all such controversy is wrong, and that he never did, and never would engage in it. He must be prepared to see him shift the proper issue to something collateral or adventitious, till the real question is lost sight of, or till he has made a smoke large enough to cover his retreat.

The life of an editor obtains much of its variety from facts like these. He of all men should be the unmoving friend and vindicator of truth and justice. He should hold an even balance. He should be under the control of no cliques—he should be influenced by nothing but the truth. He is not to leap to the popular side, or trample on any man's rights if he happens to be unpopular. If one pastor raises the voice of alarm against a threatning danger, and criticises the work of another, he is not to be put down and denied a hearing, while the other is permitted to assail his reputation by the sweeping assertion that his criticism will have no influence where he is known.

Nor is he silently to suffer his own conduct to be aspersed and censured. Were it merely a personal affair, the case would be different. But he acts not only for himself, his readers repose confidence in him for veracity, correctness, and moral independence. If his conduct be questioned on a point of importance, they are directly concerned; and if possessed of a fair share of discernment, will require, as a vindication, something more than his assertion that any particular number of individuals acquitted him of blame, even if it were true. His uprightness should appear in his conduct, and he should be able to show that it can bear the test of careful scrutiny. In addition to all these things, an editor must encounter the prejudicies, the fancies, the jealouses, and the fears of all classes of readers, which superadded to the endless variety of conflicting interests and clashing opinions, are sufficient to call into constant requisition the patience of Job, the meekness of Moses, the wisdom of Solomon, and the argumentative talents and subtility of Paul.

If all men were candid lovers of truth, yet differing in opinions as widely as they now do, controversies would be those of fair argument,—as it is, by far the greater part are those of mere cunning and management. The latter kind, whatever may be said of the former, are the meanest and most unprofitable of all. Honor to a frank and open opponent who uses fair argument, but shame on him who gives a sly thrust, and then conceals himself behind another. Controversy, therefore, is good or bad, according as it is used lawfully or unlawfully.

RECOGNITION.

Public services were held in the Town Hall of Charlestown last evening, recognizing the Monument Square Baptist Church as a regular Church of the Lord Jesus Christ. The services occurred as follows:—Reading the Minutes of the Council, by the Clerk; Reading the Scriptures and Prayer, by Rev. C. W. Denison; Sermon, by Rev Cyrus P. Grosvenor; Prayer of Recognition, by Rev. R. C. Palmer; Hand of Fellowship, by Rev. Sereno Howe; Address to the Church, by Rev. E. R. Warren; Concluding Prayer, by Rev. W. M. Jones.

A numerous audience listened with marked attention to the services of the evening.

CYRUS P. GROSVENOR,
Moderator of the Council.

SERENO HOWE, Clerk.
Charlestown, Dec. 3, 1844.

We insert the above assent to us, yet truth and justice require that it be accompanied with a statement of the facts. A regular Council was called some months ago, by a body styling itself the "Monument Square Baptist Church in Charlestown," for the purpose of recognizing it as a regular Baptist Church, in fellowship with the churches of the denomination. This Council, which we understand was very large, and composed of the pastors and elders of the churches in Boston and vicinity, after examining the circumstances attending the origin of the new body, and their plans for the future, during three or four long and laborious sittings, refused to recognize them, or approve of their proceedings; and voted to adjourn until June next. In this state of things, an *ex parte* Council has been called, composed, not of the neighboring churches and ministers, but of persons from a distance, some from other States, and some having no "local habitation," and a form of recognition is gone through with, as above stated. It will be understood, therefore, that the "recognition" is not that of the Baptist churches, or ministers, but the recognition of the men whose names are appended to the above document, and that we publish it, not as of any power, authority, or influence to Baptists, except what is derived from the names aforesaid.

From our Washington Correspondent.

A Virgnian's account of Boston Hospitality—An Excursion to Virginia—A Yankee's account of Virginian Hospitality, with hints to Visitors—Reverend Andrew Broaddus in the Pulpit—The late Robert B. Semple—Agriculture in Virginia—A hint to young Farmers at the North—A 'Slave Case'—Mt. Vernon—Trial of Rev. C. T. Torrey—The National Lord's Day Convention at Baltimore.

WASHINGTON, D. C., Nov. 30, 1844.

I see, Mr. Editor, that the Baptist Record has taken your part in your defence of "Boston Hospitality," in reply to the "Walk about Boston," by a correspondent of the Herald. Now (if I mistake not the initials) the writer of that letter in the Herald, is a man of most excellent and amiable spirit; a Virginian by birth, yet for many years known and beloved at the North, though now again a resident on Virginian soil. Don't be severe on him; for though there are all the reasons for the difference between Virginian and Boston hospitality which you and the Record suggest, (and which your correspondent some time ago hinted,) yet *there is that difference*, and a Virginian cannot but feel it most sensibly, as he sets his foot within the streets of Boston.

Let me give you a Virginian's own account of it. "I went, a young stranger, far from home, to the city of Boston. I bore letters of introduction to a distinguished mercantile house which my father had long patronized, and had introduced widely at the South. I presented my letter to the head of the firm, and was coldly introduced to the other gentlemen. They asked how long I stopped in Boston; but not one asked me to dinner, or offered to show me about the city. Presently one of the ministers of the city, who many a night had shared my father's bed and board, came in, and I was coolly introduced to the Rev. Mr. ——. He asked carelessly after my father, and when I returned; then bidding me 'Good-bye,' turned and left me. You may be sure I got through my business in that city as quick as possible, and was off. But before taking the cars, I went again to bid the gentleman at the head of that mercantile house good-bye; and as I took his hand, I thanked him for his kindness, and told him that if ever he visited my place of residence, he must make my house his *home*, and that I should be extremely happy to extend to him those courtesies which are always so grateful to a lonely stranger, far distant from home."

Now let me give you a little account of a week's excursion down into the rich Baptist county of King and Queen, Virginia. Went on board the Richmond boat at night, and on waking in the morning, found we were thirty or forty miles down the Potomac. Landed at Acquea Creek, about fifty miles below Washington, crossed to Fredericksburg about 12 miles by railroad, and on twenty miles farther to Milford. Here met a boy who had come about forty-five miles to meet me. They think nothing of miles in Virginia, where they have plenty of horses, and plenty of colored boys to drive them. On the road, had some talk with the boy. "My boy," said I, "how many servants has your master?" "Don't know, zacly, massa," says he; "about fifty, I reckon." "Well, Ben, what do you raise on your plantation?" "Corn and wheat, massa, down in King and Queen; but here in Caroline, they make right smart of baccy."—"Well, does your master feed you pretty well?" "Yes, massa; plenty of corn bread, and molasses, and milk, and fish, and hog meat." "Do you have as much as you want to eat?" "Yes, massa, hog meat twice a day, and as much milk as we want." "Well, do all your field hands fare as well?" "Yes, massa, and massa give 'em some land to make corn and baccy for theyselves." "Does your master ever whip any of you?" "No, massa, only when some of 'em does bad, steal, or something." "Don't he whip them if they are lazy, too?" "No, massa, he *talk* to 'em." 'Well, which had you rather do, live with your master, or be free?" "I'd rather live with massa." "Are many of your men married, Ben?" "Yes, massa, all of 'em, most." "And women, too?" "Yes, massa." "Do all your men's wives live on your plantation?" "No, massa, none of 'em; but they go and stay with 'em from Saturday night to Monday morning." "Do all of you go to meeting?" "Yes, massa, always Sunday, and mostly Saturday, when there is meeting." "And can any of you read, Ben?" "Yes, massa, young massa learn 'em, all that want to."*

Thus conversing we reached home. You must have been yourself in Virginia in order to have a just idea of Virginia hospitality. Every body wishes you to make his house your home. Horses, servants, and any thing you wish are at your service. A servant kindles you a fire before going to bed and before rising, takes your boots to black, &c. &c. The dinner table groans with huge pieces of mutton and beef, fowls and fish. Milk and fruit abound. In their own phrase they are 'good livers.'

Unexpectedly I had the pleasure of hearing a funeral discourse from the celebrated Andrew Broaddus. He is now about 75 years of age, yet he is but little bowed, and his voice little broken. But when he speaks he seems young again; he is full of energy and animation; his form is straight, his eye kindles, his gesture is nervous and graceful, and his voice firm, clear and melodious. I was not disappointed in my expectations of his far-famed eloquence. There was, however, less of the fiery and startling, and more of the attractive and winning, than I had anticipated; but for it I liked him the better. He spoke in a private house; and, as usual with Virginia preachers, with a brief analysis of his discourse before him. When I returned to dinner, I sat down and wrote off what I remembered of the introduction, and it may perhaps in some measure give your readers an idea of his manner. His text was the familiar words of the Revelator,—"And I heard a voice from heaven saying unto me, "Write, blessed are the dead which die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them." He began:—

"A voice from Heaven! A voice from Heaven! Surely then there must be something interesting and important in the message. Heaven never breaks the silence of the clouds to communicate any thing insignificant. What then is the message? Write, 'Blessed are the ——' Who? Blessed are the *living?* No. This is *nature's* voice.—Blessed are the, *living* says *Nature.* But, 'No,' Heaven replies, 'Blessed are the *dead!*' Call up your imagination my hearers. Make an excursion among the men of the world. Visit the haunts of *pleasure.* Mingle in the mirth, the gaiety, the glee. Is happiness there? You know not their hearts; but let their own calm testimony answer; they are *pursuing* happiness but have not reached it. Then turn to those hoarding up earth; but do *they* find happiness? Let their corroding care and anxiety testify. They are *seeking* it but have not *found* it. And *last*, men turn to seek happiness in *honor*. It is indeed the *last* source where to find it. *We* have not tried these. No; our experience has not been large enough to test all these. No; but others have. There was one who in his ample experience comprehended all these in their fulness. Some of you will have anticipated me in mentioning the wise and illustrious King of Israel. He had climbed to the very summit of the hill of earthly splendor, and had planted there his banner, and held it fast; and what was the motto that he inscribed and flung out upon its folds? You shall have it. You shall read it in *capitals.* 'Vanity of vanities, all is vanity.' And what then is the testimony of all these? Is it not this; '*the living are not blessed.*' But let me take you to another and a different scene. We enter the grave yard and stand among the turf-covered mounds, and as we bend in silent tears over the grassy brink of the new made grave—hark! there breaks from the opening clouds above us a silvery voice, and it says, '*Blessed are the* DEAD!'"

This may give some faint idea of his manner of clothing his thoughts in words, though it can give no idea of the accompanying tone of voice and gesture which caused these words to send a thrill through his audience. So far as I could judge from personal experience and conversation with others, Andrew Broaddus is the Stillman of Virginia; a man of the same fervid and winning eloquence in the pulpit, and of the same courteous and conciliatory manners out of it. He is beloved by all; as an old lady who has been one of his hearers from youth, said to me, "I set a heap of store by brother Broaddus." The First Church in Boston would have done well if he had accepted the invitation they gave him after Dr. Stillman's death.

The name of Robt. B. Semple is still cherished in affectionate remembrance by the elder people of this region. He was employed as a preacher in King and Queen county, from 1790 till 1831, the year of his death. He was, you are aware, President of the Triennial Convention from 1820 till his death. I have become acquainted with one venerable member of his church, who told me he heard his first and his last sermon, and listened to him constantly during the intervening time. In the year 1827 he was called to take charge of the financial affairs of Columbian College, then in a lamentably bad state. He still retained his charge in King and Queen, and it was the result of his arduous labor and exposure which brought on his death when at the age of 63 years. His preaching was eminently practical in its character, close and clear in its argument, pungent in its appeal, and unstudied in its expression. In his funeral discourse at the time of his death, Andrew Broaddus said of him,—"Divine truth, from the lips now sealed in silence, came to knock at the door of our heart; not with the tap of the gloved hand, but with the stroke of the brazen knocker. It entered, not with the bows and compliments of a stranger, but unceremoniously, like the owner of the castle come to claim his mansion.—If Andrew Broaddus may be called the Samuel Stillman of Virginia, Robert B. Semple may be called its Thomas Baldwin.

A word for your agricultural readers.—The farms of Virginia are rapidly improving. At about the time the soil of Virginia became so completely run out, that it would not supply corn enough to keep the negroes alive, and farmers were beginning to desert for the richer lands of the South and West, just then Providence (when its interposition seemed needed) brought to light a renovator of the exhausted soil. Large beds of marl—it was discovered 15 or 20 years ago—are scattered over this region. At a few feet distance this marl has the appearance of clay, but on closer inspection, it is found to be made up of innumerable sea shells, of various sorts and sizes. On breaking it with the fingers, you find that these shells are soft and crumbly, adhering together by moisture in lumps, of about the consistency of clay. When subjected to chemical analysis, this marl is found to contain a very large proportion of lime; sometimes as high as 82 parts out of 100. These marl beds are an inexhaustible store of the best manure. Besides this the farmers are making manure by penning their domestic animals. By this new system, the lands in this region are rapidly improving, and are capable of being brought back to their original exuberant fertility.

A hint now to our intelligent and pious young farmers of the North, who feel deeply the evils of Southern slavery, and wish to do something to exert an influence against it.—The conviction is more and more impressed on my mind that this will be the most successful expedient. Just come South. The people prefer Northern preachers and Northern teachers; and they will receive with open arms Northern *farmers* too. Farms the size of a New England farm can be purchased for a mere nothing, and good substantial houses can be built for from $500 to $800. Come on, and just go to work here Northern fashion; and depend upon it, the example of Northern enterprise and industry, and thrift, will not be lost on the people of this region. They are eager for improvement, and are *willing to be taught.*

Tell your good Abolition friends if they wish to run away with a negro from the South they must manage it more shrewdly than I did. A friend of mine in Virginia, wished to send on a servant to Washington, and put him under my care. Near Fredericksburg the gentleman who had the care of the cars came to me with a suspicious air, and, says he, "Have you bought that boy lately, sir?" As you may well imagine I started at the idea of *buying a boy*; and, said I, "No, sir; he does not belong to me." "Well, sir," says he, "have you a power of attorney from his master?" "No, sir." "Then," says he, "I must take him into custody at Fredericksburg." I explained and expostulated; but all in vain. As soon as the cars stopped at F. a constable was called and took him off. Says I, "Aleck never mind; I'll see to you." "Yes, master; you write to my master that I am here;" and he walked off to jail with an air of proud indifference. I have alluded to this incident not for poor Aleck's sake or my own; for he is now safe in Washington and I too. But let your Abolition friends receive it as a friendly hint of caution.

Mt. Vernon is past as it stands high on a beautiful eminence on the Virginia side of the Potomac. The bell rung and called the passengers to look at the burial place of Washington. Fort Adams, too, three miles above, on the Maryland side, is past; and the Capitol begins to loom up ahead. So my excursion ends.

The trial of Rev. Charles T. Torrey for abducting three slaves commenced yesterday in the Baltimore Criminal Court. The penalty is imprisonment not exceeding six years. I will endeavor to give you the result next week.

Congress commences its session Monday. The members are fast pouring in.

The National Lord's Day Convention, held at Baltimore during Wednesday and Thursday of the week just past, has been a meeting of deep interest. Hon. J. Q. Adams was appointed President, and occupied the Chair till Thursday noon, when he was obliged to leave for Washington; when he was succeeded in the Chair by Judge Hall, of Delaware, the First Vice President. The principal business attended to was the reading of communications from agents of railroad, canal and steamboat companies, in reference to the increasing observance of the Sabbath on public travelling routes, and the benefits of this observance.—Various resolutions were offered and discussed, and numerous brief addresses made in reference to the importance of the observance of the Sabbath, the best method of securing it, &c. Some desire was manifested in the early stages of the meeting to discuss the question as to the change of the day from the seventh to the first day of the week, but it was generally declared to be foreign to the object of the meeting. The meeting adjourned late Thursday evening. The number of delegates present was 1796; of which number 685 were from a distance. I send you the Address of the Convention to the people of the United States.

I am sure none of your readers will complain of the *brevity* of this letter.

Yours, &c. W.

APPRENTICES LIBRARY LECTURES.—This course of *free public* lectures, has, thus far, succeeded admirably. They are delivered at the hall of the apprentices, in Phillips' Place, under the Swedenborgen chapel, on successive Tuesday evenings, commencing at 7 1-2 o'clock. The *fifth* of the series will be delivered on Tuesday evening next, the 10th inst., by Rev. WILLIAM HAGUE, pastor of the Federal Street Church. Subject:—"The Course of Reading proper for the Young Man." The public are invited.

☞ We understand there is to be public worship statedly on Sabbath evenings, during the winter, at the Bowdoin Square Church. The Society, in view of the fact that so many of our rapidly increasing population who are yet unprovided with accommodations for public worship, and of the great numbers of strangers always in our city, passed a vote at a recent meeting making all seats in the house free on *all* lecture evenings.

A number of generous individuals (one of them not a member of the church or Society, gave *two hundred* dollars) with a view of aiding the above design, have made a present of a bell to the Society which is worthy of the massive and beautiful tower in which it will hang. It was cast on Monday week, at the Foundry of H. N. Hooper & Co., and is the largest ever cast in this city.

☞ Rev. C. T. TORREY has been found guilty on each of the three indictments against him for abducting slaves from Baltimore. His counsel have submitted motions in arrest of judgment and for a new trial. The offence is punishable by confinement in the penitentiary for a term not exceeding six years. The Court adjourned till the next day without considering the motions in this case, on which it was said that Torrey himself would make an argument.

☞ The "Memoir of Miss Julia A. Hale," will appear soon.

POLITICAL.

CONGRESS.

On Monday, both branches of Congress assembled in their respective halls, and it was found that quorums were present. The Senate was called to order by Mr. WILLIE P. MANGUM of North Carolina, the President of that body, and in the House, Mr. JOHN W. JONES of Virginia, the Speaker, presided. In the Senate, only twenty-seven members, exactly a quorum, were present. One of the Massachusetts Senators, Mr. Choate, was absent. In the House, all the members from this State were present except Julius Rockwell.

In the House, Mr. Holmes moved the following concurrent resolution:

Resolved, (if the Senate concur,) That two chaplains, of different denominations, be elected by Congress, one by each House, to serve during the session, who shall interchange weekly.

Mr. Pettit of Indiana, offered the following proviso by way of amendment:

"*Provided,* That such Chaplains shall look to the members of the two Houses of Congress for their compensation; and that the United States shall not be liable for their salaries or any part thereof."

Mr. Pettit made quite a speech in favor of his amendment, which was lost by a vote of 151 nays to 20 yeas. In the list of yeas we find the names of Burke, Reding, and Hale of New Hampshire.

Mr. John Q. Adams gave notice that he would to-morrow submit a motion to rescind the 25th rule of the House. This rule is in the words following:

"No petition, memorial, resolution, or other paper praying the abolition of slavery in the District of Columbia, or any State, or Territory, or the slave trade between the States, or Territories of the United States in which it now exists, shall be received by this House, or entertained in any way whatever."

Mr. Duncan gave notice that he would to-morrow introduce a bill to provide for extending the jurisdiction of the United States over the Oregon Territory, and for other purposes in relation to said Territory, which will be named in said bill.

Mr. Duncan also gave notice that he would to-morrow, or at some early day of the session, introduce a bill to provide for holding the elections for Electors of President and Vice President of the United States on one and the same day in all the States.

The usual messages were exchanged between the two Houses, and a joint committee appointed to wait upon the President of the United States, and inform him that the two Houses were assembled and ready to receive any communication he may have to make.

Twelve o'clock, meridian, was then fixed as the hour of daily meeting until otherwise ordered, and then the House adjourned.

On Tuesday the President transmitted to both Houses of Congress his annual Message, as follows:

PRESIDENT'S MESSAGE.

*To the Senate and House of
Representatives of the United States:*

We have continued cause for expressing our gratitude to the Supreme Ruler of the Universe for the benefits and blessings which our country, under his kind Providence, has enjoyed during the past year. Notwithstanding the exciting scenes through which we have passed, nothing has occurred to disturb the general peace, or to derange the harmony of our political system. The great moral spectacle has been exhibited of a nation, approximating in number to 20,000,000 of people, having performed the high and important function of electing their Chief Magistrate for the term of four years, without the commission of any acts of violence, or the manifestation of a spirit of insubordination to the laws. The great and inestimable right of suffrage has been exercised by all who were invested with it, under the laws of the different States, in a spirit dictated alone by a desire, in the selection of the agent, to advance the interests of the country, and to place beyond jeopardy the institutions under which it is our happiness to live. That the deepest interest has been manifested by all our countrymen in the result of the election, is not less true, than highly creditable to them. Vast multitudes have assembled, from time to time, at various places, for the purpose of canvassing the merits and pretensions of those who were presented for their suffrages; but no armed soldiery has been necessary to restrain, within proper limits, the popular zeal, or to prevent violent outbreaks. A principle much more controlling was found in the love of order and obedience to the laws, which, with mere individual exceptions, every where possesses the American mind, and controls with an influence far more powerful than hosts of armed men. We cannot dwell upon this picture without recognizing in it that deep and devoted attachment on the part of the People, to the institutions under which we live, and which proclaims their perpetuity. The great objection which has always prevailed against the election, by the People, of their Chief Executive officer, has been the apprehension of tumults and disorders, which might involve in ruin the entire government. A security against this, is found not only in the fact before alluded to, but in the additional fact that we live under a confederacy embracing already twenty-six States, no one of which has power to control the election. The popular vote in each State is taken at the time appointed by the laws, and such vote is announced by the Electoral College, without reference to the decision of the other States. The right of suffrage, and the mode of conducting the election, is regulated by the laws of each State; and the election is distinctly federative in all its prominent features. Thus it is that, unlike what might be the results under a consolidated system, riotous proceedings, should they prevail, could only affect the elections in single States, without disturbing, to any dangerous extent, the tranquility of others. The great experiment of a political confederacy—each member of which is supreme as to all matters appertaining to its local interests, and its internal peace and happiness,—while by a voluntary compact with others it confides to the united power of all the protection of its citizens in matters not domestic,—has been so far crowned with complete success. The world has witnessed its rapid growth in wealth and population; and, under the guide and direction of a superintending Providence, the developments of the past may be regarded but as the shadowing forth of the mighty future. In the bright prospects of that future, we shall find, as patriots and philanthropists, the highest inducements to cultivate and cherish a love of union, and to frown down every measure or effort which may be made to alienate the States, or the people of the States, in sentiment and feeling, from each other. A rigid and close adherence to the terms of our political compact, and, above all, a sacred observance of the guarantees of the Constitution, will preserve union on a foundation which cannot be shaken; while personal liberty is placed beyond hazard or jeopardy. The guarantee of religious freedom, of the freedom of the press, of the liberty of speech, of the trial by jury, of the habeas corpus, and of the domestic institutions of each of the States, leaving the private citizen in the full exercise of the high and ennobling attributes of his nature, and to each State the privilege, which can only be judiciously exerted by herself, of consulting the means best calculated to advance its own happiness; these are the great and important guarantees of the Constitution which the lovers of liberty must cherish, and the advocates of union must ever cultivate. Preserving these, and avoiding all interpolations by forced construction, under the guise of an imagined expediency, upon the Constitution, the influence of our political system is destined to be as actively and as beneficially felt on the distant shores of the Pacific, as it is now on those of the Atlantic Ocean. The only formidable impediments in the way of its successful expansion (time and space) are so far in the progress of modification by the improvements of the age, as to render no longer speculative the ability of Representatives from that remote region to come up to the Capitol, so that their constituents shall participate in all the benefits of federal legislation. Thus it is, that in the progress of time, the inestimable principles of civil liberty will be enjoyed by millions yet unborn, and the great benefits of our system of government be extended to now distant and uninhabited regions. In view of the vast wilderness yet to be reclaimed, we may well invite the lover of freedom, of every land, to take up his abode among us, and assist us in the great work of advancing the standard of civilization, and giving a wider spread to the arts and refinements of cultivated life. Our prayers should evermore be offered up to the Father of the Universe for his wisdom to direct us in the path of our duty, so as to enable us to consummate these high purposes.

One of the strongest objections which has been urged against confederacies, by writers on Government, is, the liability of the members to be tampered with by foreign Governments, or the people of foreign States, either in their local affairs, or in such as affected the peace of others, or endangered the safety of the whole Confederacy. We cannot hope to be entirely exempt from such attempts on our peace and safety. The United States are becoming too important in population and resources not to attract the observation of other nations. It, therefore, may, in the progress of time occur, that opinions entirely abstract in the States in which they may prevail, and in no degree affecting their domestic institutions, may be artfully, but secretly, encouraged with a view to undermine the Union. Such opinions may become the foundation of political parties, until at last, the conflict of opinion, producing an alienation of friendly feeling among the People of the different States, may involve in one general destruction the happy institutions under which we live. It should ever be borne in mind, that what is true in regard to individuals, is equally so in regard to States. An interference of one in the affairs of another is the fruitful source of family dissensions and neighborhood disputes; and the same cause affects the peace, happiness and prosperity of States. It may be most devoutly hoped that the good sense of the American People will ever be ready to repel all such attempts, should they ever be made.

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*I am told by a Baptist brother of Virginia, a magistrate, who has examined the matter, that the law does not forbid a master to instruct his negroes; though it forbids men to employ another person to do it.

There has been no material change in our foreign relations since my last Annual Message to Congress. With all the Powers of Europe we continue on the most friendly terms. Indeed, it affords me much satisfaction to state, that at no former period has the peace of that enlightened and important quarter of the globe ever been, apparently, more firmly established. The conviction that peace is the true policy of nations, would seem to be growing and becoming deeper amongst the enlightened every where; and there is no people who have a stronger interest in cherishing the sentiments, and adopting the means of preserving and giving it permanence, than those of the United States. Amongst these, the first and most effective are, no doubt, the strict observance of justice, and the honest and punctual fulfilment of all engagements. But it is not to be forgotten that, in the present state of the world, it is no less necessary to be ready to enforce their observance and fulfilment, in reference to ourselves, than to observe and fulfil them, on our part, in regard to others.

Since the close of your last session, a negotiation has been formally entered upon between the Secretary of State and Her Britannic Majesty's Minister Plenipotentiary and Envoy Extraordinary residing at Washington, relative to the rights of their respective nations in and over the Oregon territory. That negotiation is still pending. Should it, during your *session*, be brought to a definitive conclusion, the result will be promptly communicated to Congress. I would, however, again call your attention to the recommendations contained in previous messages, designed to protect and facilitate emigration to that territory. The establishment of military posts at suitable points upon the extended line of land travel, would enable our citizens to migrate in comparative safety to the fertile regions below the falls of the Columbia, and make the provision of the existing convention for the joint occupation of the territory by subjects of Great Britain, and the citizens of the United States, more available than heretofore to the latter. These posts would continue places of rest for the weary emigrant, where he would be sheltered securely against the danger of attack from the Indians, and be enabled to recover from the exhaustion of a long line of travel. Legislative enactments should also be made which shall spread over him the ægis of our laws, so as to afford protection to his person and property when he shall have reached his distant home. In this latter respect, the British Government has been much more careful of the interests of such of her people as are to be found in that country, than the United States. She has made necessary provision for their security and protection against the acts of the viciously disposed and lawless; and her emigrant reposes in safety under the panoply of her laws. Whatever may be the result of the pending negotiation, such measures are necessary. It will afford me the greatest pleasure to witness a happy and favorable termination to the existing negotiation, upon terms compatible with the public honor; and the best efforts of the Government will continue to be directed to this end.

It would have given me the highest gratification, in this, my last annual communication to Congress, to have been able to announce to you the complete and entire settlement and adjustment of other matters in difference between the United States and the Government of Her Britannic Majesty, which were adverted to in a previous message. It is so obviously the interest of both countries, in respect to the large and valuable commerce which exists between them, that all causes of complaint, however inconsiderable, should be, with the greatest promptitude, removed—that it must be regarded as cause of regret, that any unnecessary delays should be permitted to intervene. It is true that, in a pecuniary point of view, the matters alluded to are, altogether, insignificant in amount, when compared with the ample resources of that great nation; but they, nevertheless,—more particularly that limited class which arise under seizures and detentions of American ships on the coast of Africa, upon the mistaken supposition indulged in at the time the wrong was committed, of their being engaged in the slave trade,—deeply affect the sensibilities of this Government and People. Great Britain having recognized her responsibility to repair all such wrongs, by her action in other cases, leaves nothing to be regretted upon this subject, as to all cases prior to the Treaty of Washington, than the delay in making suitable reparation in such of them as fall plainly within the principle of others, which she has long since adjusted. The injury inflicted by delays in the settlement of these claims, falls with severity upon the individual claimants, and makes a strong appeal to her magnanimity and sense of justice for a speedy settlement. Other matters, arising out of the construction of existing treaties, also remain unadjusted, and will continue to be urged upon her attention.

The labors of the joint committee appointed by the two Governments to run the dividing line, established by the Treaty of Washington, were, unfortunately, much delayed in the commencement of the season, by the failure of Congress, at the last session, to make a timely appropriation of funds to meet the expenses of the American party, and by other causes. The United States Commissioner, however, expresses his expectation that, by increased diligence and energy, the party will be able to make up for lost time.

We continue to receive assurances of the most friendly feelings on the part of all the other European powers; with each, and all of whom, it is so obviously our interest to cultivate the most amicable relations. Nor can I anticipate the occurrence of any event which would be likely, in any degree, to disturb those relations. Russia, the great northern power, under the judicious sway of her Emperor, is constantly advancing in the road of science and improvement; while France, guided by the councils of her wise sovereign, pursues a course calculated to consolidate the general peace. Spain has obtained a breathing spell of some duration from the internal convulsions which have, through so many years, marred her prosperity; while Austria, the Netherlands, Prussia, Belgium, and the other powers of Europe, reap a rich harvest of blessings from the prevailing peace.

I informed the two Houses of Congress in my message of December last, that instructions had been given to Mr. Wheaton, our Minister at Berlin, to negotiate a treaty with the Germanic States, composing the Zoll Verein, if it could be done—stipulating, as far as it was practicable to accomplish it, for a reduction of the heavy and onerous duties levied on our tobacco, and other leading articles of agricultural production; and yielding, in return, on our part, a reduction of duties on such articles, the production of their industry, as should not come into competition, or but a limited one, with articles the product of our manufacturing industry. The Executive, in giving such instructions, considered itself as acting in strict conformity with the wishes of Congress, as made known through several measures which it had adopted; all directed to the accomplishment of this important result. The treaty was, therefore, negotiated; by which essential reductions were secured in the duties levied by the Zoll Verein, on tobacco, rice and lard, accompanied by a stipulation for the admission of raw cotton, free of duty. In exchange for which highly important concessions, a reduction of duties, imposed by the laws of the United States on a variety of articles, most of which were admitted free of all duty under the act of Congress commonly known as the Compromise law, and but few of which were produced in the United States, was stipulated for on our part. This treaty was communicated to the Senate at an early day of its last session, but not acted upon until near its close; when, for the want, as I am bound to presume, of full time to consider it, it was laid upon the table. This procedure had the effect of virtually rejecting it, in consequence of a stipulation contained in the treaty, that its ratifications should be exchanged on or before a day which has already passed. The Executive, acting upon the fair inference that the Senate did not intend its absolute rejection, gave instructions to our Minister at Berlin to re-open the negotiation, so far as to obtain an extension of time for the exchange of ratifications. I regret, however, to say that his efforts in this respect have been unsuccessful. I am nevertheless not without hope that the great advantages which were intended to be secured by the treaty, may yet be realized.

I am happy to inform you that Belgium has, by an "arrete royale," issued in July last, assimilated the flag of the United States to her own, so far as the direct trade between the two countries is concerned. This measure will prove of great service to our shipping interest; the trade having heretofore been carried on chiefly in foreign bottoms. I flatter myself that she will speedily resort to a modification of her system relating to the tobacco trade, which would decidedly benefit the agriculture of the United States, and operate to the mutual advantage of both countries.

No definitive intelligence has yet been received from our Minister, of the conclusion of a treaty with the Chinese Empire; but enough is known to induce the strongest hopes that the mission will be crowned with success.

With Brazil our relations continue on the most friendly footing. The commercial intercourse between that growing Empire and the United States, is becoming daily of greater importance to both; and it is the interest of both that the firmest relations of amity and good will should continue to be cultivated between them.

The Republic of New Grenada still withholds (notwithstanding the most persevering efforts have been made by our Charge d'Affaires, Mr. Blackford, to produce a different result,) indemnity in the case of the brig "Morris." And the Congress of Venezuela, although an arrangement has been effected between our Minister and the Minister of Foreign Affairs of that Government, for the payment of $18,000, in discharge of its liabilities in the same case, has altogether neglected to make provision for its payment. It is to be hoped that a sense of justice will soon induce a settlement of these claims.

Our late Minister to Chili, Mr. Pendleton, has returned to the United States, without having effected an adjustment in the second claim of the Macedonian, which is delayed on grounds altogether frivolous and untenable. Mr. Pendleton's successor has been directed to urge the claim in the strongest terms; and, in the event of a failure to obtain a permanent adjustment, to report the fact to the Executive at as early a day as possible, so that the whole matter may be communicated to Congress.

At your last session, I submitted to the attention of Congress, the Convention with the Republic of Peru, of the 17th of March, 1841, providing for the adjustment of the claims of citizens of the United States against that Republic; but no definitive action was taken upon the subject. I again invite to it your attention and prompt action.

In my last Annual Message, I felt it to be my duty to make known to Congress, in terms both plain and emphatic, my opinion in regard to the war which has so long existed between Mexico and Texas; which, since the battle of San Jacinto, has consisted altogether of predatory incursions, attended by circumstances revolting to humanity. I report now, what I then said, that, after eight years of feeble and ineffectual efforts to recover Texas, it was time that the war should have ceased. The United States had a direct interest in the question. The contiguity of the two nations to our territory was but too well calculated to involve our peace. Unjust suspicions were engendered in the mind of one or the other of the belligerents against us; and, as a necessary consequence, American interests were made to suffer, and our peace became daily endangered. In addition to which, it must have been obvious to all, that the exhaustion produced by the war, subjected both Mexico and Texas to the interference of other powers: which, without the interposition of this Government, might eventuate in the most serious injury to the United States. This Government, from time to time, exerted its friendly offices to bring about a termination of hostilities upon terms honorable alike to both the belligerents. Its efforts in this behalf proved unavailing. Mexico seemed, almost without an object, to persevere in the war, and no other alternative was left the Executive but to take advantage of the well-known dispositions of Texas, and to invite her to enter into a treaty for annexing her territory to that of the United States.

Since your last session, Mexico has threatened to renew the war, and has either made, or proposes to make, formidable preparations for invading Texas. She has issued decrees and proclamations, preparatory to the commencement of hostilities, full of threats revolting to humanity; and which, if carried into effect, would arouse the attention of all Christendom. This new demonstration of feeling, there is too much reason to believe, has been produced in consequence of the negotiation of the late treaty of annexation with Texas. The Executive, therefore, could not be indifferent to such proceedings; and it felt it to be due, as well to itself as to the honor of the country, that a strong representation should be made to the Mexican Government upon the subject. This was accordingly done; as will be seen by the copy of the accompanying despatch from the Secretary of State to the United States Envoy at Mexico. Mexico has no right to jeopard the peace of the world by urging any longer, a useless and fruitless contest.—Such a condition of things would not be tolerated on the European continent. Why should it be on this? A war of desolation, such as is now threatened by Mexico, cannot be waged without involving our peace and tranquility. It is idle to believe that such a war could be looked upon with indifference by our own citizens, inhabiting adjoining States; and our neutrality would be violated, in despite of all efforts on the part of the Government to prevent it. The country is settled by emigrants from the United States, under invitations held out to them by Spain and Mexico. [illegible] friends and relatives who would not fail to sympathize with them in their difficulties, and who would be led by those sympathies to participate in their struggles, however energetic the action of Government to prevent it. Nor would the numerous and formidable bands of Indians, the most warlike to be found in any land, which occupy the extensive regions contiguous to the States of Arkansas and Missouri, and who are in possession of large tracts of country within the limits of Texas, be likely to remain passive. The inclination of those numerous tribes lead them invariably to war whenever pretexts exist.

Mexico had no just ground of displeasure against this Government or people for negotiating the treaty. What interest of hers was effected by the treaty? She was despoiled of nothing, since Texas was forever lost to her. The independence of Texas was recognised by several of the leading Powers of the earth. She was free to treat—free to adopt her own line of policy—free to take the course which she believed was best calculated to secure her happiness. Her Government and people decided on annexation to the United States; and the Executive saw, in the acquisition of such a territory, the means of advancing their permanent happiness and glory. What principle of good faith then was violated? what rule of political morals trampled under foot? So far as Mexico herself was concerned, the measure should have been regarded by her as highly beneficial. Her inability to reconquer Texas had been exhibited, I repeat, by eight—now nine—years of fruitless and ruinous contest. In the meantime, Texas has been growing in population and resources. Emigration has flowed into her territory, from all parts of the world, in a current which continues to increase in strength. Mexico requires a permanent boundary between that young republic and herself. Texas, at no distant day, if she continues separate and detached from the United States, will inevitably seek to consolidate her strength by adding to her domain the contiguous provinces of Mexico. The spirit of revolt from the control of the Central Government has, heretofore, manifested itself in some of those provinces; and it is fair to infer that they would be inclined to take the first favorable opportunity to proclaim their independence, and to form close alliances with Texas. The war would thus be endless; or, if cessations of hostilities should occur, they would only endure for a season. The interests of Mexico, therefore, could in nothing be better consulted than in a peace with her neighbors, which would result in the establishment of a permanent boundary. Upon the ratification of the treaty, the Executive was prepared to treat with her on the most liberal basis. Hence the boundaries of Texas were left undefined by the treaty. The Executive proposed to settle these upon terms that all the world should have pronounced just and reasonable. No negotiation upon that point could have been undertaken between the United States and Mexico, in advance of the ratification of the treaty.—We should have had no right—no power—no authority, to have conducted such a negotiation; and to have undertaken it, would have been an assumption equally revolting to the pride of Mexico and Texas, and subjecting us to the charge of arrogance; while to have proposed in advance of annexation, to satisfy Mexico for any contingent interest she might have in Texas, would have been to have treated Texas, not as an independent power, but as a mere dependency of Mexico. This assumption could not have been acted on by the Executive, without setting at defiance your own solemn declaration that that Republic was an independent State. Mexico had, it is true, threatened war against the United States, in the event the Treaty of Annexation was ratified.—The Executive could not permit itself to be influenced by this threat. It represented in this, the spirit of our People, who are ready to sacrifice much for peace, but nothing to intimidation. A war, under any circumstances, is greatly to be deplored, and the United States is the last nation to desire it; but if, as the condition of peace, it be required of us to forego the unquestionable right of treating with an independent power, of our own Continent, upon matters highly interesting to both, and that upon a naked and unsustained pretension of claim by a third power, to control the free will of the power with whom we treat—devoted as we may be to peace, and anxious to cultivate friendly relations with the whole world, the Executive does not hesitate to say that, the People of the United States would be ready to brave all consequences, sooner than submit to such condition.—But no apprehension of war was entertained by the Executive; and I must express frankly the opinion that, had the Treaty been ratified by the Senate, it would have been followed by a prompt settlement, to the entire satisfaction of Mexico, of every matter in difference between the two countries. Seeing then that new preparations for hostile invasion of Texas were about to be adopted by Mexico, and that these were brought about because Texas has adopted the suggestions of the Executive upon the subject of Annexation, it could not passively have folded its arms and permitted a war, threatened to be accompanied by every act that could mark a barbarous age, to be waged against her, because she had done so.

Other considerations of a controlling character influenced the course of the Executive. The treaty which had thus been negotiated, had failed to receive the ratification of the Senate. One of the chief objections which were urged against it, was found to consist in the fact that the question of annexation had not been submitted to the ordeal of public opinion in the United States.—However untenable such an objection was esteemed to be, in view of the unquestionable power of the Executive to negotiate the treaty, and the great and lasting interests involved in the question, I felt it to be my duty to submit the whole subject to Congress, as the best expounders of popular sentiment. No definitive action having been taken on the subject by Congress, the question referred itself directly to the decision of the States and the People. The great popular election which has just terminated, afforded the best opportunity of ascertaining the will of the States and People upon it. Pending that issue, it became the imperative duty of the Executive to inform Mexico that the question of annexation was still before the American People, and that, until their decision was pronounced, any serious invasion of Texas would be regarded as an attempt to forestall their judgment, and could not be looked upon with indifference. I am most happy to inform you that no such invasion has taken place, and I trust that, whatever your action may be upon it, Mexico will see the importance of deciding the matter by a resort to peaceful expedients, in preference to those of arms. The decision of the People and the States, on this great and interesting subject, has been decisively manifested. The question of annexation has been presented nakedly to their consideration. By the treaty itself, all collateral and incidental issues, which were calculated to divide and distract the public councils were carefully avoided. These were left to the wisdom of the future to determine. It presented, I repeat, the isolated question of annexation; and in that form it has been submitted to the ordeal of public sentiment. A controlling majority of the People, and a large majority of the States, have declared in favor of immediate annexation. Instructions have thus come up to both branches of Congress, from their respective constituents, in terms the most emphatic. It is the will of both the People and the States, that Texas shall be annexed to the Union promptly and immediately. It may be hoped that, in carrying into execution the public will, thus declared, all collateral issues may be avoided. Future Legislatures can best decide as to the number of States which should be formed out of the territory, when the time has arrived for deciding that question. So with all others. By the treaty, the United States assumed the payment of the debts of Texas, to an amount not exceeding $10,000,000, to be paid, with the exception of a sum falling short of $400,000, exclusively out of the proceeds of the sales of her public lands. We could not, with honor, take the lands, without assuming the full payment of all incumbrances upon them.

Nothing has occurred since your last session, to induce a doubt that the dispositions of Texas remain unaltered. No intimation of an altered determination, on the part of her Government and people, has been furnished to the Executive. She still desires to throw herself under the protection of our laws, and to partake of the blessings of our federative system; while every American interest would seem to require it. The extension of our coastwise and foreign trade, to an amount almost incalculable—the enlargement of the market for our manufactures,—a constantly growing market for our agricultural productions—safety to our frontiers, and additional strength and stability to the Union—these are the results which would rapidly develope themselves, upon the consummation of the measure of annexation. In such event, I will not doubt but that Mexico would find her true interest to consist in meeting the advances of this Government in a spirit of amity.

Nor do I apprehend any serious complaint from any other quarter; no sufficient ground exists for such complaint. We should interfere in no respect with the rights of any other nation. There cannot be gathered from the act, any design on our part to do so with their possessions on this Continent. We have interposed no impediments in the way of such acquisitions of territory, large and extensive as many of them are, as the leading powers of Europe have made, from time to time, in every part of the world. We seek no conquest made by war. No intrigue will have been resorted to, or acts of diplomacy essayed, to accomplish the annexation of Texas. Free and independent herself, she asks to be received into our Union. It is a question for our own decision, whether she shall be received or not.

The two Governments having already agreed, through their respective organs, on the terms of annexation, I would recommend their adoption by Congress in the form of a joint resolution, or act, to be perfected and made binding on the two countries, when adopted in like manner by the Government of Texas.

In order that the subject may be fully presented in all its bearings, the correspondence which has taken place, in reference to it, since the adjournment of Congress, between the United States, Texas and Mexico, is herewith transmitted.

The amendments proposed by the Senate to the Convention concluded between the United States and Mexico on the 20th of November, 1843, have been transmitted through our Minister, for the concurrence of the Mexican Government; but, although urged thereto, no action has yet been had on the subject; nor has any answer been given which would authorize a favorable conclusion in the future.

The Decree of September, 1843, in relation to the retail trade, the order for the expulsion of foreigners, and that of a more recent date in regard to passports—all of which are considered as in violation of the Treaty of Amity and Commerce between the two countries, have led to a correspondence of considerable length between the Minister for Foreign Relations and our Representative at Mexico. They remain still unadjusted; and many and serious inconveniences have already resulted to our citizens in consequence of them.

Questions growing out of the act of disarming a body of Texan troops under the command of Major Snively, by an officer in the service of the United States, acting under the orders of our Government; and the forcible entry into the Custom-house at Bryarly's Landing, on Red River, by certain citizens of the United States, and taking away therefrom the goods seized by the Collector of the Customs, as forfeited under the laws of Texas, have been adjusted; so far as the powers of the Executive extend. The correspondence between the two Governments in reference to both subjects, will be found amongst the accompanying documents. It contains a full statement of all the facts and circumstances, with the views taken on both sides, and the principles on which the questions have been adjusted. It remains for Congress to make the necessary appropriation to carry the arrangement into effect, which I respectfully recommend.

The greatly improved condition of the Treasury, affords a subject for general congratulation. The paralysis which had fallen on trade and commerce, and which subjected the Government to the necessity of resorting to loans, and the issue of Treasury notes, to a large amount, has passed away; and after the payment of upwards of $7,000,000, on account of the interest, and in redemption of more than $5,000,000 of the public debt, which falls due on the 1st of January next, and setting apart upwards of $2,000,000 for the payment of outstanding Treasury notes, and meeting an instalment of the debts of the corporate cities of the District of Columbia—an estimated surplus of upwards of $7,000,000, over and above the existing appropriations, will remain in the Treasury at the close of the fiscal year. Should the Treasury notes continue outstanding, as heretofore, that surplus will be considerably augmented. Although all interest has ceased upon them, and the Government has invited their return to the Treasury, yet they remain outstanding; affording great facilities to commerce, and establishing the fact that, under a well-regulated system of finance, the Government has resources within itself, which render it independent in time of need, not only of private loans, but also of bank facilities.

The only remaining subject of regret is, that the remaining stocks of the Government do not fall due at an earlier day; since their redemption would be entirely within its control. As it is, it may be well worthy the consideration of Congress, whether the law establishing the sinking fund—under the operation of which the debts of the Revolution and last war with Great Britain were to a great extent, extinguished—should not, with proper modifications, (so as to prevent an accumulation of surpluses, and limited in amount to a specific sum,) be reenacted. Such provision, which would authorize the Government to go into the market for a purchase of its own stock, on fair terms, would serve to maintain its credit at the highest point, and prevent, to a great extent, those fluctuations in the price of its securities; which might, under other circumstances, affect its credit. No apprehension of this sort is, at this moment, entertained; since the stocks of the Government which but two years ago were offered for sale to capitalists, at home and abroad, at a depreciation, and could find no purchasers, are now greatly above par in the hands of the holders; but a wise and prudent forecast admonishes to place beyond the reach of contingency the public credit.

It must also be a matter of unmingled gratification, that, under the existing financial system—resting upon the act of 1789, and the resolution of 1816—the currency of the country has attained a state of perfect soundness; and the rates of exchange between different parts of the Union, which, in 1841, denoted, by their enormous amount, the great depreciation, and in fact worthlessness of the currency in most of the States—are now reduced to little more than the mere expense of transporting specie from place to place, and the risk incidental to the operation. In a new country like that of the United States—where so many inducements are held out for speculation—the depositories of the surplus revenue, consisting of Banks of any description, when it reaches a considerable amount, require the closest vigilance on the part of the Government. All banking institutions, under whatever denomination they may pass, are governed by an almost exclusive regard to the interest of the stockholders. That interest consists in the augmentation of profits, in the form of dividends, and a large surplus revenue entrusted to their custody is but too apt to lead to excessive loans and to extravagantly large issues of paper. As a necessary consequence, prices are nominally increased, and the speculative mania everywhere seizes upon the public mind. A fictitious state of prosperity for a season exists; and, in the language of the day, money becomes plenty. Contracts are entered into by individuals, resting on this unsubstantial state of things, but the delusion speedily passes away, and the country is overrun by an indebtedness so weighty as to overwhelm many, and to visit every department of industry with great and ruinous embarrassment. The greatest vigilance becomes necessary on the part of Government to guard against this state of things. The depositories must be given distinctly to understand that the favors of the Government will be altogether withdrawn, or substantially diminished, if its revenues shall be regarded as additions to their banking capital, or as the foundation of an enlarged circulation. The Government, through its revenue has, at all times, an important part to perform in connexion with the currency; and it greatly depends upon its vigilance and care, whether the country be involved in embarrassments similar to those which it has had recently to encounter; or, aided by the action of the Treasury, shall be preserved in a sound and healthy condition.

The dangers to be guarded against are greatly augmented by too large a surplus of revenue. When that surplus greatly exceeds in amount what shall be required by a wise and prudent forecast to meet unforeseen contingencies, the Legislature itself may come to be seized with a disposition to indulge in extravagant appropriations to objects, many of which may—and most probably would—be found to conflict with the Constitution. A fancied expediency is elevated above constitutional authority; and a reckless and wasteful extravagance but too certainly follows. The important power of taxation, which when exercised in its most restricted form, is a burden on labor and production, is resorted to, under various pretexts, for purposes having no affinity to the motives which dictated its grant, and the extravagance of Government stimulates individual extravagance, until the spirit of a wild and ill-regulated speculation, involves one and all in its unfortunate results. In view of such fatal consequences, it may be laid down as an axiom, founded in moral and political truth, that no greater taxes should be imposed than are necessary for an economical administration of the Government; and that whatever exists beyond, should be reduced or modified. This doctrine does in no way conflict with the exercise of a sound discrimination in the selection of the articles to be taxed, which a due regard to the public weal would at all times suggest to the Legislative mind. It leaves the range of selection undefined; and such selection should always be made with an eye to the great interests of the country. Composed as is the Union, of separate and independent States, a patriotic Legislature will not fail in consulting the interests of the parts, to adopt such course as will be best calculated to advance the harmony of the whole; and thus ensure that permanency in the policy of the Government without which all efforts to advance the public prosperity are vain and fruitless. This great and vitally important task rests with Congress; and the Executive can do no more than recommend the general principles which should govern in its execution.

I refer you to the report of the Secretary of War, for an exhibition of the condition of the army; and recommend to you, as well as your best consideration, many of the suggestions it contains. The Secretary in no degree exaggerates the great importance of pressing forward, without delay, in the work of erecting and finishing the fortifications, to which he particularly alludes. Much has been done towards placing our cities and roadsteads in a state of security against the hazards of hostile attack, within the last four years; but considering the new elements which have been, of late years, employed in the propelling of ships, and the formidable implements of destruction which have been brought into service, we cannot be too active or vigilant in preparing and perfecting the means of defence. I refer you, also, to his report for a full statement of the condition of the Indian tribes within our jurisdiction.

The Executive has abated no effort in carrying into effect the well-established policy of the Government, which contemplates a removal of all the tribes residing within the limits of the several States, beyond those limits; and it is now enabled to congratulate the country at the prospect of an early consummation of this object. Many of the tribes have already made great progress in the arts of civilized life; and through the operation of the schools established among them, aided by the efforts of the pious men of various religious denominations—who devote themselves to the task of their improvement—we may fondly hope that, the remains of the formidable tribes which were once the masters of this country, will, in their transition from the savage state, to a condition of refinement and cultivation, add another bright trophy to adorn the labors of a well-directed philanthropy.

The accompanying report of the Secretary of the Navy, will explain to you the situation of that branch of the service. The present organization of the Department, imparts to its operations great efficiency; but I concur fully in the propriety of a division of the Bureau of Construction, Equipment, and Repairs, into two Bureaux. The subjects, as now arranged, are incongruous, and require, to a certain extent, information and qualifications altogether dissimilar.

The operations of the squadron on the coast of Africa have been conducted with all due attention to the object which led to its organization; and I am happy to say that the officers and crew have enjoyed the best possible health under the system adopted by the officer in command. It is believed the United States is the only nation which has, by its laws, subjected to the punishment of death, as pirates, those who may be engaged in the slave trade. A similar enactment on the part of other nations would not fail to be attended by beneficial results.

In consequence of the difficulties which have existed in the way of securing titles for the necessary grounds, operations have not yet been commenced towards the establishment of a Navy Yard at Memphis. So soon as the title is perfected, no further delay will be permitted to intervene. It is well worthy of your consideration, whether Congress should not direct the establishment of a rope-walk, in connection with the contemplated Navy Yard, as a measure not only of economy, but as highly useful and necessary. The only establishment of the sort now connected with the service is located at [illegible], and the advantages of a similar establishment, convenient to the hemp-growing region, must be apparent to all.

The report of the Secretary presents other matters to your consideration, of an important character in connection with the service.

In referring you to the accompanying report of the Postmaster General, it affords me continued cause of gratification to be able to advert to the fact, that the affairs of the Department, for the last four years, have been so conducted as, from its unaided resources, to meet its large expenditures. On my coming into office a debt of nearly $500,000 existed against the Department, which Congress discharged by an appropriation from the Treasury. The Department, on the 4th of March next, will be found, under the management of the present efficient head, free of debt or embarrassment, which could only have been done by the observance and practice of the greatest vigilance and economy. The laws have contemplated, throughout, that the Department should be self-sustained; but it may become necessary, with the wisest regard to public interests, to introduce amendments and alterations in the system.—There is a strong desire manifested in many quarters, so to alter the tariff of letter postage as to reduce the amount of tax at present imposed. Should such a measure be carried into effect, to the full extent desired it cannot well be doubted but that, for the first years of its operation, a diminished revenue would be collected, the supply of which would necessarily constitute a charge upon the Treasury. Whether such a result would be desirable, it will be for Congress, in its wisdom, to determine. It may in general be asserted, that radical alterations in any system should rather be brought about gradually, than by sudden changes; and by pursuing this prudent policy in the reduction of letter postage, the Department might still sustain itself through the revenue which would accrue by the increase of letters. The state and condition of the public Treasury has, heretofore, been such as to have precluded the recommendation of any material change. The difficulties upon this head have, however, ceased, and a large discretion is now left to the Government.

I cannot too strongly urge the policy of authorizing the establishment of a line of steamships regularly to ply between this country and foreign ports, and upon our own waters, for the transportation of the mail. The example of the British Government is well worthy of imitation in this respect. The belief is strongly entertained that the emoluments arising from the transportation of mail matter to foreign countries, would operate of itself as an inducement to cause individual enterprise to undertake that branch of the task; and the remuneration of the Government would consist in the addition readily made to our steam navy in case of emergency by the ships so employed. Should this suggestion meet your approval, the propriety of placing such ships under the command of experienced officers of the Navy will not escape your observation. The application of steam to the purpose of naval warfare, cogently recommends an extensive steam marine as important in estimating the defences of the country. Fortunately, this may be attained by us to a great extent without incurring any large amount of expenditure. Steam vessels to be engaged in the transportation of the mails on our principal water-courses, lakes, and parts of our coast, could also be so constructed as to be efficient as war vessels when needed; and would of themselves constitute a formidable force in order to repel attacks from abroad. We cannot be blind to the fact that other nations have already added large numbers of steam ships to their naval armaments, and that this new and powerful agent is destined to revolutionize the condition of the world. It becomes the United States therefore, looking to their security, to adopt a similar policy; and the plan suggested will enable them to do so at a small comparative cost.

I take the greatest pleasure in bearing testimony to the zeal and untiring industry which has characterized the conduct of the members of the Executive Cabinet.—Each in his appropriate sphere, has rendered me the most efficient aid in carrying on the Government, and it will not, I trust, appear out of place for me to bear this public testimony. The cardinal objects which should ever be held in view by those entrusted with the administration of public affairs, are rigidly, and without favor or affection, so to interpret the national will, expressed in the laws, as that injustice should be done to none—justice to all. This has been the rule upon which they have acted: and thus it is believed that few cases, if any, exist, wherein our fellow citizens, who from time to time have been drawn to the Seat of Government for the settlement of their transactions with the Government, have gone away dissatisfied. Where the testimony has been perfected, and was esteemed satisfactory, their claims have been promptly audited; and this in the absence of all favoritism or partiality. The Government which is not just to its own people, can neither claim their affection, nor the respect of the world. At the same time the closest attention has been paid to those matters which relate more immediately to the great concerns of the country. Order and efficiency in each branch of the public service, have prevailed, accompanied by a system of the most rigid responsibility on the part of the receiving and disbursing agents. The fact, in illustration of the truth of this remark, deserves to be noticed, that the revenues of the Government, amounting in the last four years to upwards of $120,000,000, have been collected and disbursed, through the numerous Governmental agents, without the loss, by default, of any amount worthy of serious commentary.

The appropriations made by Congress for the improvement of the rivers of the West, and of the harbors on the lakes, are in a course of judicious expenditure under suitable agents, and are destined, it is to be hoped, to realize all the benefits designed to be accomplished by Congress. I cannot, however, sufficiently impress upon Congress, the great importance of withholding appropriations from improvements which are not ascertained, by previous examination and survey, to be necessary for the shelter and protection of trade from the dangers of storms and tempests. Without this precaution, the expenditures are but too apt to enure to the benefit of individuals, without reference to the only consideration which can render them constitutional—the public interests and the general good.

I cannot too earnestly urge upon you the interests of this District, over which, by the Constitution, Congress has exclusive jurisdiction. It would be deeply to be regretted should there be, at any time, ground to complain of neglect on the part of a community which, detached as it is from the parental care of the States of Virginia and Maryland, can only expect aid from Congress, as its local legislature. Amongst the subjects which claim your attention, is the prompt organization of an asylum for the insane, who may be found, from time to time, sojourning within the District. Such course is also demanded by considerations which apply to branches of the public service. For the necessities in this behalf, I invite your particular attention to the report of the Secretary of the Navy.

I have thus, gentlemen of the two Houses of Congress, presented you a true and faithful picture of the condition of public affairs, both foreign and domestic. The wants of the public service are made known to you; and matters of no ordinary importance are urged upon your consideration. Shall I not be permitted to congratulate you on the happy auspices under which you have assembled, and at the important change in the condition of things which has occurred in the last three years? During that period questions with foreign powers, of vital importance to the peace of our country, have been settled and adjusted. A desolating and wasting war with savage tribes has been brought to a close. The internal tranquility of the country, threatened by agitating questions, has been preserved. The credit of the Government, which had experienced a temporary embarrassment, has been thoroughly restored. Its coffers, which, for a season, were empty, have been replenished. A currency, nearly uniform in its value, has taken the place of one depreciated and almost worthless. Commerce and manufactures, which had suffered in common with every other interest, have once more revived; and the whole country exhibits an aspect of prosperity and happiness. Trade and barter, no longer governed by a wild and speculative mania, rest upon a solid and substantial footing; and the rapid growth of our cities, in every direction, bespeaks most strongly the favorable circumstances by which we are surrounded. My happiness, in the retirement which shortly awaits me, is the ardent hope which I experience, that this state of prosperity is neither deceptive nor destined to be short lived; and that measures which have not yet received its sanction, but which I cannot but regard as closely connected with the honor, the glory, and still more enlarged prosperity of the country, are destined, at an early day, to receive the approval of Congress. Under these circumstances, and with these anticipations, I shall most gladly leave to others, more able than myself, the noble and pleasing task of sustaining the public prosperity. I shall carry with me into retirement the gratifying reflection that, as my sole object throughout has been to advance the public good, I may not entirely have failed in accomplishing it; and this gratification is heightened in no small degree by the fact that when under a deep and abiding sense of duty, I have found myself constrained to resort to the qualified Veto, it has neither been followed by disapproval on the part of the People, nor weakened in any degree their attachment to that great conservative feature of our Government.

JOHN TYLER.

WASHINGTON, *December*, 1844.

☞ The Electors of President and Vice President for Massachusetts, met in the State House on Tuesday, gave in their votes, and appointed Dr. A. A. Gould, of this city, special messenger to convey the result to Washington.

☞ We have delayed the publication of our paper one day, at considerable inconvenience, in order to present to our readers the President's Message this week. A considerable amount of matter, including several important original articles, in type, are deferred for the same reason.

DOMESTIC.

DEATH BY FIRE ON THE PRAIRIES.—*Tuhlequah, Nov. 2.* With sincere regret we record the awful death, by fire, of three of our citizens. It seems that Ezekiel Fields and Jack Fields, with their two sons, residing in the northern part of the nation, went to their field, a week Thursday night last, for the purpose of preventing a fire, then sweeping over the prairie, from consuming their fences.—But a high wind prevailing at the time, the flames rushed onward with such speed, that they were obliged to leave their work, and endeavor to save themselves by flight. The two men and one of the lads were, however, soon overtaken and burnt to death. When found the next day, the son was in the arms of his father, who had doubtless borne him as far as he could, in his efforts to save their lives. The persons of these unfortunate victims were painfully disfigured by the fire.—The other youth saved his life by rushing through the flames to their windward.—*Cherokee Advocate.*

FATAL ACCIDENT.—Colonel Latham Babcock, keeper of the East Paris light-house, came to his death yesterday afternoon in a most shocking manner. He was with two other men, over on Crooked river, about forty miles from this place, in a small boat, hunting—they were about returning home, and in hoisting the sails, some of the rigging caught in a double barreled gun, which lay at the bottom of the boat; Mr. B., who was seated in the stern, seized the gun and attempted to extricate it, when both barrels discharged, and the contents lodged in his abdomen. He breathed a few moments and expired. Col. B. was a native of Rhode-Island—he has been several years a resident of this place, and was much esteemed by all who knew him.—He has left a wife and several children to mourn his loss.—*Apalachicola Advertiser.*

THE DESTRUCTION OF THE CATHOLIC NUNNERY.—In the case of Daughue *vs.* the County of Philadelphia, the action brought in the Supreme Court to recover damages for the destruction of the Catholic nunnery, at the corner of Second and Phœnix streets, in Kensington, during the May riots, the jury yesterday gave a verdict for the plaintiff of $6,468-86. The charge of Chief Justice Gibson was entirely favorable to the plaintiff.—*Phil. North American, Friday.*

PAINFUL ACCIDENT.—On Wednesday evening last, about seven o'clock, Miss Mary Elizabeth Bullock, daughter of Mr. Ebenezer Bullock, of this town, aged seventeen years, while passing near the upright shaft in the carding room of the Hokanoket steam mill, unfortunately touched her clothes to the shaft, and was carried round with great velocity until the engine was stopped. At each revolution of the shaft, her head struck a post, which badly fractured her skull, and caused almost immediate death. Both of her arms were broken, and her body otherwise badly bruised. The engine was instantly stopped, and medical aid sent for, but on the arrival of Drs. D'Wolf and Briggs, she was breathing her last. The mother and brother of the unfortunate girl were at the time both at work in the same room. What their feelings must have been, we leave to the imagination of the reader. The shaft, it appears, had just been uncovered for the purpose of cleaning and examining, and the overseer of the room, Mr. Plummer, warned the inmates not to approach too near it.—*Bristol (R. I.) Phœnix*

A CONSPIRACY TO MARRY.—A case of some interest came before the Supreme Court of Alabama, at its last session. Several persons combined and forged a marriage license, showed it to a young lady and her parents, as evidence of the good faith of the suitor, and one of his associates falsely represented himself to be a Justice of the peace, authorized to perform the rights of matrimony,—whereupon consent was yielded, and the usual service was repeated by the pretended magistrate. Afterward the cheat was detected, and the parties to it were indicted for a conspiracy.—The only one found was tried and convicted in the Circuit Court of Butler. The case was carried to the Supreme Court, where the party implicated was somewhat astonished with the opinion given, that marriage being a civil contract, is valid where the persons united declare their intention to be husband and wife in a formal manner, in the presence of witnesses, even though no marriage license has been obtained, nor the usual ceremony administered by an authorized person. The Court affirmed the judgement below.

FIRE.—The one story building one door east of the Mansion House, on Union street, occupied by Elisha P. Morton, as a clothing store, was discovered to be on fire on Saturday night, about 11 o'clock. The firemen attended with their usual alacrity, and the flames were speedily extinguished without further damage than the destruction of the interior of the building and its contents. We understand that the property was fully insured.—*New Bedford Mercury.*

A HORRID TRAGEDY.—The Rome, (N. Y.) Sentinel, states that a man named Orrin Clover, of Annesville, on Tuesday last, in a fit of jealousy, murdered his wife by cutting her throat with a jackknife, and immediately committed suicide by cutting his own throat with the same instrument. They have left three children, the oldest about eight years, and the youngest seventeen months, and numerous respectable friends of both husband and wife, who reside in the immediate neighborhood.

The Newburyport Herald states that Mr. John Davidson, who kept a shop in Water street, near the Custom House, was found dead in his shop on Thursday. He appeared to have been going up stairs with a basket of sausages, and to have fallen backward down the stairs, across the arm of a chair, which caused the breaking of his neck. Mr. Davidson was about 64 years of age. He lost one hand a year or two ago, in consequence of the bursting of a gun, and his fall was probably owing to being thus disabled.

The New-Orleans Bee says that measures have been taken to investigate the gross fraud practised in the parish of Plaquemines, in the late election.

MARRIED.

In this city, Mr. Gilman M. Keyes to Miss Mary McFadden; Mr. Gardner S. Coffin to Miss Elizabeth A. Veasy; Mr. Robert R. Mayers to Miss Elizabeth J. Briggs; Mr. Horace Skelton, of Cambridgeport, to Miss Ellen Symmes, of B.; Capt. Wm. Eldred, of Falmouth, to Miss Patience G. Withington, of this city; Mr. Cyrus Blodgett to Miss Eliza Ann Mitchell, of Freeport, Me.; Mr. Alfred Wallace to Miss Harriet N. Mann; Mr. James W. Lincoln to Miss Rebecca S. Sherburne; Mr. Alonzo Kelley to Miss Ploome Bartlett.

In this city, Nov. 28, by Rev. N. Colver, Dea. Timothy Gilbert to Miss Alice Davis, all of Boston.

In this city, 28th ult., by Rev. Mr. Cushman, Mr. William Green to Miss Martha C. Bowker, both of Boston.

In this city, by Rev. Mr. Stow, Mr. Hezekiah Galacar, of Provincetown, to Miss Maria G. Myrick.

In Charlestown, Mr. Stephen H. Claridge, formerly of Salem, to Miss Ann M. Learned, of C.

In Dorchester, Mr. Charles T. Green, of this city, to Miss Anna L. Shepard, of Dorchester.

In Newton, Mr. Flavel Coolidge, Jr., of Cambridge, to Miss Almira Pierce, of N.

In Newton, Upper Falls, 27th ult., by Rev. R. C. Palmer, Mr. Philip A. Green to Miss Abagail Hall.

In Quincy, on Tuesday morning, by Rev. W. P. Lunt, Frederick S. Stallknecht, Esq. of N. Y., to Miss Mary Greenleaf Dawes, of Q.

In Canton, 28th ult., by Rev. L. Holmes, Mr. Galen Spare to Miss Sarah Ann Briggs, both of C.

In Brookline, 28th ult., by Rev. Wm. H. Shailer, Mr. Henry Whitney to Miss Harriet N. Sinnott; Mr. Charles P. Stewart to Miss Sarah Jane Young.

In Salem, Mr. Edward Cordis, of Boston, to Miss Martha Treadwell, of S.

In North Bridgewater, Mr. Elisha Washburn to Miss Arrabella Kingman.

In Kingston, 24th ult., by Rev. Mr. Keely, Mr. Thomas F. Staples, of Boston, to Miss Sarah D. Fulle, of K.

In Pembroke, 28th ult., by Rev. Sereno Howe, Mr. Nahum Mitchell, of Marshfield, to Miss Nancy W., daughter of Dr. Collamore, of P.

DIED.

In this city, Mrs. Abby G. Lepeau, 68; Mrs. Elizabeth Sturgis 76; George W. Litchfield, 9; Mrs. Catharine Magennis, 67; Mr. James Keen; Mrs. Susan Whitney, 60; Henry N. Fox, 8; *Rebecca Ann*, daughter of Mr. Edward Botman, 12 years and 7 months; Nov. 29, George Ward, son of Mr. George Litchfield, 9.

In Charlestown, Mr. Erastus E. Dutton, 23; Miss *Corinna* A. O. F. Cloutman, 16 years 3 months.

In *Roxbury*, John Bartlett, M. D., 84.

In *Cambridge*, Miss Lydia *Russell*, 38.

In Dorchester, Mrs. Mary Fenno, 38.

In West Dedham, 25th ult., Freeman *C.*, son of Mr. Noah Cole, 20.

In *Concord*, Dr. Isaac Hurd, 88.

In Neponset Village, Mrs. Mary Simpson, formerly of Boston, 72.

In Weston, Mrs. Elizabeth Fuller, 91.

In North Danvers, Dea. John Walcott, 82.

In *Rockport*, Mr. Jabez Tarr, 85, a soldier of the revolution.

In Middlefield, Nov. 6, after a protracted illness of consumption, Mrs. Roxana, wife of Mr. William Wheeler, 45. The deceased had early learned to yield her own preference to the will of God. Sweet peace of mind, and heavenly resignation was the result.

In Manchester, N. H., John Stark, Esq. 82, 3d son of Maj. Gen. John Stark.

In Montpelier, Vt., Hon. Stuart Brown, 65

In Poughkeepsie, N. Y., 5th ult., Emily Eddy, wife of Mr. George H. Swift, and second daughter of *Rev. Rufus* and Olivia Babcock, 18.

In Baltimore Co. Md., Mrs. Mary B. Tuttle, 38, formerly of Bedford, N. H.

In St. Louis, Mo. 12th ult., Mr. Ephraim Barber, 37, gunsmith, a native of Marlboro', Ms.

Died, in West Dedham, Nov. 27, Mrs. Sarah, wife of Mr. Nathaniel Haskell, aged 74. Mrs. H. had for more than thirty years been a worthy member of an evangelical church. The graces of the Christian religion, added to a temperament naturally meek and amiable, rendered her a person of rare excellence of character, who won the esteem of all her acquaintance, and who was greatly endeared to her immediate relatives and friends. Her conversation during her sickness, in which she uniformly manifested the utmost patience and submission, was often enlivened with expressions of heavenly peace, and firm assurance in her blessed Saviour, in whom she triumphed to the last. She has left an aged companion, and a large circle of relatives and friends to lament her departure. But what is their loss is doubtless her gain. "And he said unto me, Write, blessed are the dead which die in the Lord."

West Dedham, Dec. 2, 1844.

NOTICES.

Special Notice.

A communication having been received from the Monument Square Baptist Church, in Charlestown, by the Chairman of the Council called to take into consideration the expediency of recognizing said church, and viewing the communication as one which involves an important principle, the undersigned respectfully requests *all* the members of the Council to meet in the Committee Room, Tremont Temple, Boston, on Monday, Dec. 9, at 2 o'clock, P. M.

JOHN COOKSON, *Chairman.*

Malden, Dec. 3, 1844.

☞ The Fourth Quarterly meeting of the Rhode Island Association of Baptist ministers will be held with the First Baptist Church, South Kingstown, (Rev. W. Cogswell, pastor,) commencing on Monday evening, Dec. 9. Introductory sermon by Rev. Z. Bradford.

J. P. TUSTIN, *Sec'ry.*

Warren, Nov. 30, 1844.

BRIGHTON MARKET—MONDAY, Dec. 2, 1844.

[Reported for the Daily Advertiser and Patriot.]

At Market 800 Beef Cattle, 275 Stores, 2200 Sheep, and 1050 Swine.

Prices—Beef Cattle—Last week's prices were fully sustained. We quote extra $5; first quality $4 50 a 4 75; second quality, $4 a 4 25; third quality, $3 a 3 50.

Barrelling Cattle—No sales.

Sheep—Sales from 1 25 to $2.

Swine—Lots to peddle 3c. for Sows, and 4c. for Barrows; large Barrows 3 1-2c. At retail from 3 to 4 1-2c.

TO TEACHERS.

AN IMPORTANT OPENING.

THE subscribers are authorized by the Proprietor, the Rev. Dr. Dagg, of Penfield, Georgia, to make arrangements for the occupancy and use of the buildings at Tuskaloosa, known as the "Athenæum," for the purpose of a school. The buildings and situation are most eligible in every respect. A female boarding school of high order was sustained here by the Proprietor in person, for more than seven years with handsome profit; and, to persons prepared for such an undertaking, a very inviting location is now offered. The rent will be moderate; and possession may be had after the first of February, 1845.

Letters may be addressed to Benj. Whitfield, Esq., Tuskaloosa.

B. WHITFIELD,
T. F. CURTIS,
H. W. COLLIER,
R. F. PORTER,
J. J. ORMOND,
ED PRINCE,
J. GUILD,
B. MANLY.

Tuskaloosa, Ala. Nov. 5, 1844.

Reference may be made for further information to Rev. R. W. Cushman, Boston. Dec. 6.

NEW-YEAR'S GIFT.

A FAMILY PAPER,

Devoted to Piety, Morality, Brotherly Love,—No Sectarianism—No Controversy.

The Companion has come.

THE YOUTH'S COMPANION is published every week, by N. WILLIS, at No. 11 Cornhill, Boston. It has been printed upwards of seventeen years, and is the largest juvenile paper published, containing twice as much matter as some that are offered at a lower rate. Price one dollar a year — six copies for five dollars.

THE COMPANION is adapted to the taste of all Evangelical denominations, and has been recommended by Editors of *Congregational, Presbyterian, Episcopal, Baptist, Methodist, Political,* and *Mercantile* papers.

THE COMPANION is intended to convey Religious and Moral Instruction, in a manner the most interesting and impressive to Youth and Children. The articles it contains are mostly in the narrative form, and are generally classed under the following heads:—*Narrative, Religion, Morality, History, Obituary, Benevolence, Natural History, Biography, The Nursery, The Sabbath School, Editorial, Variety, Poetry.* Many of these articles are illustrated by Pictures.

THE YOUTH'S COMPANION is often used in *Sabbath Schools.* The Teachers find in almost every number something suitable to be read to their scholars, which furnishes them with the groundwork for remarks. It is also proper to be read by the scholars during the week, and circulated among them, like Library books.

No Advertisements, and nothing Sectarian or Controversial, are admitted into the Companion.

Letters from *Subscribers* state, that Children are so anxious to receive the COMPANION, that they often do extra work, and deny themselves luxuries, in order to have it continued to them.

Terms of the Youth's Companion.

A single copy, $1 a year in advance.
Six copies for $5 " "
25 copies, 80 cents per copy " "
50 do. 75 do. " "
100 do. 50 do. " "
To one Address.

"BEWARE OF FOREIGN INFLUENCE."
—*Washington.*

THE SATURDAY AMERICAN.

A NEW and Handsome Weekly Family Newspaper, under the title of "THE SATURDAY AMERICAN," has been commenced in Philadelphia, by the subscriber, at the

LOW PRICE OF ONE DOLLAR PER YEAR.

By the purchase of the List of the TEMPERANCE ADVOCATE, we have already a large basis for the enterprise and are determined that nothing shall be left undone to make it the

MOST USEFUL SHEET IN THE COUNTRY.

The principles upon which the paper will be conducted, are those which distinguished the

IMMORTAL WASHINGTON.

We shall, by constant argument and the representation of constantly occurring facts, point the American people to the growing injury of the foreign

IRISH CATHOLIC CLASS VOTE

In the United States. We shall show that the *highest patriotism from American hearts,* the adoption of a more extended and comprehensive

NATURALIZATION LAW.

That the fraud and perjury perpetrated at the ballot box, by foreigners, may be checked, and that, in truth, and in deed,

"AMERICANS *shall* GOVERN AMERICA."

The principles therefore of AMERICAN REPUBLICANISM, shall be the foundation stone of our enterprise. But, in order to render the sheet welcome at every fireside, the tone of the paper shall be in a very high degree

TEMPERATE AND MORAL.

The true principles of Temperance shall be honestly advocated, on the basis of correct moral character, great care shall be taken in the selection of literary matter to advance this end, and statistics and articles from influential and responsible sources, shall be constantly laid before our readers. Full reports of the *proceedings of Political, Agricultural, and Religious Assemblies,* shall be given, with all the

NEWS OF THE WEEK IN FULL.

In fine, *the literary tone* shall be second to none. The

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On the First and Fourth Pages, shall be from the pens of our most accomplished writers.

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Dec. 6. 4w

MOTHER'S ASSISTANT AND YOUNG LADY'S FRIEND.

THE 5th Volume of this popular periodical, will commence Jan., 1845. Every alternate number is embellished with a beautiful steel-plate engraving.

The work will continue to be issued in a most tasteful manner, and its pages enriched by productions of the most gifted writers.

Such has been the excellence of the PRIZE ARTICLES published in the present and the last volume of this work, and the favor with which they have been received, that the editor is induced to renew the offer of Prizes.

We therefore offer SIX PRIZES, namely, TWENTY DOLLARS for the best written article which will make from *ten* to *twelve* printed pages of our work, TEN DOLLARS for the second best of the same length, and FIVE DOLLARS each for the four best written articles, which will make from *three* to *five* printed pages each. The writers may select their subjects, only the communications must be adapted, either to the first or second department of our work.

All the above-named communications must be addressed to the editor, post paid, and must be in by the 15th of Jan., 1845. The real names of the writers must accompany the communications, in a sealed envelope. These will not be opened until after the decisions are made, which will be by clergymen of three different denominations.

The price of THE MOTHER'S ASSISTANT AND YOUNG LADY'S FRIEND is $1 50 per year. If paid in advance, $1 00.

WM. C. BROWN,
Editor and Publisher, No. 3, Cornhill.

Boston, Nov. 27, 1844.

PEIRCE ACADEMY

WILL commence its Winter Quarter, Monday, Dec. 9, under the charge of its former Preceptor, Mr. John W. P. Jenks, A. M., aided in the Musical Department by Miss Susan Torrey.

Tuition and board as heretofore.

JAMES A. LEONARD, *Sec'ry.*

Middleboro', Nov. 22, 1844.

SHELBURNE FALLS ACADEMY.

THE Winter term of this Institution will commence on Wednesday, Dec. 4, under the charge of the former Principal, LUCIUS LYON, A. B. Mr. Lyon has spared no efforts to render the course of instruction thorough and systematic, and has given universal satisfaction to the friends and patrons of the school. Instruction will be given in all branches usually taught in Academies.

N. LAMSON, *Sec'ry.*

Shelburne Falls, Nov. 23, 1844. Nov. 27.

TOWNSEND FEMALE SEMINARY.

THE Winter Term of this Institution will commence on Wednesday, the 18th instant.

A. G. STICKNEY, *Sec'ry.*

Townsend, Dec. 6, 1844. 3tis

NEW and Beautiful Juveniles.—W. D. TICKNOR & Co., have just received Peter Parley's Annual, a Christmas and New Year's Present for young people for 1845, fine plates; Little Leaves for Little Readers illustrated; Fairy land and other Sketches for youth, fine plates, &c. &c. Dec. 6.

MISCELLANY.

[From the Christian Reflector.]

Letter from the Rev. Richard Fuller, on the Subject of Slavery.

Mr. Editor,—I comply at once, and in as few words as possible, with your request, and state why I do deny that slavery is a moral evil; and let me request you, once for all, to bear in mind that this is the thing affirmed and denied. You say slavery is itself a sin; it is therefore always a sin; a sin amidst any circumstances; a crime which must involve the criminal in perdition unless he repents; and should be abandoned at once, and without reference to consequences. This is the abolition doctrine; and at Philadelphia it was reiterated in every variety of phrase; and when even moderate men, and men seemingly very kind and calm in private, mounted the rostrum, and felt the oratorical afflatus, we invariably heard, not arguments, but denunciations of this sort; we were sure to have eternal changes rung on the moral evil of slavery, the sin of slavery, the abominable guilt of slavery,—to be told that the ineffable horrors of slavery did not admit of discussion, and to be seriously asked what article of the decalogue slavery does not violate. And because the South listened to all this unchafed and patiently, one or two papers at the North (and I believe the Reflector among them) forgot themselves, and, when the meetings were over, indulged in pæans and flourishes, which showed they did not comprehend us. Now what I do entreat is, that you will cherish no delusion on this point. Even Dr. Channing censures this conduct of the abolitionists, and says, 'They have done wrong, I believe; nor is their wrong to be winked at, because done fanatically, or with good intentions; for how much mischief may be wrought with good designs! *They have fallen into the common error of enthusiasts, that of exaggerating their object, of feeling as if no evil existed but that which they opposed, and as if no guilt could be compared with that of countenancing and upholding it.* The tone of their newspapers, as far as I have seen them, has often been fierce, bitter, and abusive.' We are willing to weigh reasons, but assertion and abuse, and blustering will be heard in silence, because this subject is not to be treated in that style. A correspondent in your last number holds up to me as a model, the magnanimity of the Northern States in emancipating a few slaves who had become a burthen to their owners. We understand this perfectly, and when in a similar situation will abolish too. This writer is, however, utterly blind, if he supposes that the question with us now is about the value of so much slave property only. It regards all kinds of property, all civilization, and life itself; and in such a case to employ vituperation is at once a sin and a mistake. My chief hope for the Union is in the conservative power of religion, and the day is not far when that power will be required in all its stringency. Look at the distracted condition of this land; reflect on the appalling character of a civil war; and if you love the country or the slave, do not sever the bands which unite the Baptist Churches. Compared with slavery, all other topics which now shake and inflame men's passions in these United States are really trifling. They are only bonfires, but Ucalegon burns next; and in that quarter God forbid that Christians should throw the first torches.

If, however, slavery be a sin, surely it is the immediate duty of masters to abolish it, whatever be the result—this you urge, and this I grant; and this brings me to the single matter in hand, on which I submit to you the following observations.

1st. In affirming what you do, ought it not to give a pious mind pause, that you are brought into direct conflict with the Bible? The Old Testament did sanction slavery. God said, '*Both thy bondmen, and thy bondmaids, which thou shalt have, shall be of the heathen that are round about you; of them shall ye buy bondmen and bondmaids. Moreover of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they begat in your land: and they shall be your possession.—And ye shall take them as an inheritance for your children after you, to inherit them for a possession; they shall be your bondmen for ever.*' And in the Gospels and Epistles, the institution is to say the least, tolerated. I do not now inquire as to the character of slavery, nor is it important, for you pronounce slaveholding itself a sin; a sin, therefore, *semper et ubique*, always, and everywhere, and in all shapes. I, for my part have no difficulty, and am in no sort of dilemma here, for I find my Bible condemning the abuses of slavery, but permitting the system itself, in cases where its abrogation would be a greater calamity than its existence. But you—how do you escape the charge of impiety?

2d. In the remark just made, I supposed, of course, that you admit some sort of slavery to have been allowed in the Old Testament, and suffered by Jesus and his apostles. A man who denies this will deny anything, and only proves how much stronger a passion is than the clearest truth. Both Dr. Channing and Dr. Wayland, with all respectable commentators, yield this point, but if this point be yielded, how can it be maintained that slaveholding is itself a crime? No one can regard the noble President of Brown University with more esteem and affection than I do; from his arguments, however, I am constrained to dissent. His position is this:* The moral precepts of the gospel condemn slavery; it is therefore criminal. Yet he admits that neither the Saviour nor his apostles commanded masters to emancipate their slaves; nay, they '*go farther*,' he adds '*and prescribe the duties suited to both parties in their present condition;*' among which duties, be it remembered, there is not an intimation of manumission, but the whole code contemplates the continuance of the relation. Here, then, we have the Author of the gospel, and the inspired propagators of the gospel, and the Holy Spirit inditing the gospel, all conniving at a practice which was a violation of the entire moral principle of the gospel! And the reason assigned by Doctor Wayland for this abstinency by God from censuring a wide-spread infraction of his law, is really nothing more nor less than expediency—the apprehension of consequences. The Lord Jesus and the apostles teaching expediency! They who proclaimed and prosecuted a war of extermination against all the most cherished passions of this guilty earth, and attacked, with dauntless intrepidity all the multiform idolatry around them,—they quailed, they shrank from breathing even a whisper against slavery, through fear of consequences!! And, through fear of consequences, the Holy Spirit has given us a canon of Scriptures, containing minute directions as to the duties of master and slave, without a word as to emancipation!!! Suppose our missionaries should be detected thus winking at idolatry, and tampering with crime in heathen lands.

Dr. Channing also says,—Paul satisfied himself with disseminating principles which would slowly subvert slavery. 'Satisfied himself!' but was he so easily satisfied in reference to any act which he regarded as a dereliction from duty? Hear how he speaks:—'*If any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard or an extortioner; with such an one no not to eat.*' '*Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.*' '*Whoremongers and adulterers God will judge.*' '*In the name of our Lord Jesus Christ when ye are gathered together and my Spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.*' Such was Paul's language; nothing but the unyielding uncompromising condemnation of every sin could content him; yet, as to 'the unutterable abomination of slavery,' he is a temporizing palterer! As to slavery, which 'violates every article in the decalogue'—although the apostle saw it all around him, and members of the church guilty of it, he declined uttering a word, he is cowed into a time-server, a worker by concealed and tardy indirections! He 'satisfies himself' while millions on all sides are sinking into hell through this crime—he 'satisfies himself' with spreading principles which would slowly work a cure! Craven and faithless herald! and after this, with what face could he say 'I have kept back nothing.'—'I have not shunned to declare the whole counsel of God?' Arguments like these refute themselves; they are the signal failures of minds masterful for the truth, but impotent against it; and will convince every sincere inquirer that to denounce slaveholding as necessarily a sin, is to deal in loose assertion, and practically to range one's self with the infidel and scoffer.

3d. But will it not be 'laboring in the vocation of the infidel to assert that the Bible does not condemn slavery, especially when we know that in the times of the apostles, masters were allowed to torture their slaves, and starve them, and kill them as food for their fish? Is it not an insult to heaven for one to defend such a system out of the Scriptures? This question is very plausible, but the answer is soon given, and it is the same which has been repeated over and over: viz., that the enormities often resulting from slavery, and which excite our abhorrence, are not inseparable from it,—they are not elements in the system, but abuses of it. What, indeed, is slavery? '*I define slavery*,' says Paley, '*to be an obligation to labor for the benefit of the master, without the contract or consent of the slave.* This is all that enters into the definition of slavery, and now what ingredient here is sinful? Suppose a master to 'render unto his servant the things that are just and equal;' suppose the servant well clothed and religiously instructed, and to receive a fair reward for labour in modes of compensation best suited to his condition; might not the Bible permit the relation to continue, and might it not be best for the slave himself? Recollect that when you tell us of certain laws, and customs, and moral evils, and gross crimes, which are often incidents of slavery in this country, we agree with you, and are most anxious for their removal,—and deprecate the incendiary movements of Abolitionists, as tending only to retard and even arrest our success. On these topics Christians throughout the land ought to communicate in the spirit of love, and combine their prayers and co-operations. The Abolitionists, however, are not among those with whom we can thus associate. They occupy a position hostile alike to us, and to the word of God, and to every principle of charity. They do not attack the accidents of slavery, and attempt to show that they are essentials; but slavery itself they stigmatize as an unutterable crime, and slaveholders as on a footing with thieves and pirates.

Is it to be expected that such libels will convince persons here, or that hard words will commend any body as wiser and more courageous and better than the Saviour and his apostles? Examine all the anti-slavery publications, and what do they contain? Denude them of bold assertion and unmeasured invective against the accessories of slavery, and what is left? The simple question is, *whether it is necessarily, and amidst all circumstances, a crime to hold men in a condition where they labour for another without their consent or contract?* and in settling this matter all impertinences must be retrenched. But if impertinences be removed, what remains in the abolition treatises? For example, slavery in these States may or may not be different from that mentioned in the Bible, and this may be a very important inquiry; but it is not the inquiry before us. So, with regard to the cruelty too often practised by unprincipled men—here is guilt, guilt punishable by our laws, and which should exclude such persons from Christian fellowship. The crime, however, is not slaveholding, but cruelty. The popular argument, that a human being should not be treated as a chattel, is in the same category of impertinences. The proposition is self-evident, but wholly irrelevant, since it is by no means an attribute of slavery that a master may treat his slave as a chattel—the Bible forbids this, and every feeling of our nature rises up and must forever and effectually prevent it. Slavery is bondage, and nothing more. The slave has his rights, many of which are protected by our laws, and all by the Bible. The power of the master to transfer his authority surely does not alter the character of that authority; and to confound this with his right in things which he may destroy, at pleasure, is to overlook the plainest distinctions. It seems monstrous to you that a man should be the property of another man; but why is it so monstrous? Simply because you suppose that the word '*property*' involves a degradation to the state of a chattel. This, however, is palpably fallacious. Property in my furniture is one thing; property in my horse is a very different thing; and property in a slave, entirely distinct still. To treat the brute as I might a chair, would be barbarous; and to use the slave as I might the brute, would justly make me infamous in any society, and draw down the vengeance of laws human and divine. Property in a slave is only *a right to his service without his consent or contract*; and if this be necessarily criminal, then the authority of a father over his child, and of a government over its citizens, must be criminal too.

I might easily protract these remarks, but it is unnecessary. Let it be recollected that the only proposition is this abstract assertion. *Slavery is itself a sin; always and by necessity a sin*; and it appears to me you must either abandon the Bible, or make it teach an expediency and 'keeping back' of truth which it abhors, or modify your views. The matter stands thus—the Bible did authorize some sort of slavery; if now the abuses admitted and deplored by me be essentials of all slavery, then the Bible did allow those abuses; if it be impossible that revelation should permit such evils, then you must either reject the Scriptures, as some abolitionists are doing, or concede that these sins are only accidents of slavery, which may, and perhaps in cases of many Christians do, exist without them. Before I dismiss this subject I would glance at two arguments which are sometimes urged, and require a passing notice.

The first is thus summed up by Dr. Wayland:—'The manner in which the duty of servants or slaves is inculcated, therefore, affords no ground for the assertion, that the gospel authorizes one man to hold another in bondage, any more than the command to honor the king, when that king was Nero, authorized the tyranny of the emperor, or than the command to turn the other cheek when one is smitten, justifies the infliction of violence by an injurious man.' To this the reply is easy. The gospel does not recognize either Nero or the injurious man as a Christian brother; but it does so recognize those who hold slaves.

The second argument is thus put by Dr. Channing:—'Polygamy was allowed to the Israelites, was the practice of the holiest men, and was common and licensed in the age of the apostles. But the apostles no where condemn it, nor was the renunciation of it made an essential condition of admission into the Christian church.' And of this the sophistry is hardly specious. What if all that is affirmed be granted? it would only prove that polygamy is not sinful, and how is this connected with the matter at issue? But the gospel does forbid, and did at once abolish polygamy.

That those who hold slaves are unfit members of a Christian church, is a novel doctrine—a new light, which would have been scouted from our churches fifty years ago. But no polygamist has ever been admitted or tolerated as a Christian since the establishment of Christianity. The Saviour expressly gave a new law as to divorce; and the very letter of that precept, and every word in the epistles as to marriage, recognize and require only one wife. Jesus says, '*whosoever putteth away his wife and marrieth another committeth adultery.*' Now what constitutes adultery? Not '*putting away his wife*,' but '*marrying another;*' therefore he who marrieth another, without putting away, is guilty. Paul says, 'For the woman which hath a husband, is bound by the law to her husband, so long as he liveth; but if the husband be dead, she is loosed from the law of her husband; so then if while her husband liveth she be married to another man, she shall be called an adulteress. 'To avoid fornication, let every man have his own wife, and let every woman have her own husband.' Is not this express enough? Besides it is a mistake in Dr. Channing and others to suppose that polygamy was common in the days of the Saviour and his apostles. The Roman and Grecian laws did not permit it; and such are the inconveniences and evils of the custom, that it had nearly ceased in Judea; hence in the whole New Testament not a single instance is even alluded to. No farther notice was therefore required than the language of Christ and the directions in the epistles. But slavery was every where a part of the social organization of the earth; and slaves and their masters were members together of the churches; and minute instructions are given to each as to their duties, without even an insinuation that it was the duty of masters to emancipate. Now I ask, could this possibly be so, if slavery were a heinous sin?' No! every candid man will answer, No! What, then, are we to think of those who revile us as pirates and thieves, and fulminate anathemas and excommunications against every Christian at the South, no matter what his conduct or character, simply because he will not submit to the arrogant behest of mortals, who at best are, like himself, loaded with imperfections; and because he esteems the Bible a safer directory than the dogmas of men—most of whom are every day proving themselves destitute of the sound mind and charity of the gospel—of people who are essentially monomaniacs—who cannot live without running into some insanity—who, if slavery were abolished, would be just as mad upon amalgamation, or masonry, or Millerism, or some other matter—and with whom, in fine, whatever your course as to us, neither you nor any body at the North, who loves Christ and the gospel better than self, and strife and fanatical intolerance, will long be able to harmonize?

In the charity of the gospel, and with all respect, I am, &c.

R. Fuller.

Beaufort, S. C.

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* I need hardly say that the argument is the same as Paley, Book 3, Chap. 3.

To the Rev. Richard Fuller, D. D.

My dear Brother,—I have read with great interest your letter on Domestic Slavery in the Christian Reflector of the present week. Although it is addressed to the editor, yet, as the sentiments which I have elsewhere advocated are specially referred to, I presume you will not consider it obtrusive, if I ask the privilege of offering a few remarks in illustration of the doctrine from which you dissent. I fully believe that you, equally with myself, desire to arrive at the truth on this question. If by the kind and fraternal exhibition of our views we can throw any light upon this difficult subject, we shall, I am sure, perform an acceptable service both to the church of Christ and to our beloved country.

With many of the sentiments in your letter I heartily coincide. I unite with you and the late lamented Dr. Channing, in the opinion that the tone of the Abolitionists at the North has been frequently, I fear I must say generally, 'fierce, bitter and abusive.' The abolition press has, I believe, from the beginning, too commonly indulged in exaggerated statement, in violent denunciation, and in coarse and lacerating invective. At our late Missionary Convention in Philadelphia, I heard many things from men who claim to be the exclusive friends of the slave, that pained me more than I can express. It seemed to me that the spirit which many of them manifested was very far removed from the spirit of Christ. I also cheerfully bear testimony to the general courtesy, the Christian urbanity, and the calmness under provocation, which, I think, in a remarkable degree, characterized the conduct of the members from the South.

While, however, I say this, it is no more than right that I should add, that I seem to have perceived grave errors in the manner in which this subject has been treated in the slaveholding States. If, at the North, the right of free discussion has been abused, I think that frequently at the South, this right has been denied to American citizens. I have seen Legislative messages, which have in substance asserted that the people of this country have no right to discuss the subject of slavery at all. I am sure that you will agree with me in condemning every assumption of this kind.—There is no subject whatever, which I have not a perfect right to discuss in the freest and fullest manner, in public or in private, provided I act with an honest intention to set before men what I consider to be important truth, and address myself to their understanding and conscience. I claim this right as a citizen of the United States, or rather I claim it by a far higher title, as an intelligent creature of God. I can only surrender it with my life. I consider the threat of abridging it as an insult to the nature which has been given me by Creator. If I abuse this right, I may be justly punished, and I grant that the punishment, both civil and social, should be exemplary. The right, however, as I have stated it, still remains interwoven with the essential elements of my moral nature.

I rejoice that the question is assuming a new aspect. I rejoice that a brother from the South has invited this discussion, and that there is now an opportunity afforded for exchanging our sentiments with each other. Should I abuse this right, should I utter a word that would tend needlessly to wound the feelings of my Southern brethren, there is not one of them that will be as deeply pained as myself. I have never yet visited the Southern States. There may be cases in which, from a want of knowledge of their modes of thinking and forms of expression, I may, inadvertently, seem not sufficiently to regard their feelings. I do not anticipate that such a case will occur. But should it occur, I have only to ask that I may be considered as an honest and a kind man, desiring to hold forth what he believes to be truth, and that if I may seem in this respect to err, it may be imputed, not to an intention to give pain, but merely to ignorance of the modes of thought peculiar to a state of society with which I am not familiar.

I would, in passing, offer another suggestion. The ground which has been taken by the South, in regard to the whole question of slavery, seems to me to be of recent origin. At the time of the adoption of the Constitution, I think it was very generally acknowledged throughout this country, that slavery was an evil, and a wrong, and that it was, tacitly at least, understood to be the duty of those States in which it existed, to remove it as soon as practicable. Pennsylvania had already commenced this work, and moved on steadily by successive acts to its completion. New-York very soon followed her example. There was at that time much less distinction than at present, between slaveholding and non-slaveholding States. It was, I think, considered as an evil and a wrong in which the whole country was in different degrees involved, and which the whole country was under a solemn obligation to remove. The subject was every where freely discussed. I have before me at this moment, a speech delivered in the Convention held at Danville, Kentucky, by the Rev. David Rice, proving that 'slavery is inconsistent with justice and good policy,' printed in Philadelphia, 1792. It is as thorough, manly and able a discussion of this whole subject, as within the same compass I have ever seen.—This was delivered in the Convention for forming a constitution for that State, and I have no reason to suppose that it gave any offence. This same freedom of discussion was enjoyed in Kentucky until quite lately. Some ten or fifteen years since, a motion was entertained in the Legislature of that State to call a Convention for the express object of abolishing slavery, and it failed of success only by the casting vote of the speaker.

The presentation of memorials to Congress, on the subject of slavery, has of late been esteemed as an intolerable grievance. Formerly it was not so considered. On the 8th day of December, 1791, memorials from Societies for the abolition of slavery, from the States of Rhode Island, Connecticut, New York, Pennsylvania, Maryland and Virginia, were *presented and read* in the House of Representatives, and *were referred to a select Committee*. In the memorial from Connecticut it is stated, 'that the whole system of African slavery is unjust in its nature, impolitic in its principles, and in its consequences ruinous to the industry and enterprise of the citizens of these states." The memorialists from Pennsylvania say, 'we wish not to trespass on your time by referring to the different declarations made by Congress, *on the unalienable right of all men to equal liberty*; neither would we attempt in this place to point out the inconsistency of extending freedom *to a part only* of the human race.' The memorialists from Baltimore declare that the objects of their association are founded in justice and humanity; that in addition to *an avowed enmity to slavery in every form*, your memorialists 'in their exertions contemplate a melioration of the condition' of that part of the human race who are doomed to fill the degraded rank of slaves in our country, &c. The strongest expression of opinion, however, on this subject occurs in the memorial from Virginia. It commences as follows: 'Your memorialists, fully believing that "righteousness exalteth a nation," and that slavery is not only an odious degradation, but an outrageous violation of one of the most essential rights of human nature, and utterly repugnant to the precepts of the gospel, which breathes peace on earth and good will to men, they lament that a practice so inconsistent with true policy and the unalienable rights of men, should subsist in an enlightened age among a people professing that all mankind are by nature equally entitled to freedom.' These noble sentiments, I repeat, originated from Virginia, and were read and referred to a select Committee of the House of Representatives.

Much has also been said on the interference of Associations, and other ecclesiastical bodies, on this subject. I do not here enter upon the question whether or not such assemblies should, in their corporate capacity, take action on the matter of slavery. I will merely state that such action can claim very ancient precedents. At the meeting of the Philadelphia Baptist Association, held Aug. 7th, 1789, the following declaration was made. 'Agreeably to a letter from the church at *Baltimore*, this Association declare their high approbation of the several societies formed in the United States and Europe, for the gradual abolition of the slavery of Africans, and for the guarding against their being detained or sent off as slaves after having obtained their liberty, and do hereby recommend to *the churches we represent, to form similar societies*, to become members thereof, and to exert themselves to obtain this important object.' To this action I know not that any exception was taken. These facts seem to me conclusively to show that during the period of our history immediately succeeding the Revolution, the right or wrong of slavery was considered throughout the Union as a perfectly open question, on which any one, without offence to any class of persons, might freely express his opinions; on which any citizen might memorialize Congress, and in their memorials express their opinions, assured that their memorials would meet with respectful attention; and also, that in at least three of the slaveholding States themselves, any citizen might, appealing to the understanding and conscience of his fellow men, utter his sentiments as freely as on any other subject.

I deeply deplore the change in this respect that has come over the South. It seems to me unwise and unreasonable. The institution of slavery, whether it be considered in the light of political economy, of philanthropy or of Christianity, is surely important enough to demand a full and impartial discussion. If it can be defended on either of these grounds, a decent respect for the opinions of mankind would certainly require that its defence should be attempted. If it cannot be so defended, but on the contrary can be shown to be at variance both with virtue and self-interest, the sooner we are convinced of this, the better. But I especially deplore the intolerance on this subject, which I believe now to exist in the slaveholding States themselves. I know there are at this moment many of our southern citizens, some of them slaveholders, who are convinced both of the moral evil of slavery, and of its ruinous influence on national prosperity. They long for an opportunity to express their sentiments to their fellow citizens. But in the present state of public opinion they dare not do it. They are deprived of the opportunity of giving utterance to their honest convictions. Under such circumstances, how can we ever hope to arrive at the truth?

To this it may be replied that the violence and fanaticism of Abolitionists has been the cause of this universal irritability of our Southern fellow-citizens. I have no doubt that this, to a considerable degree has been the fact. I admit the existence of the cause, and presume that it has in part at least produced this effect? Suppose a man address me unkindly and abusively on a question of duty; this may be a reason why I should not hear *him*, but it is surely no sufficient reason why I should not hear another man who addresses me on the same subject kindly and respectfully; much less is it a reason why I should determine never to hear the subject discussed in any manner whatever. If abolitionists have treated this subject offensively, this is no sufficient reason why any citizen of a Southern State should not be allowed, without any offence, to declare his views of it in any suitable manner that he pleases. It is conceded that the institution of slavery is a matter peculiarly and exclusively belonging to the States in which it exists. For this reason, were there no other, the discussion of it should in those States be specially free, thorough and universal.

I cannot but believe that the public feeling on this subject was much more healthy with our fathers than with us. I cannot be persuaded that irritability and menace are manly or dignified, or that the employment of physical force to arrest the discussion of an important subject, is either useful or wise. I wish most sincerely that the temper and conduct of the Southern members of the late Convention at Philadelphia might be imitated by all their brethren.

But I am protracting this letter to an unreasonable length, and will conclude by subscribing myself, with the highest personal esteem and Christian affection,

The Author of the Moral Science.

For the Christian Watchman.

Church Discipline.

In order to carry out a correct system of discipline, there should be a strict and impartial adherence to scripture rules and principles. A prompt and candid hearing may prevent the circulation of misrepresentations. By passing slightly over disorderly proceedings in its members a church will entail a series of consequences, which may seriously impair its usefulness. There is no duty which involves more momentous consequences, or requires more caution in sustaining church government. It is a sacred duty, strictly and promptly to act when the peace and order of the members of Christ's body are endangered. If the church is in disorder brethren may be under censure, though innocent, and the real offender be in good fellowship by the influence of reports in circulation for the purpose. Prejudices may have been formed under the influence of reports and appearances, which not having been investigated, are not fully understood. There should be no censure brought against an individual or church to weaken the sense of obligation which they are under to Christ, without a fair investigation and just cause. The existing state of the community demand more thorough measures in church discipline, and it is hoped that some one qualified for the task may take up the subject.

H.

WORCESTER COUNTY HIGH SCHOOL.

THE Winter Term of this Institution will commence on Wednesday, the 4th of December. Students wishing for rooms are recommended to make early application.

N. Wheeler, *Principal.*

Worcester, Nov. 15, 1844. 5w

NEW WORKS.

MARY Howitt's Picture and Verse Book. The Child's Picture and Verse Book, commonly called Otto Speckter's Fable Book. Translated from the original German, by Mary Howitt. Illustrated with 100 engravings.

The American House Carpenter. A Treatise on Architecture, cornices and mouldings, framing, doors, windows and stairs, together with the most important principles of practical Geometry, by R. G. Hatfield, Architect—illustrated by more than 300 engravings.

Life of Marion.—The Life of Francis Marion, by W. Gilmore Simms, with numerous plates.

Gonzalvo, or the Fall of Grenada, by Charles Hood.

Memoirs of Brainard.—Memoirs of Rev. David Brainard, Missionary to the Indians on the borders of New York, New Jersey, and Pennsylvania, chiefly taken from his own Diary, by Rev. Jona. Edwards.

The Distant Hills, an Allegory, by the Rev W. Adams, M. A., from the London edition, with engravings from original designs, by Chapman.

Oracles from the Poets—A fanciful diversion for the Drawing Room, by Caroline Gilman.

Westminster Abbey—A Hand-Book of the Architecture, Sculpture, Tombs and Decorations of Westminster Abbey, with 56 embellishments on wood.

Complete in 14 Volumes—The Penny Cyclopædia of the Society for the Diffusion of Useful Knowledge, now complete, bound in half Russia.

The Poets and Poetry of England in the nineteenth century, by Rufus W. Griswold; beautifully illustrated.

Nature's Gems—American Wild Flowers in their native haunts, by Emma C. Embury, with 20 plates of plants, carefully colored after nature, and landscape views of their localities, from drawings on the spot, by G. Whitfield, 1v. royal 8vo. superbly bound.

Memoir and Correspondence of Mrs. Grant of Laggan, author of Letters from the Mountains, &c., edited by her son J. P. Grant, Esq.

The Anatomy of the Human Body, by J. Cruveilhier; the first American from the last Paris edition, edited by Granville Sharp Pattison, M. D.

No. 12, of Harper's Pictorial Bible.

Lord Eldon—American Edition.—The Public and Private Life of Lord Chancellor Eldon, with selections from his correspondence, by Horace Twiss, Esq.

Infatuation—A Poem delivered before the Boston Mercantile Library Association, by Park Benjamin.

Life of Richard III. by Halstead.

Romilly's Memoirs. The Life of Sir Samuel Romilly, written by himself, with a selection from his correspondence, edited by his sons; 3d edition, 2v. with a Portrait.

For sale by Wm. D. Ticknor & Co., corner of Washington and School sts. Nov. 27.

STOVES—STOVES—STOVES.

THE subscriber would solicit the attention of individuals about to furnish themselves with either COOKING, PARLOR, OFFICE, SHOP or other STOVES, to his large stock, at the CHEAP STOVE STORE, No. 44 Congress Street, a few doors north of Water Street.

This stock embraces a very large assortment of most of the best patterns of STOVES now in use, and will be sold at prices to satisfy the most economical.

Individuals having HOT AIR FURNACE PIPES which require cleaning out, repairing, or new ones substituted, will find workmen at this establishment, who are perfectly familiar with all such work.

L. Stetson Bates.

Sept. 6. 17w

WOOD, BARK, COAL, AND HAY.

500 Cords Nova Scotia Wood.
200 do do do Rock Maple Wood for Air-tight Stoves.
100 Cords South Shore and Portland Oak.
100 do Pine Wood.
50 do Hemlock Bark.
1000 Tons Red and White Ash Coal for Furnaces, Grates, Stoves and Ranges.
200 Chaldrons Newcastle, Sydney, and Scotch Coal.
100 do fine Sydney and Pictou Coal, for smiths, and Steam Engines.
50 Tons Hay, for retail or shipping.

For sale by Moses French, Jr., Maine Wharf, Broad Street, near the bottom of Summer St.

Oct. 4. 2m

FALL AND WINTER GOODS.

DANIELL & CO.

No. 201 Washington Street,

HAVING enlarged our establishment the past season, we have made extensive arrangements to receive the most valuable stock that we have ever before offered, and feel sure that we can offer inducements to purchasers equal to any in the city, as it respects new styles of Goods, and at as low prices. In our

SHAWL ROOM

We have all the new, rich and desirable styles of LONG AND SQUARE CASHMERE SHAWLS, and a full supply of every other kind of new and fashionable SHAWLS.

SILK DEPARTMENT.

NEW DRESS SILKS of all kinds, qualities and prices to be found.

EMBOSSED CENTRE TABLE AND PIANO COVERS.

The best AA THIBET CLOTHS imported, and all other kinds of CLOAK GOODS.

Black and blue black ALEPINES, of the most approved manufacture.

LINEN DEPARTMENT.

We have our usual large supply of all the best styles of LINENS, and as we have for many years paid particular attention to this article, we feel sure the kinds we offer will not fail of giving entire satisfaction. We have every width from 1 yard to 3 yards wide.

LINEN CAMBRIC HDKFS., HOSIERY AND GLOVES.

Mouseline de Laines, Cashmere Repts, Alpaccas, Gala Plaids, French and American Prints, and a great variety of other GOODS FOR DRESSES.

Rose and Whitney BLANKETS, QUILTS, and every other article of

Housekeeping Goods.

CASSIMERES, FLANNELS, COTTONS.

We have always on hand every article usually wanted for MOURNING, viz: Black Bombazines, Silks, Crapes, veils, &c.

As our facilities are equal to any in the Trade, we are enabled to sell our Goods at the lowest price, *AND WE PLEDGE OURSELVES TO SELL AS GOOD A SHAWL, SILK, OR ANY OTHER ARTICLE, AT AS LOW A PRICE AS IT CAN BE OBTAINED AT ANY OTHER STORE IN THE CITY. PURCHASERS MAY FEEL SURE OF BUYING CHEAP, AS WE ALWAYS MARK OUR GOODS AT THE LOWEST PRICE THEY CAN BE SOLD FOR.*

ONE PRICE AND SMALL PROFIT,

is still our Motto. DANIELL & CO.,

Oct. 11. 3m 201 Washington St.

DENTAL INGENUITY.

DR. MORTON, (late Wells & Morton,) No. 19, Tremont Row, Boston, has frequently been solicited to make known by advertisement his new invention for supporting teeth in the mouth. It being an ENTIRELY NEW AND CHEMICAL PROCESS which enables him to make a perfect fit, render the teeth useful and ornamental, being subject to none of the difficulties or objections that generally attend artificial teeth inserted by atrial pressure, inasmuch as the plate upon which they are inserted in the common way is liable in the majority of cases to the great mortification of the patient to drop down, move about, or produce a rattling in the mouth.

All persons are respectfully invited to consult the Subscriber and obtain new teeth, singly or in setts, on his new principle, in the most agreeable, easy, pleasant and natural style.

I am determined to make my valuable invention, extensively known and duly appreciated, in the shortest time possible. With this view I now propose to insert teeth (until further notice) without compensation until the expiration of six months; then if the patient is perfectly satisfied that my invention is really valuable and superior to any mode of inserting teeth, I shall expect a small compensation, which may be previously agreed on, otherwise I will ask nothing. All that I shall require when the teeth are inserted, will be just enough to pay for the materials used, which will be but a trifle. If by this means I am enabled to introduce my improvement more extensively than in the ordinary way, my object will be attained.

Owing to the irregular absorption of the gums and other circumstances it frequently becomes necessary in order to supply the place of nature that the dentist should manufacture his own teeth. With this in view the subscriber has established a manufactory for that purpose, and is fully prepared to execute the most difficult cases that may come under the cognizance of a dentist.

"*Restore their hopes and make them lovely still.*"

Nov. 15.

OPERATIONS ON TEETH.

DR. FLETCHER Dentist, No. 6, Hanover Street, three doors from Court Street, Boston, continues to perform all operations, necessary for the health and beauty of the teeth, in the best possible manner.

[illegible] the best of Gold and made permanently good, if not [illegible] filled with any other substance in use, that the patient may wish, or the case require.

Mineral Teeth inserted on Gold Plates or Pivots, from a single tooth, to a whole set. Upper sets inserted on the principle of Atmospheric Pressure.

Teeth Cleansed, Extracted, &c. Terms moderate, and entire satisfaction warranted. Teeth examined free of expense. tf May 17.

FLOUR.

S. G. BOWDLEAR, & CO. Dealers in Flour, No. 17 Long Wharf, Boston, have constantly on hand a large assortment of Extra Genesee, Ohio and Graham Flour in whole and half barrels for families; also Clagett, Sharrer, E. S. Beach and other approved brands Southern and Western Flour suitable for Bakers use; which they offer for sale at the lowest market prices.

Oct. 25. 6m

CHRISTIAN REVIEW.

THE Christian Review 8 vols. Complete sets in numbers can be furnished at the reduced price of *eight dollars*. Half bound, *twelve dollars*. Single volumes, *one dollar and fifty cents*.

There is still a large amount due from subscribers which is much needed, and *ought to be paid*, in order to refund the sum expended for publishing the work.

☞ *A list of the names of those indebted for the Review previous to Volume nine, will soon be published by*

GOULD, KENDALL & LINCOLN,

Nov. 1. 2m 59 Washington St.

HARDWARE AND HOUSEKEEPING GOODS WAREHOUSE,

336 Washington Street, Boston, Chickering's Building, a little South of Lamb Tavern.

HENRY E. LINCOLN, Importer of HARDWARE, CUTLERY and BRITANNIA WARE, and dealer at Wholesale or Retail in WOODEN TIN and FANCY HOUSEKEEPING WARES *Carpenters' Tools and Building Materials.* Piano Forte Screws, Pins, Wire, Castors, Stool Screws and locks. Bakers, Furnaces, Stoves, Fancy and Feather Dusters; Brushes, Brooms, Baskets; Door, Coach and Table Mats; TRANSPARENT & OTHER WINDOW SHADES, with Cord and Tassels, &c. &c., embracing a largely assorted stock of Housekeeping Goods.

Agency for Pike's celebrated "Egyptian Cement," a superior article for mending Broken Ware.

H. E. L. has a printed Catalogue, for the use, specially, of those who are purchasing Housekeeping Wares, which will be found of great convenience.

Country Traders supplied on the most reasonable terms.

☞ All articles warranted as good as represented.

P.S. ENAMELLED KETTLES and PRESERVE PANS, TEA TRAYS, and the *latest styles* of Dixon's Tea and Coffee Pots recently received.

Sept. 13. 3m

REUBEN KENT AT SCHOOL.

A BEAUTIFUL volume, written by a Lady of New England, for the American S. S. Union, and just published at No. 5 Cornhill, Boston. Four plates, price 20 cents.

OPINIONS OF EDITORS.

Contained in this little volume is a most wholesome and impressive lesson of sterling integrity and adherence to the true Christian principle. Scarcely a boy in the community but may learn something from Reuben Kent's life at boarding school, where he was surrounded by temptations, but where amid them all he preserved his character, and honored his Heavenly Father.

We would that every Sabbath-scholar could have a copy. It is a treasure worth keeping.—*Baptist Record.*

A very interesting narrative, teaching impressively a most salutary lesson. We commend it to the attention of parents and Sunday school teachers.—*Chr.*

For sale, with all the publications of the Society at No. 5 Cornhill. WM. B. TAPPAN, Agent.

Nov. 22.

FARM FOR SALE OR EXCHANGED

FOR A GOOD HOUSE IN THE CITY

SITUATED in the pleasant town of Pembroke, Mass., containing about 30 acres of Land, under a good state of cultivation, well fenced, with a two story House well finished, Barn with cellar, and about 150 loads of manure in it, chaise house, shed and shop, a young orchard just beginning to bear. Meetings, schools, mills and stores are as handy as in any town in the State. Any one who wants a pleasant country seat will do well to call on I. R. PRUDEN, at No. 50 Long wharf, as it will be sold a bargain.

☞ I. R. PRUDEN, at No. 50 Long wharf, will be happy to see all his old friends and customers, and accommodate them with Codfish, Mackerel, &c.

May 31. tf

FRIENDS IN HEAVEN

RECOGNITION of Friends in Heaven. By Daniel Sharp—Pastor of the Charles Street Baptist Church. Price 12 1-2 cents.

Just published, and for sale by W. D. Ticknor & Co., corner of Washington and School sts.

Nov. 22.

HORACE MANN'S Reply to the Remarks of Thirty-one Boston Schoolmasters, on the 7th Annual Report of the Secretary of the Massachusetts Board of Education.

Just published and for sale by W. D. Ticknor & Co., corner of Washington and School sts. Nov. 22.

PROUTY & MEARS

MASSACHUSETTS PREMIUM PLOUGH.

D. PROUTY & CO., continue to manufacture Prouty & Mears' Patent *Centre Draught Ploughs*, and they have added to their already extended list, several new patterns, combining new and important improvements, adapting them to all the different qualities of soil, and the various systems of culture; especially to an approximation to the *spade labor system*, which is admitted to be the *perfection of good husbandry*—and why? For the reason, that at one operation it perfectly turns the mass, of whatever depth; covering all vegetable and other matter lying on the surface, leaving the furrow slice in a fine, lively, friable state, crushing its hard lumps and disarranging its particles, thereby elaborating its food for plants. Hence as but one ploughing is requisite, the proper moment may be taken for its performance, when the seed bed will be found to be in far better condition than after the protracted labor of two or three cross-ploughings and harrowings.

Their castings are of a superior quality, both in workmanship and materials. By using *pure iron* and an improved process of melting, they offer castings of *less weight*, possessing

SUPERIOR STRENGTH AND DURABILITY,

which with *chilling the points, wings, and landsides*, and the excellent quality and finish of the wood-work, renders their ploughs, in every respect, the very article which the wants and interest of the farmer demand.

The high character of the Centre Draught Plough, abundantly sustained by a continued and extended patronage, is in perfect accordance with the decision of an able and impartial committee of the Massachusetts Agricultural Society, in awarding to the inventors the sum of $100, the *highest* premium ever given in this country for doing the best work with the least draught, in a trial open to the whole Union, running its natural course, inclining to keep its true position without any effort of the ploughman, and turning a furrow one foot wide and six inches deep, *with a draught of only 294 pounds*, in compact and well swarded land, being much the easiest in draught of any plough of which we have any report.

Besides the great State premium of Massachusetts, the Centre Draught has taken the high premiums in New York, Pennsylvania, Delaware and Maryland.—Last fall, at four trials, where the Plough was the particular object for experiment, it took the highest premiums in four different States. At the County Ploughing Matches, their performance was the admiration of our best farmers, and premiums too numerous to mention were awarded for the excellent work done by them; but the trial in Northampton, last fall, is worthy of a notice, where "in accordance with a regulation of the society, adopted to prevent favoritism, or any suspicion of it, in the adjudging of premiums, the Committee were no present during the ploughing, and consequently could not know at the time of deciding by whom any one of the lands was ploughed." There were at this trial 17 Worcester ploughs, and only 5 of Prouty & Mears, and yet to ALL THESE FIVE, PREMIUMS WERE UNANIMOUSLY AWARDED, and those of the *highest class*, though only eight were offered.

While the Centre Draught Plough is taking the *highest prizes* and gaining more and more in favor with farmers, disappointed competitors are boasting "loud and long" of small premiums awarded for the skill of ploughmen and their well trained teams, or won by *extraordinary exertions*, on fields where there was *no competition*; and they have raised the frequent cry of "Centre Draught Humbug," by which it is evident that the busy hum of public opinion, expressing the real merits of these ploughs, is a kind of *mysterious Centre Draught*, continually buzzing in their ears, with a consciousness of its truth.

Misrepresentations have also been made in regard to the trials in Essex County, by publishing statements and tables *manufactured* for the purpose, giving to their ploughs an advantage which the Report of the Committee did not exhibit, and which called forth from them the following severe rebuke, AS SHOWN BY THE REPORTS OF THAT COMMITTEE IN 1842 AND 1843.—"We hope they will have the fairness to take all the facts into view, and not a garbled selection, as has sometimes been done, and thereby entirely misrepresenting the impressions intended to be made by the Committee."

The Centre Draught Plough still stands unrivalled, bidding defiance to all competitors, and so it will, as we have at our command the best practice, science, skill and ingenuity, necessary to effect any improvement of which it is susceptible, and we give constant attention to the subject.

Constantly on hand, Shares, Landsides, and Mouldboards of most Ploughs in use, and Farming Implements of all kinds.

Also Grass, Field, Garden, and Flower Seeds.—Dealers and others supplied on favorable terms.

FARMERS' WAREHOUSE,

Nos. 19 and 20 North Market & 20 Clinton Sts

June 14 tf

HIGHLY IMPORTANT.

ALL discoveries in dental science, whether mechanical or surgical, that tend to a practical improvement in that branch of surgery, should be made known by all proper means, that the public may avail themselves of the benefits derivable from them. The luxuries of life, connected with other causes, either local or constitutional, have made such sad inroads upon the number and health of our natural teeth, as to make it an important study with the dental profession, to substitute others in their stead, in a manner the least objectionable. Objections of much weight have been urged against artificial teeth on plate, from the well known fact, that large portions of brass and copper are contained in the solder, that is used, to connect the teeth with the plate. The impurity of this composition is seen after a short time wearing, in a change of its color to a dark, dirty appearance, attended with a brassy taste. But this is not the greatest evil. The connecting of not less than four different metals in the mouth, produces a galvanic action, which tends directly to impair the general health of the gums, and consequently, to affect unfavorably the remaining natural teeth. Dr. S. Stocking, surgeon dentist, has succeeded in making such improvements in the manner of setting artificial teeth on plate, as to entirely obviate every objection that can be urged against them; the solder used by him being of equal purity with the plate, and warranted to neither change its color, or produce the unpleasant taste of brass and copper while worn. An improvement of great importance has also been neatly made by Dr. S. in the manner of adapting the plate to the mouth, with such fastenings as will admit of the whole work being removed, and then replaced again at the pleasure of the wearer, with as much convenience, as a glove can be taken from the hand, or a ring from the finger, and then replaced again; and yet, when on, are firm, easy, and inoffensive. These are improvements of such practical value, as to commend themselves to the consideration of all who may wish or desire artificial teeth. During the two past years, not less than 15,000 teeth that had become painful by reason of the exposure of the dental nerve, have been successfully treated by Dr. S. by first destroying the nerve and living membrane of the tooth, with his celebrated anodyne, without pain, and then filling them. As there is a general disposition with people, to defer all necessary operations on their teeth, until compelled to it by severe pain, it is most respectfully urged, that all teeth be immediately filled, where decay has commenced, before the general health of the tooth becomes seriously affected; and if properly done, the tooth is safe for life. The proper filling for such cases, is unquestionably the purest gold. The usual method of setting teeth on wood pivots, is found by experience to be objectionable, as the pivot, from its nature, is too liable to become spongy, weak and offensive, and in a few months breaks entirely off. An improvement of great value, has been adopted by Dr. S. by substituting gold and silver pivots, which make them ten-fold more firm, lasting and inoffensive.

Dr. S. continues the use of his justly celebrated Parisian instruments for the extraction of ulcerated teeth, stumps, and roots; and can assure the public, that in the hands of one who understands their use, with the experience of twenty-five years; success must ever be the result.

Terms.—For an entire upper and under set of artificial teeth on plate, from $50 to $100. For an entire upper set of fourteen teeth on plate, confined by atmospheric pressure, from $25 to $50. For two or more teeth on plate, confined to the natural teeth by clasps, from $3 to $4. For setting on gold and silver pivots, from $1 50 to $2 50. For filling common sized cavities with gold $1. For filling with silver, platina, tin, and all other fillings, from 50 cts. to $1. For cleansing and polishing $1 to $2. Extracting 25 cents. All operations warranted. Examinations and advice gratis. Office, No. 266 Washington Street, corner of Avon Place, Boston. 1y May 24.

THE PROPRIETORS OF THE QUINCY HALL CLOTHING ESTABLISHMENT, over the new Market, Boston, respectfully invite the attention of the readers of this paper, to one of the largest assortments of *CLOTHS, CASSIMERES, VESTINGS, and READY-MADE CLOTHING*, ever offered for sale in this city—by the package, piece, or at retail. Hundreds of packages having been purchased before the rise, we shall endeavor to supply our friends and patrons at last year's prices.

Purchasers from the *South and West*, and the public generally, are requested to call and examine our stock.

Every article appertaining to a gentleman's wardrobe can be found at this establishment, at prices that cannot but please. Obliging salesmen, experienced and faithful cutters and workmen, are always employed. *Terms cash*, and no deduction from prices.

June 23. tf JOHN SIMMONS & CO.

PIANO FORTES.

THE Subscribers have formed a co-partnership under the firm of HALLET, DAVIS & CO., for the purpose of manufacturing Piano Fortes; and having taken the stock and stand of the late Brown & Hallet, 293 Washington street, Boston, would beg leave to say to our friends, and all others who may purchase instruments of us, we are not only determined to maintain the high reputation which has been bestowed upon this manufactory in past years, but by our united and personal attention to business, to make such improvements in point of tone, style of finish, and durability, that the public will be satisfied our instruments are equal in every respect, if not superior to any made in this or any other city; and we can, and will sell first rate instruments, upon as reasonable terms as any other makers; and every instrument made by us will be warranted, and if it does not prove as good as recommended, it will be made so at our expense, or the money refunded to the purchaser.

RUSSEL HALLET,
GEORGE H. DAVIS,
HENRY ALLEN.

July 19. 1y

CHURCH BELLS.—The subscribers continue to cast at their foundery in Boston, Church Bells of any weight required—having great facilities in the business are enabled to cast bells of perfect harmony and evenness of tone. Persons about purchasing will find it for their interest to call on us as we are selling them at an unusually low price. Orders by mail or otherwise will meet with prompt attention.

Henry N. Hooper & Co., Copper Dealers and Founders, No. 24 Commercial St.

1844. Improved Eagle Ploughs, 1844.

MANUFACTURED BY

Ruggles, Nourse & Mason,

And for sale at the Manufactory in Worcester, and at their

AGRICULTURAL WAREHOUSE

AND

SEED STORE,

Quincy Hall, Boston.

RUGGLES, NOURSE & MASON, have added to their extensive assortment of plough patterns, several sizes with new and important improvements, and have by means of machinery, introduced such uniformity in the structure of their ploughs, that all those of the same class being exactly of the same form and dimensions, all parts of the wood as well as iron, may be replaced with a facility that could not otherwise be attained.

In 1843 the Trustees of the Essex County Agricultural Society considering the plough the most important implement in agriculture, offered premiums for the *best plough*, under the direction of a most able committee, consisting of *Moses Newell, J. W. Proctor, Wm. Sutton, Asa F. Newhall*, and *Andrew Dodge*, Esqrs., a most thorough and persevering trial was had at Salem in October last, occupying two days. The committee in their report say,—"In testing the quality of a plough, the power by which a plough is moved, the ease with which it is handled, and the manner in which it completes the work, are prominent points for consideration." And after giving a statement of the first day's trials, at which there were 17 ploughs presented for trial, and giving the names of those who held the ploughs they say,—"As so much depends on the skill of the person *holding* the plough, the committee were at a loss to know what proportion of the merits of the work was to be attributed to the plough and what to the ploughman; and as there appeared in some instances an effort to enlarge the work beyond the natural powers of the plough, the committee requested the competitors each of them to produce two ploughs, one of large and one of medium size, to be tried on a subsequent day; the smaller size to turn a furrow 12 inches wide and 7 inches deep; the larger size to turn a furrow 14 inches wide and 7 inches deep. The examination of these ploughs took place on the 24th of October. The ploughs were held by members of the committee." The following is a copy of their table (*for the authenticity of which we refer the public to the report of the Committee*,) showing the comparative amount of power in pounds required to operate the different ploughs:

MEDIUM SIZE PLOUGHS.

Winslow of Danvers,	462 lbs.
Prouty & Co. Boston,	425 lbs.
Ruggles & Co. Worcester,	417 lbs.
Howard, Hingham,	412 lbs.

LARGE SIZE PLOUGHS.

Winslow,	512 lbs.
Prouty & Co., Sod A.	487 lbs.
Ruggles & Co., Eagle No. 3,	455 lbs.
Howard,	480 lbs.

In speaking of the Improved Eagle plough, to which they unanimously awarded the highest premium, they say,—"As near as we can ascertain, this plough combines all the good qualities manifested in either of the others, with some peculiar to itself;" and "further, our attention was particularly called to the *quality* of the castings on the ploughs of Ruggles & Co., their *finish* and *durability*." "Their appearance certainly is more perfect than any thing we have elsewhere seen."—"The process of *chilling* the *points*, the entire *edge* of the *share*, and *flange* or *base* of the *landside*, gives a permanence and durability to the work that renders it of a decidedly superior character." "And we think there is no hazard in saying the value of the parts thus made, is more than doubled by the process."

At the same Society's Ploughing Match, held at Andover Oct. 3, 1843, where there were forty-four competitors, nine of the ten premiums were awarded to ploughmen using ploughs made by Ruggles, Nourse & Mason.

At the Ploughing Matches held in Massachusetts the same year, forty-three premiums were awarded to ploughmen using ploughs made by R. N. & M., twelve of which were the highest premiums awarded in the counties of Essex, Middlesex, Worcester, Plymouth, and Bristol.

At our Warehouse may be found the most extensive and complete assortment of AGRICULTURAL and HORTICULTURAL IMPLEMENTS to be found in the United States, embracing every tool used in the cultivation of the farm and garden. Also a large and well selected assortment of Field, Grass, Garden and FLOWER SEEDS, all of which are offered at wholesale or retail, at prices which cannot fail to suit the purchaser.

Also, PLOUGH CASTINGS, for repairing most kinds of ploughs in use.

Dealers supplied on the most liberal terms.

July 3. tf

No. 24, Hanover Street, 2d door from the Shawmut House, near Court Street, Boston. E. B. McLaughlin, by authority of the Legislature, will take the name of E. B. MASON. Having a store 82 feet deep, and the back hall 32 feet wide, with a large back store and packing room, he is enabled to keep one of the most extensive assortments of CROCKERY, GLASS, CHINA and BRITANNIA WARE, that can be found in this country. Having the advantage of importing his ware, he can sell at wholesale or retail, at the lowest prices. After a trial of twelve years in a cash business, he is satisfied that he can take the most comfort himself, and give the best satisfaction to the public, by continuing the same course.

Just received and on hand the newest and best patterns of China Tea setts, blue and brown printed, white China glazed Dinner and Tea setts; all kinds of common Crockery, cut and common Glass, Knives and Forks, Spoons, Casters, &c., &c. Cash purchasers are invited to examine this stock and judge for themselves.

July 22. tf

WATERMAN'S PATENT PNEUMATIC SHOWER BATH, AND IMPROVED BATHING PAN.

THOSE about to adopt the healthy practice of daily ablution, will find the above the easiest, cheapest, and quickest method of performing the operation.

Those on the eve of house-keeping will find at this establishment every thing appertaining to the kitchen department, with catalogues to facilitate in making their selection, and are respectfully invited to call.

NATH'L. WATERMAN.

Nos. 85 Cornhill, 6 Brattle, & 73 Court Streets.

April 12. 1y

LUTHER HOSMER.

TEMPERANCE RESTORATOR, No. 31 North Market Street, Boston.

L. H. having taken the above Cellar, will keep a variety of Refreshments, Puddings, Pies, Cakes, Coffee, Tea, Fruit, &c., and provide hot meals, at all hours of the day. All persons who may desire to procure meals or refreshments, will find this a neat and convenient place. tf Feb. 23.

ROBBINS & CO. Furniture Dealers, Upholsterers Mattress and Mahogany Chair Manufacturers, No. 43 Blackstone Street, Boston.

C. L. Robbins.
C. Carlisle. 1y May 10.

GEORGE COOLIDGE,

(*Late Foreman of Mr. S. N. Dickinson's extensive Printing Office,*)

HAVING established himself in business at No. 57 Washington Street, is prepared to execute every description of

BOOK AND JOB PRINTING.

Cards, Billets, etc. executed on the ROTARY PRESS, in a style of unsurpassed excellence.

All orders will be personally and promptly attended to. Terms low. 1y Boston, Aug. 9.

FORD'S EATING HOUSE!

No. 2 Wilson's Lane.

MEALS are served up at this establishment at all hours, from 6 A. M. till 9 P. M. Sundays excepted.

Persons transiently visiting the city, will find this a convenient and economical place of resort, to procure, at a few moments notice, whatever refreshments may be desired that the market affords.

This establishment has no connection with any other in the city.

March 31. tf

HISTORY OF AMERICAN MISSIONS.

THE History of American Missions to the Heathen, *from the Commencement to the Present Time.* Under the superintendence of the Rev. Messrs. Joseph Tracy and Solomon Peck. This valuable work, containing 726 octavo pages, is for sale at the Christian Watchman office, No. 5 Washington street, at the remarkably low price of $1,50 per copy, handsomely bound. There are on hand about 100 dozen copies. istf Feb. 2

CHRISTIAN WATCHMAN.

☞ Published weekly, by NICHOLS & COWELL Office, No. 5 Washington St., and 60 Brattle Street each entrance three doors from Dock Square.

☞ The price to single subscribers is $2,50 per annum, if payment be made within *six weeks* after the commencement of the year, or $3,00 at the close of the year.

☞ Companies in the country may receive five copies for $10,00, *provided* the whole business of supplying the company is done by one person, and no account is kept by us except with him, and provided the pay is *strictly in advance.*

☞ Local agents in the country, by becoming responsible for ten or more copies, and doing all the business of their companies, shall be entitled to ten per cent. of all the money which they collect and pay over to us.

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Mr. H. Jackson

CHRISTIAN WATCHMAN.

NICHOLS & CROWELL, PUBLISHERS. OFFICE, 5 WASHINGTON STREET---3 DOORS FROM DOCK SQUARE. WILLIAM CROWELL, EDITOR.

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THE WATCHMAN.

The Future Life.----No. 11.

THE RESURRECTION.

Will all the dead, both the righteous and the wicked, be raised at the same time?

This question, in itself considered, is of no great practical importance. Our views of it, whatever they may be, cannot legitimately affect our moral obligations, or place the subject of religion before us in a more or less impressive light. The claims of God to our supreme affections and undivided service are absolutely just. It is because they are of such a nature that they ought to be regarded. Do we not in our ministrations, make too prominent considerations of personal interest? Is not the direct tendency of such a course to make men selfish, and not righteous and bountiful like our Father who is in heaven? Were we to exhort men to be honest, ought we to dwell exclusively on the perplexity, disgrace, and expensiveness of a law-suit? The shortness and uncertainty of our probation should stir up our souls to the greatest diligence. But what ought to weigh with us far more than all this, is the fact that it is a righteous thing that God should rule over us. These considerations can be in no manner changed by the answer we may give to the present inquiry.

If we are unprepared to meet God in judgment, the immediate and imperative necessity of conversion will remain precisely the same, whether we believe that there will be but one resurrection, or, that the righteous will be raised a thousand years before the wicked. According to both theories, the dispensation of grace will close, when the righteous will be raised. Should we live to see that period, and should be, then, impenitent, there will remain for us no longer any sacrifice for sin, whereby we may be saved. If, according to some who hold this theory, we shall sleep during a thousand years, or, according to others, shall receive some slight foretaste of the consequences of our impenitency, we shall have but little cause to comfort ourselves. A thousand years of entire or partial relief may seem considerable to us now. But it is an illusion. What are a thousand years to immortal beings? We know not that we shall live till such a time; there is not the least probability that we shall. This life, be it longer or shorter, is all that we have to prepare for eternity.

If, on the other hand, we have made our peace with God, we shall, at the resurrection of the just, whether the wicked will be raised then or not, enter upon the highest state of existence, of which now we have any intimation. An everlasting separation between the good and the evil will then have taken place. When the righteous will have entered into the fulness of joy which is at the right hand of God, it will be of no conceivable consequence to them, whether the wicked will *then*, or a thousand years afterwards, receive their full reward. With God a thousand years are as one day, or even as a watch in the night. In the future world the life of man will be eternal like that of God. With him, then, a thousand years will be as a watch in the night. Why should we contend about a period that will be to us so soon of such a trifling nature?

Besides, we are now only children, and see through a glass darkly. We all are liable to err, especially in regard to all future events. Have we then any right to magnify such a subject as this, to cherish hard thoughts, and to use severe language in regard to one another, because as children peeping through a very imperfectly transparent glass, we do not happen to form precisely the same conception of the objects which we can but just discover in the dim twilight?

If the subject be of so little practical importance, why, it may be asked, has such prominence been given to it of late? This was done to answer a particular purpose. It is often predicted in the Bible that the religion of Christ is to prevail over all other religions, and to fill the earth with the knowledge of the Lord. These predictions, in their ultimate fulfilment had usually been interpreted to signify an age of more than antedeluvian longevity, of universal purity and perfect happiness. This, was found to be a serious difficulty in the way of "second adventism;" a difficulty that it could neither pass by, nor over.—This obstacle had to be removed, or all hope of success must be given up. Unhappily—the stone cut out of the mountain, had during ages of marvellous ignorance, been covered over to a great depth by frail plaster and gilded by human art; so that it became quite a different thing from what the prophet saw. When the apostle of "adventism" came where it stood, he lifted up his hammer and smote, and down with a terrible thunder the immense superstructure fell. Men were stunned by the noise and blinded by the dust. Without examining minutely—and how could they examine in such a condition?—they concluded that the crumbling mass was nought throughout but rotten earth. Onward marched "adventism" with flying colors; and its advocates laughed—as well they might—at the theological spectre which had dared to hinder their progress. They were certainly right in asserting that the millenium in the sense commonly understood, could never be enjoyed in this evil world. But in this case as in numerous others—one error begat another. Because they could so easily show the prevailing expectation of Christians to be false, they concluded that there was no truth at all at the bottom, and that the stone which was to become a great mountain and fill the earth, was really to be found on the other side of Jordan, in the new earth. They supposed that the prophesies respecting the splendor and purity of the reign of Christ had been rightly interpreted; and in order to remove them out of the way of the theory respecting the immediate appearing of the Son of God, and to provide a period for their accomplishment theyadvocated a space of a thousand years to intervene between the resurrection of the just and that of the unjust—when the glorious age of universal peace and righteousness was to be ushered in.

If a long period is to intervene between the resurrection of the righteous and the wicked, it must be altogether a matter of revelation. Indeed, the whole doctrine of the resurrection belongs exclusively to revelation. But when the fact of a future resurrection is made known, we should never be led by simple reason to anticipate that the pious would be raised a thousand years before the rest of mankind. We can form no conception of any good to be answered by such a plan. The question then, is simply this: What does the Bible teach? I think that it teaches that immediately after the appearing of the Lord Jesus, all the inhabitants of the earth, both good and bad, will pass into the everlasting world, to reap according as they had sown in the flesh.

The resurrection of the righteous and the wicked are so often and so intimately united together in the Bible, that we cannot well avoid the conclusion that all, without distinction, will be raised simultaneously. So we find it in the first and only distinct announcement of this doctrine in the Old Testament. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." (I have, however, my serious doubts, whether this passage refers at all to the event now under consideration. But of this, more hereafter.) In the 25th chapter of Matt., our Saviour says in regard to those who had received the talents, that after a long time the Master of those servants came and reckoned with them; with them all, it would seem, at one and the same time. "When the Son of man will come in his glory, and all the holy angels with him, then,"—i. e. immediately, if the language means any thing—"will he sit upon the throne of his glory; and before him shall be gathered all nations"—all good and bad men—"and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on his left." Then he formally pronounces the final sentence on each of them. As soon as the Judge is seated on the tribunal all men appear before his bar; then the separation is made, and immediately after he bestows upon them all at the same time their eternal rewards. In this passage, these great events, viz. the coming of Christ, the gathering of all nations before him, the last judgment, and the passing of the final sentence on the righteous and the wicked, are so connected, that it is impossible, it seems to me, for the passage to be true, if a very long interval is to transpire between the resurrection of the just and the unjust.

If the righteous are to be raised a thousand years before the wicked, then they must be raised so long before the coming of Christ. And if raised, they cannot spend the thousand years with Christ; because it is at the last and final judgment that both the good and the bad are to be brought before him.

Of precisely the same nature is the representation made in the parable of the tares of the field. The wheat and the tares will continue together until the harvest. Then, in the end of the world, he will send forth his angels, who will gather out of his kingdom all things that offend, and them that do iniquity, and shall cast them into a furnace of fire. Then—i. e. when the wicked are cast into the furnace of fire—shall the righteous shine forth as the sun, in the kingdom of their Father.

Without advancing any further proofs, it is, I think clearly made out, that when Christ will appear, all the virtuous and vicious then on earth will at the same time receive their everlasting rewards. Henceforth time will be no more.

D.

Mr. Blaisdell has introduced a resolve into the New-Hampshire House of Representatives, requiring the Treasurer to apply for and receive the portion of the proceeds of the sales of the public lands in the United States Treasury, assigned to the State of New-Hampshire, for the use of the State.

Political Duties of Christians.----No. 5.

THE CHRISTIAN'S DUTY IN RESPECT TO NATIONAL SINS.

Another duty binding upon the Christian, is, to *use appropriate means to avert national judgments*. Jehovah is a God of nations, as well as individuals; and chastises national, as well as individual sins. The nations of Judah and Israel were often afflicted in this manner. The remains of former grandeur, found upon the banks of the Nile and the promontory of Tyre, the crumbling palaces and temples of Edom and Nineveh, and the desolate foundations of Babylon and Palmyra, all point to Divine chastisements upon national sins. And is not our nation guilty? We cannot have forgotten the slave trade, but lately abolished; we may know of repudiation and slavery, of broken treaties and oppressions inflicted upon the red man; we may know of inebriety and Sabbath breaking; we may have heard of foul iniquities, but partially concealed, practised at the seat of the national Government; and we may know of "sayings and doings" connected with party warfare, calculated to shock and debauch the young and the old;—these we may know. Our nation is guilty before God, and the guilt cannot be concealed out of sight. National sins should be repented of and forsaken, after the example of ancient Nineveh. That repentance may be sincere, how should every Christian preach and practice upon the three great lessons of the gospel, sin, grace and faith! Thus will he oppose the greatest barrier within his reach, against national corruptions; and this, coupled with prayer and humiliation, may avert impending national judgments. It is philosophically, as well as scripturally true, that "righteousness exalteth a nation," and that "sin is a disgrace to any people." Labor, then, and pray, for the spread of the gospel at home, if you would be true to your country, as well as to your Saviour. "Men ought always to pray, and not to faint." "I exhort, that, first of all, supplications, prayers, intercessions and giving of thanks be made for all men, for kings, and for all that are in authority." "The prayers of a righteous man avail much." Ten righteous men would have saved the cities of the plain from the flames which overwhelmed them; the crew of one tempest-riven bark was saved, because among them was a good man; and another bark was about to be engulphed, because it was freighted with a fractious and delinquent Jonah. Be kindly entreated, then, for your country's sake, dear reader, to live a life of holiness. "Arise, shine, for thy light is come; the glory of the Lord is upon thee."

M.

ETERNITY.

Eternity, eternity, what scenes wilt thou unfold
As mists of error from the soul are *there* forever rolled,
When sudden light reveals past scenes in all their hideous guilt,
And Faith—we deem'd firm fixed on Heaven, we find on sands was built.
When joyous dreams are changed to grief, bright hopes to sudden fear,
Who then will bind the broken heart, and wipe the falling tear?
Eternity, eternity, man fears not *death*—but *thee*,
He would not, *could* not shrink, if he from this dark doom were free,
He'd sink to sleep as a worn child upon its mother's breast,
And earth would gently fold her arms, and give the wanderer rest,
Sweet flow'rs would bloom above his head, and leafy trees wave on,
And *never* should we breathe the words, "where is the spirit gone?"
Eternity, eternity, no *true* bliss can'st thou bring
Until—with heart-felt penitence unto the cross we cling,
Until the tears of bitterness flow down the care-worn cheek,
And faith in Jesus' sacrifice *alone* we humbly seek,
Until each treasure of the heart is laid at rest in Heaven,
And ev'ry sin, stamped on the soul for ever is forgiven.
Eternity, eternity, an endless life of light,
The angel of death's narrow realm, flies onward,—all is bright,
The throne of white; the radiant throng; the song of seraphim
The glory of that world, which makes earth's radiance all too dim.
O! Holy Father, lead us on through ev'ry gathering fear,
And *thou* shalt bind the broken heart, and wipe the falling tear.

A. L. F.

Boston, Nov. 1844.

Second Adventism.

BY REV. B. STOW.

[Concluded from page 189.]

II. SOME OF THE EVILS OF THIS DELUSION.

To be deluded by any means, upon any subject, to be persuaded into the belief of any error, to be misled by any teacher, is always an evil. As our consciences and our moral conduct are regulated by our opinions, it is important to ourselves and to the community, that we embrace nothing erroneous. It is not, however, certain, in advance, how the victim of a false theory will act, any more than it is how a man will behave who is about to inhale exhilerating gas. We know that he will act foolishly, but the form of his foolishness will be determined by his peculiar temperament, and be obvious only when the experiment is made.

In the case before us, we have the results of experiment; and who will say that they are not deplorable?

Much might be said of property squandered, pauperism induced, and family peace destroyed. But these are evils that may in time be remedied. Others of a more fearful character force themselves upon our attention.

Many ministers of the gospel, who were occupying posts of respectability and usefulness, have made a wreck of their character, and damaged their influence beyond the hope of reparation. Numerous lovely churches, once united and happy, have been violently torn asunder, and given a prey to the devourer. Thousands of professing Christians have violated their solemn engagements, denounced their pastors and brethren, and rushed into extravagances that have alienated the confidence of all sober men, and disqualified themselves for future usefulness. By their false assumptions, fanatical spirit, schismatic measures, and farcical behaviour, they have made sport for the enemies of Christianity, and grieved the hearts of all who attach value to sobriety of Christian deportment. By using the Bible for the support of their miscalculations, they have strengthened the unbelief of the sceptic, and furnished the scoffer with fresh materials for scorn and contempt. What have they not done to make religion ridiculous, and to invite the sneers of all who know how much more effective with the multitude is a sneer than an argument? By the use which they have made of the ordinances of the New Testament, they have exposed these institutions to cruel derision. By the positiveness with which they have asserted their views, followed by the demonstrated falsity of those views, they have brought into distrust the doctrine of the second advent, as taught by Christ and his apostles, and caused many to question whether the Saviour will ever come. And justice requires me to say that the manner in which some have opposed this heresy, has done not a little to countenance and encourage this incipient scepticism.

Not content with refuting the prime error, the specifying of the time of Christ's coming to judge the world, they have given such counter interpretations to many passages of scripture, as were adapted to lull the apprehension of the sinner, and weaken the hopes of the Christian, and leave the impression, not merely that the time cannot be known, but also that the event, if it ever occur, will be very far in the distant future. I can see no aspect in which the discussion has been favorable to the cause of evangelical truth and holiness. God and his book have been grievously dishonored. The Christian name has received a blot that will not soon be effaced. The iron bands that gird the minds of unbelievers, are strengthened, and all the enemies of the cross are emboldened in their hostility.

The vicious and vitiating effects of this wretched fanaticism cannot be fully enumerated or described. They pertain not merely to this world; they reach forward into a dark futurity, and millions of ages hence, they will develope themselves in the woes of the misguided, the hardened, the lost!

III. SOME OF THE LESSONS TO BE LEARNED FROM THIS DELUSION.

One is, the importance of guarding well the door of the church against the admission of unstable souls, on whom we may know beforehand that little dependence can be placed.

A second is, the wisdom of avoiding those places where only the senses and the passions are addressed. The very atmosphere is bewildering to the imagination, and the whole mind, before it is aware, becomes intoxicated with excitement.

A third is, the extreme folly of studying into matters which God assures us he has purposely concealed. It is more than folly; it is wicked presumption.

A fourth is, the importance of relying less upon expositors of the sacred oracles, and more on a careful investigation of the Bible for ourselves. Let our hearts be sound in God's statutes; then shall we not be the victims of any shameful delusion.

A fifth is, the importance of having the mind supplied with a well balanced system of truth. When we take one principle and give it special prominence, we destroy the proportion, and become ultra in our spirit and measures.

A sixth is, that we avoid countenancing error on the ground that it may do some good. The apostle of this pestilent heresy was admitted into some pulpits on the plea that his doctrine might be useful in awakening and converting certain persons who could be reached by no other means; precisely the plea upon which coarseness and vulgarity in the pulpit have sometimes been justified. Most bitterly have those pastors and churches who acted on this principle, deplored their mistake. It is a vicious principle, and should be loathed and repudiated as virulent poison. God has given us truth for the saving of men. We need not error to do his work.

A seventh is, that we ought not to be so unjust as to make evangelical religion responsible for excesses perpetrated under its name. All the sects usually styled orthodox, have suffered by this delusion; but the great system of truth which they believe and maintain, has never produced these bitter, misshapen fruits. Excesses quite as wild and fanatical appeared in the first century, when truth was inculcated by the best of men, and when the church existed in its purest form. So also was the great Reformation, under Wickliffe, Luther, Zuingle and Melancthon, afflicted, dishonored and retarded by a variety of the most furious fanaticisms. Every improvement has its incidental evils; and never have the churches awaked from a dead formalism, and made advances in holiness, without some of these disagreeable developments. The revival spirit of the age, and the spirit of missions, both indicative of the returning health of Zion, have thrown out upon the surface this unseemly ulcer, which for the time disfigures the body, and occasions reproach, but which will ultimately disappear, and leave only the scar to denote that it was and is not. Many a scar is worn by the fair form of our holy religion, for many have been its corruptions; but she will yet stand forth healed and healthful, beautiful as Tirzah, and comely as Jerusalem.

An eighth is, that we ought not to be so uncandid as to reject a doctrine of God's word because it has been caricatured and abused. Christ *will* come to raise the dead and to judge the world. *When* it will be, no mortal knows, no angel can foretell. Be ye therefore ready at all times, for in such an hour as ye think not, the Son of Man cometh.

MR. EDITOR,—At the Annual Meeting of the Harvard-Street Young Men's Education Society, held on the 24th of November, it was voted, that the following report of the Secretary be published in the "Christian Watchman'.'

Harvard Street Young Men's Education Society.

Secretary's Report.

Another year has passed away, and brought us together to hear what has been our progress during the time that has now gone by for ever.

The cause of education for the ministry, is one that should be dear to the hearts of all that have felt the renewing power of the Holy Spirit, or who would witness the advancement of virtue and religion in the world.

When looking over the face of creation upon those lands, the inhabitants of which, from their earliest infancy, bow down to idols made with their own hands, and even feel that the sacrificing of themselves, and their innocent children, to propitiate the favor of their gods, is right and proper, with what power are we made to feel, that the only way for their redemption and salvation, is to be found in that gospel which says, "Freely ye have received, freely give."

And even in our own Western States, and other portions of our land, with what joy and gladness is even *one* bearing the tidings of salvation, welcomed by those who love the Saviour, but are deprived of the privilege of listening to the word of eternal life, except when once in a great while some Christian minister passes through the place of their residence upon his mission of mercy.

The object of this Society is to assist, as far as possible, towards the education of those who may be preparing for the Christian ministry, but are not able to meet the necessary expenses themselves. We feel that we have been enabled to do something this year toward the end we have in view. Our receipts have been more than at any previous time and we trust that during the coming year, our members and funds will be so much increased as to enable us to do more.

We have the assurance from those who are fully competent to judge, that the brother whom the Society is now aiding in the prosecution of his studies, is making rapid progress toward acquiring an education sufficient to enable him to discharge with credit the duties of a pastor. He is now at Brown University, Providence, R. I., and will, without doubt, be one who will be the means of turning many to righteousness, and of advancing the kingdom of our Lord and Saviour.

We are confident that there are many young men connected with our Church, who should join with us in this great undertaking, laying hold as it does of eternity, and having business alone with the immortal soul. Give but the means, and many that are now perishing even in our own land, may be brought to the "knowledge of the truth as it is in Jesus." When we are assured that if we gain everything that this world can give; riches, honor, happiness, and all that the heart can wish, it is of little value compared with the forgiveness of our sins. How deeply ought we to feel for those who live as if in total ignorance of this great fact, and may be made aware of it to their own individual good, if Christians use the means which the God of the Universe has placed within their reach.

Then to those not members, we say, join with us and lend your influence to forward the work. With such a cause, and with the privilege of co-operation with God, and the knowledge that "he that turneth a sinner from the error of his way, shall save a soul from death and hide a multitude of sins," we hesitate not to say, that it is one every way worthy of all the attention and aid that it may be in our power to bestow.

Let the minister be sent to preach the gospel, unqualified by a good education, and his power of combating error, and placing the Bible before his hearers in its own true light, sustained by sound convincing argument, is materially weakened. We have every reason for encouragement and perseverance, and do not doubt that at the last great day, there will be many at the right hand of the Judge, who will have been brought there through the instrumentality of the ministers which this Society shall have assisted to prepare for their holy work.

All of which is respectfully submitted,

FRANCIS W. WADE, Secretary.

MARCH OF MIND.—The New England Puritan of last week has a long article entitled "*Immersion not Christian Baptism*, by a Congregationalist." This is truly an age of wonderful discovery, and remarkable geniuses. What will Prof. Stuart do now, but resign his chair to this rising star of scholarship and criticism? The learning of ages, and the results of the researches of the most eminent scholars of nearly all religious bodies, is here set aside by a dash of the pen of this modern *Congregationalist*. We shall hang up the article as a literary curiosity.

The rich and poor meet together; the Lord is the maker of them all.

Irish Pauperism.

It is not every newspaper article which contains as much plain, out and out, home truth, which ought to be known to all, as the following from the Boston Courier of last week. After observing that the statistics of pauperism in this city show that a very large proportion is from natives of Ireland, the writer proceeds to inquire into the causes and remedies of the evil.

First, as to CAUSES: The policy of the Catholic priest in our vicinity, in relation to the poor of their communion, it appears, is to get as much money out of them for *spiritual*, or rather *religious*, purposes as possible; the priest has his price for a baptism, a mass, or a confession. The poorer classes of Catholics in the summer are continually importuned for quarters and halves of dollars, to assist in erecting some costly church edifice, or to contribute to some Catholic institution, or to assist in helping forward the cause of "Repeal" in Ireland. For this last purpose, it is estimated that the sum of ten thousand dollars has been collected in this state during the present year. There are various ways in which the funds of the poor Irish are expended upon objects, from which no benefit is received in return, and which, though seeming small when applied to each individual, yet amount to a large sum in the aggregate.

We come now, secondly, to a consideration of the *effects* of the above enumerated causes. The fact that a poor laborer, who has parted with a portion of his earnings during the season of the year when work is attainable, when winter sets in should find himself destitute and be obliged to apply for assistance, is by no means strange; *but to whom does he apply?* Is it to those who received his money when he had it to give? No; for should he be so green as to apply to them, he would be sent to the overseer of the poor, to be assisted at the state's expense; and then directed to the ward committee of some one or two of our Protestant benevolent societies. Would that none but the poor and ignorant were comprehended in the above game—that none higher than a common priest were implicated as parties to this great fraud upon a benevolent and Christian community; but how stands the case with the "Right Reverend Benedick, Bishop of Boston." This individual is a man of property in his own right. I understand from authority which is deemed unquestionable, that he is the *legal* owner of some number of *native Americans* of African descent, who reside not many miles from the city of Alexandria, D. C. This Bishop has repeatedly refused pecuniary aid to those charitable institutions, which are an honor to our city, and whose doors are alike open to Catholic or Protestant. A single case, among many which might be cited, will set this matter prominently before the citizens, that they may understand the *policy* which governs the Romanists in relation to PUBLIC CHARITY.

The Eye and Ear Infirmary, in this city, is a public institution. All who apply at its rooms receive the best medical and scientific aid gratuitously, and every thing is done to relieve those whose organs of sight and hearing are diseased, which humanity or skill can prompt. In order to pay the necessary expenses attending such an institution, and to extend its blessings to all who apply, many of our citizens most willingly contribute five dollars annually. The records of the society show that a large majority of those who receive gratuitous advice, are Irish. The Catholic Bishop of this city has frequently been told of this fact, and has been solicited to become an annual subscriber; but notwithstanding only five dollars was asked, he refuses to subscribe!!

This brings us to consider, thirdly, what REMEDY to apply to stay the alarming increase of Irish pauperism. I apprehend our first duty is, to *change the current*, and make the stream head the other way, by sending every Irish beggar that applies to us for aid, to his priest. But if "the cry is, still they come," then use a *double* caution when you assist them; and if you have any neighbor, who claims, for himself or his party, any particular regard for our adopted fellow-citizens, send a score or two of paupers to his house or store, to remind him of the blessings attending their importation; and BE SURE and send a large delegation of these "exiles of Erin" to those demagogues, who feel for suffering Ireland two weeks before an election; nor ought those rich men to be forgotten, who own blocks of old buildings, which they lease out to sharpers for twenty per cent. income per annum, to be by them leased to poor families, who pay a dollar and a half a week for an old room.

For the Watchman

American S. S. Union.

BOSTON, 25th Nov., 1844.

DEAR BROTHER,—I hand you the within Circular, in hope that when you and the Committee of Bowdoin Square Church shall have read it, you will, along with the other churches of the city, allow me a *hearing*, while I plead the cause of Sabbath schools *in the West*. Whether the people give much or little to aid the American S. School Union in its efforts, plant Sabbath schools where they are not, it is the only society in the United States engaged in doing that *very important work*.

Let me talk to the people, and perhaps I may induce them to *pray*, if not *give*.

As ever, yours sincerely,

JAMES E. WELCH.

Rev. R. W. CUSHMAN.

American S. S. Union,
Philadelphia, 1844.

DEAR SIR,—I suppose you are aware of my long continued agency in connection with the American S. S. Union. I have visited all the States, and "done what I could," especially in behalf of the West; and yet, notwithstanding the Society has organized by its agency, in that interesting portion of our country, nearly 5000 Sabbath schools since 1830—they have collected into these schools about 300,000 children, and have given away between fifteen and twenty thousand dollars worth of books, where it seemed indispensably necessary, and yet there are more children and youth without suitable religious instruction *now*, than there were 13 years ago; for, while we have been collecting 300,000 into Sabbath schools, there have been born, and brought into the country by emigration, 500,000 more.

We are informed by western men, both clergymen and laymen, who are familiar with the subject, (and in whose statements we feel constrained to put confidence) that at least *fourteen hundred thousand* children and youth, in the valley of the Mississippi, are now destitute, to a great degree, of any kind of religious instruction or influence.

Most of them are so situated that neither the ordinary institutions of the gospel, nor the efforts of denominational societies, are likely to supply their wants; and hence, the agency of a Union Society (like ours) is indispensable. That *one million four hundred thousand* of our children and youth, are without the means of religious improvement, and that at least *one million* of these should be without the means of common school education, are facts which cannot fail, we think, to awaken sympathy and solicitude in every benevolent, and especially every Christian mind. And unless you are satisfied that there is some better and wiser way of affording relief, we persuade ourselves that you will enable us to afford it, by means of Sabbath schools, which may be (as they often have been) the precursors of the more permanent institutions of the gospel.

That there should be sent to the United States, and principally to the Valley of the Mississippi, 100,000 foreigners every year, for the last ten years past, is another fact in the history of our country, unlike any thing in the annals of any other nation upon earth; and every friend of his country should ask himself, *What does the God of nations mean by sending them here?* That some mighty result must necessarily grow out of it, no thinking man can for a moment doubt. I believe the Lord has sent them here, *either* that we may bring the means of the gospel to bear upon them and christianize *them*, or else, to permit the Pope of Rome to employ *them* to revolutionize *us*. Hence, it becomes a question of vital interest to the nation, *How* can we in the cheapest, most efficient, certain and speedy way, bring suitable moral culture to bear upon this teeming mass of expanding and neglected intellect, as by collecting all their children into Sunday schools.

The American S. S. Union is the only society upon this continent who have undertaken this work. The glory of the institution consists in its efforts to multiply Sabbath schools *where they are not*. Every church, every friend of his country should feel it a privilege to aid this enterprise.

We enjoy the confidence of the religious communities of the West, and have facilities for diffusing among their youthful population the healthful influences of religious instruction. We can furnish a library of nearly 500 bound volumes of religious reading.

Our book business supports itself, and hence I have never collected the first dollar to aid in making books. My object is, to procure men and means to establish Sabbath schools *where they are not*, and to give books where indispensably necessary.—Will not you and your church assist us in this good cause?

JAMES E. WELCH, *Agent.*

HELP NEEDED FROM YOUR SUNDAY SCHOOL.

There are at least 1000 places known to the American S. S. Union, where thirty dollars, or twenty dollars, or ten dollars, yes, and even five dollars worth of books we publish, would be a great blessing.—The children who live in those places, would look with wonder and joy at such a collection of books, and as they turned over the leaves and saw the pictures, and were told that they could take the book home with them and read it, or have it read, they would be more glad, perhaps, than they ever were before. Christ teaches you that these children are your neighbors. If they are in want, and you have the means of helping them, you ought to do it.

Some Sunday schools have sent us money for the purpose of supplying these poor schools with books. Has your school sent any? The American S. S. Union has missionaries who are trying to open Sabbath schools in these destitute places. We send the books to them, and when they open a school, they supply the library. We must have at least 500 of these libraries this year. Will your school give one of these? If you will, we will tell you where it goes to, and what they think of it. Propose it to your teachers, or to your classmates, and set about it at once, *to-day*, for to-morrow is not yours till God gives it to you. Your superintendent or minister will tell you how to send what you give.

J. E. WELCH.

For the Christian Watchman.

All is well.

Say ye to the righteous, it shall be well with him? To the worldly man, or the superficial observer, this may appear doubtful or contradictory; but to the man of strong faith and consistent piety, it is a glorious reality. The storms of adversity may beat upon his dwelling, or shatter his frail bark, as he crosses the tide of time, but with an eye that can penetrate the darkest cloud, and with a heart that can rely with unshaken confidence upon the immutable promises of infinite Wisdom, and Goodness, he can look up and exclaim, All is well! If health fails, he looks with joy to a land where the inhabitants are sick no more. If earthly friends forsake, he has a friend in Jesus who sticketh closer than a brother. If the dearest objects of his affections are laid in the grave, he feels that some of the strong ties which held him to earth and sense are sundered, and new attractions draw him towards heaven. If reduced to penury and want, he learns to set a higher value upon those durable riches in righteousness which fade not away. It is true, that at times clouds and darkness may be round about the throne, and his God may hide his face for a season, for through much tribulation he is to enter the kingdom; but after the storm has passed, and the bow appears upon the receding cloud, the sun shines apparently with greater splendor and loveliness. So after darkness and trials, Christ, the glorious Sun of Righteousness, appears doubly precious to the soul. But what if some of the doubts and difficulties of the Christian should remain to be solved in the clearer light of the future world; he will ultimately find that all is well. Then in prosperity and adversity, in life and death, in time and in eternity, all shall ultimately be well with the righteous. J. H. B.

CHRISTIAN WATCHMAN.

BOSTON, DECEMBER 13, 1844.

Christian Watchman.

ITS PAST, PRESENT, AND PROSPECTIVE FUTURE.

On the first of January, 1845, the Christian Watchman will enter on the second quarter century of its existence. The pioneer of the Baptist weekly press now increased to a numerous and goodly brotherhood, having recorded on its pages so much of our denominational history, and taken an active part in every movement involving the interests of the body during that period, its character and future prosperity are closely identified with those of the religious fraternity whose organ it has so long been. A few words therefore in reference to its own affairs, will not at this time be deemed obtrusive, for indeed they are not exclusively its own, but concern the whole Baptist family whose minds it brings into weekly communion.

The Watchman commenced its career as an experiment—with the possibility that the enterprise *might* succeed—with the certainty of being for a time attended with pecuniary loss. The nobleness of its object nerved its friends for toil, and rendered them happy in self-denial, till under the smiles of Heaven it has, from small beginnings, reached its present measure of prosperity. It has not entered into others' labors, but has broken the ground, and scattered the seed, and faithfully borne the burden and heat of the day.

There is not an institution of learning, or any important religious enterprise of our denomination, within the circle of its influence, to which the Watchman has not freely and heartily lent its aid.

Less anxious to conform itself to the ever changing opinions of the age than to conform those opinions to truth, its course has not been changed to win the smiles nor to escape the frowns of friends or foes; both of whom are confidently appealed to, by a comparison of its weekly contents with the admirable plan sketched in its first prospectus, to say whether it has not faithfully, to the present hour, redeemed the pledge then given to the public.

All its expenses it has honorably paid, without being a pecuniary burden or loss to any, unless its own publishers; and not only so, but it has paid from its own resources the annual interest of five thousand dollars to the cause of Home Missions, as long as it was allowed honorably and peacefully to do so.

Consecrated at its birth to the service of pure Bible Christianity, its glory is, to have been jealously conservative of its great object, to make men happy by winning them to holiness, to cure the evils in society and in government by bringing individual men under law to Christ, and by avoiding the extremes of formality and fanaticism, to blend light with heat, direct zeal by knowledge, unite energy with order, so as uniformly to pour a healthful influence on the ministry and the churches.

Free from unseen irresponsible control, acknowledging no supremacy but that of truth, no authority but the Word of God, its columns will, by His blessing, continue to advocate fearlessly, those principles of religious freedom, and of free discussion, in which Baptists have ever gloried; and so far as human infirmity will allow, "without prefering one before another, doing nothing by partiality."

Its future success, is to be determined, like that of every enterprise, by its own merits. It seeks not adventitious helps, invokes no sectional or party prejudice to its aid, it courts not, and needs not, the smiles of men bestowed as the reward of servility. The policy of its conductors is, *to send forth a good paper—to give to each weekly sheet the greatest possible value—to render it, in short, in the highest degree instructive to a Christian family.*—We wish it to be valued not for the prominence of any one feature, but for the symmetrical proportion of all, harmoniously blended. In laboring to make the world what it should be, we shall constantly present a faithful picture of it as it is. While seeking to elevate man as an inhabitant of this world, we shall keep in mind that the true way to do it is to prepare him for a better.

To mitigate and remove great social and political evils, as War, Intemperance, Slavery, Licentiousness, and Ignorance, the Watchman will ever be ready to contribute its hearty efforts. Yet the great principle that these and all other evils are the fruits of sin and their only thorough cure is found in the gospel of Christ, will constantly be kept in view.

Our arrangements for furnishing valuable original matter, we are now happy to inform our friends, are unusually extensive and complete. Articles from the best writers in our denomination may be constantly expected, and active correspondents are engaged to furnish the latest and most interesting intelligence from our principal cities and other important points. Our plans are so arranged as to secure a rich weekly repast, to blend instruction with entertainment, to secure unity in variety. The free discussion of opinions will be allowed, to an extent as great as is consistent with the design of the paper, and while it will ever be ready to reprove the wrong, and to vindicate the right, impartially, yet all needless and unprofitable controversy will be avoided. Care will be taken that nothing appear in its columns unsuited to the character of a **Religious Family Newspaper.**

On these grounds the Christian Watchman presents its claims to a liberal patronage. Its friends can secure for it by suitable effort a greatly increased circulation; and they will be repaid by the increased value which its conductors will thus be enabled to impart to the paper, and what is more, by the heartfelt satisfaction of having done good to others.

WHAT SOME PEOPLE SAY.

Until very recently, it has been customary for one or another of the great political parties to hold a caucus in Faneuil Hall, on the Sabbath evening preceding the annual State election. It seems a substitute has been found that is regarded as quite satisfactory. On the Sabbath before the late election, several ministers of the gospel, participating in the general excitement, delivered discourses upon the duties of Christians with respect to politics. A gentleman of this city, a politician of the first water, having heard one of these discourses, said to his friend as they retired together from the house of God, "Well, Capt., was not that a brilliant production? If it had been delivered in Faneuil Hall, it would have been a first rate Whig speech. It will tell finely at the polls to-morrow. We can afford to give up our Sunday evening caucus, if our ministers will only give us such sermons." "Yes," replied the Captain, "it was very handsomely done; but I have my doubts whether such discourses are appropriate to the Christian Sabbath, or the Christian pulpit."

Two young gentlemen were returning, a few evenings since, from a temperance meeting, held in a house dedicated to the worship of God. "How very interesting," said one of them, "were the services. I liked that dialogue exceedingly, and the singing of the glee club was admirable! admirable!! But above all I enjoyed the speech of the Rev. Mr. ——. I wonder if that is the style of his preaching? Did you ever hear a more funny speaker?"—"I have been highly gratified," answered the other; "I never was more so at the theatre. We need not complain that our theatres are turned into churches, if they will only have such performances in the churches, and especially if the ministers will be the actors, and deacons the stage managers."

"I like my Sunday school better than yours," said one boy to another. "*You* study the Bible—that old book—at your school, and say the Catechism, and sing Watts' Psalms and Hymns. *We* study Natural History, and have beautiful diagrams, and cabinets of shells and minerals. Last Sunday our Superintendent explained to us the steam-engine. I like that; there is some sense in it." ☞

For the Watchman

TO THE HON. RICHARD FLETCHER.

Dear Sir,—You will recollect that in a recent conversation between us, you incidentally expressed a feeling of regret and of disappointment, that our Theological Institution at Newton had so few students; to which I replied briefly, that however much I might regret the fact that so few students were enjoying the excellent advantages now offered to those who enter the Institution, the fact itself awakened in me no feeling of disappointment; that so far from this, I regarded it as a remarkable thing, that so many candidates for the ministry could be found among us, in a course of theological education, having the attainments ordinarily possessed by the young men who now enter the Institution. Having recently heard similar expressions both from persons belonging to our own denomination, and from others, in regard to the supposed fewness of our students, and entertaining as I do, a different opinion, I beg leave to state to you some of the evidences upon which my opinion is founded. If I am correct in the sentiment I cherish, the number and attainments of our students indicate the highest degree of success that any person fully acquainted with the facts could have anticipated, and consequently the indulgence of a feeling of disappointment is doing ourselves a most manifest injustice. I am frank to admit, however, that it is but natural that such a feeling should prevail. Our neighbors, the Congregationalists, with whom we more fully symbolize than with any other denomination of Christians, and with whom, therefore, it is natural that we should be compared, have a vastly greater number of students than ourselves, though their wants are by no means as pressing as our own. They have more than three theological students, and three theological institutions where we have one, but the difference in the condition which has led to these results is more than sufficient to account for the difference in the results.

Our Institution has suffered by a comparison with other institutions in our own denomination, generally supposed to be similar, but which in fact are very unlike it. The Literary and Theological Institution at Hamilton, we are told, has three or four times as many students as are found at Newton; and the Theological Institution at New Hampton, which is more recent in its origin, and is sustained at a quarter part the expense, has about as many students as the Institution at Newton. All this is very true, but these institutions are so dissimilar that the number of students found at each forms no criterion of their comparative progress, or of the comparative results which each is producing.

The Institution at New Hampton is designed for a class of men whose attainments, or age, or condition in life forbid the hope of their entering the Institution at Newton. The Institution at Hamilton embraces a very wide range of character and of attainment. It can receive such as propose to commence with the very first rudiments. They can and do receive into the literary department young men who do not profess piety. They have also their English department of theology, which embraces a numerous class of young men corresponding to the Institution at New Hampton. Consequently, being situated in a central part of a great State where Baptists are numerous, it necessarily gathers together a large number of students. This Institution is in fact an Academy, a College, and a Theological Institution united. If, therefore, Worcester High School, Brown University, and Newton Institution were united, and denominated Newton Literary and Theological Institution, a comparison between the two Institutions, as it regards the number of students, would be just.

I mention the Institutions at New Hampton and at Hamilton with no intention to disparage them, but simply as a statement of the facts in the case.

The progress of the Newton Theological Institution appears strikingly great from the slightest comparison of the annual and triennial catalogues of its officers and students.—The regular course of instruction commenced on the 28th day of November, 1825, and as the commencement of the academical year has been carried back to the first of October, the Institution has entered twenty classes. During the first five years of this period, thirteen students entered, seven of whom completed the full course of three years. Of the whole number who entered, twelve had received previously to entering, a collegiate education. From 1830 to 1835, fifty-two entered the Institution, of whom twenty-seven completed the full course. Of the fifty-two who entered, twenty-five had previously to entering, received the degree of A. B. From 1835 to 1840, sixty-two entered, and sixty-one graduated. Of the whole number who entered during the last named period, thirty had been previously graduated at College. Since 1840 to the present time, sixty-four young men have entered the Institution, nearly all of whom, had previously received the advantages of a collegiate education.

The first fact that strikes us from these statistics is, that the number who entered during the last five years exceeds the number who entered during the first five years, by about five hundred per cent., which is certainly a very respectable increase. If however we take the number of College graduates who entered the first five and the last five classes, which would be a more accurate criterion of the actual progress of the Institution, we should have an increase of more than nine hundred per cent. Three of the classes which have entered since 1840, are still in the Institution, so that nothing *definite* can be ascertained respecting the number who will have completed their full course out of these classes compared with the number who entered, but if we take the preceding five classes and compare the number who completed their full course with the number who graduated out of the first five classes, or during the first five years of the Institution's history, we shall have in fifteen years an increase of about nine hundred per cent.

It will be seen that the increase of students from 1830 to 1835, was proportionably greater than it has been since, but this increase is not a fair index of the comparative progress of the Institution. During the first five years, but thirteen entered, twelve of these however had previously been graduated at College. During the succeeding five years fifty entered, but of these only twenty-five had graduated at College. For an explanation of this comparatively rapid increase of students, we must look out of the records to which our attention has hitherto been confined. The course of study marked out in the plan of the Institution was an elevated one. It was equivalent to that pursued in the best regulated theological institutions in the country. It presupposed in those who should enter upon it a degree of attainment equal to that ordinarily possessed by College graduates. But such was the state of education in the denomination for whose benefit it was particularly designed, that the number of students who possessed these attainments was exceedingly small. On the other hand so numerous and so rapidly multiplying were our churches, that almost every man was pressed into public service the day he graduated from College.—Hence, after a few years' trial, some of the friends of the Institution entertained the opinion that it was impossible to sustain it in this elevated course. Upon this point, however, there was a difference of opinion, and the matter was compromised by turning attention to the fitting of young men at the Institution to enter the regular course. In 1828, the number of preparatory students was ten, and exceeded the entire number of matriculated students then in the Institution. These facts are in the recollection of some of us, and they are abundantly evinced by the records of the Education Society, and of those of the Trustees of the Institution. As early as 1827, the Board of the Education Society appointed a committee to memorialize the Trustees on the subject of establishing an English department. In 1830, a preparatory department was established, "for those young men who need farther instruction before they enter the Institution, and for those who cannot go through the regular course." In the class which entered in 1832, no less than six were fitted for entrance at the Institution. Thus, by a forced process, originating in an impatience of the results of the undeviating law of necessity, the number of students was rapidly increased, but without a corresponding good result. The preparatory department was found to be pernicious in its tendencies, and after three or four years was abandoned.

The young men, who have entered during the last five years, are with but one or two exceptions graduates. The entrance of others has been discouraged, and they have sought admittance at other institutions whose course of studies were better adapted to their degree of attainment. Had they been admitted as formerly, the number of students would have been very much increased, but the actual progress of the Institution would have been thereby retarded and its good results diminished.

The question now returns, Has the progress which we have briefly described, been equal to a just expectation? The question is not, be it remembered, is the Institution doing all that the exigencies of the people for whose special benefit it was established, demand should be done, but is the result equal to a just expectation founded upon a correct view of the circumstances of the case.

From the commencement of the revolutionary war to about 1820, was emphatically a dark age as it regarded education in our ministry. In the commencement of that struggle for Independence, our friendly intercourse with the father-land ceased, and our supply of educated men from that source, which hitherto had been considerable, was cut off. The Rhode Island College was the only institution in the country over which we had any control, and this during the war was suspended. On the other hand from the close of the war until the present period, our churches have increased in number beyond any precedent.—Of the multitude that went forth after the establishment of peace into the hitherto uninhabited portions of the country, many were Baptists, and being pious people and well established in the faith, they constituted in the numerous places whither the Lord brought them, germs of Baptist churches; and their preachers were taken from their own number. They were men of piety, of good understanding, and of practical common sense; and for a season, while the country was new and the advantages of the people limited, they served the churches acceptably. After a few years, however, the demand became great for better attainments in the ministry. From 1818 to 1822, no less than three institutions, each having for its more immediate object the education of the ministry, were originated; the Maine Literary and Theological Institution, which subsequently under an act of incorporation took the name of Waterville College, commenced instruction in 1818, the Hamilton Institution in 1820, and the Columbian College in 1822. True, these institutions were for a long period limited in the number of their students and in the character and extent of their instruction. They did not much exceed, especially the two first named, a well furnished academy. It was not possible to proceed at once from no literary attainment in our ministry to a very high standard of education. The churches did not demand it, nor did the candidates for the ministry think it necessary.

In 1825, the Newton Theological Institution was established, designed for graduates and for those who along with graduates could profitably pursue the same studies. But this was in advance of the age. It was designed for a class of men that did not exist, except in the most scanty numbers. Our churches in the principal places had become numerous, and must be supplied; and if a young man had been graduated at College, it was thought to be quite sufficient. The inquiry was almost uniformly put to me during some of the first years of my connection with the Education Society, which commenced in 1830, by the young men who made application for patronage, whether I would advise to fit and go through Newton, or take a collegiate course; and my advice was almost as uniformly given to fit for College, because I cherished the hope, though I might not divulge it that the individuals after they had been graduated would take a theological course as they sometimes did.

If then we add to our actual attainments in the number and character of our students, the considerations of our limited resources and the pressing demand of our churches at home and abroad, if we find occasion for surprise it will be, I think, sir, because the number of our students is so large rather than because it is so small. When the Baptist Triennial Convention was formed in 1814, the number of educated men in our ministry did not exceed, if it was half equal to, the present number of students at Newton.

I had intended to call your attention to the progress of the Institution in its financial arrangements, but this I must defer until another opportunity.

With sentiments of high respect,
I am, yours, &c.
Ebenezer Thresher.

Religion in the Common Schools.

We have shown in our former articles, that it was not desirable, either for the common schools or for the church of Christ, that the doctrines of grace be taught in the schools; but that natural religion ought to be taught there, and that our Secretary is religiously qualified for his office of guardian of the school law. For (to begin with our last sentence) it cannot be too often repeated, *the church of Christ is one thing, and the State is another.* The State educates its citizens for itself, but not for the church of Christ. Christ takes care of that for himself. *This is the fundamental principle of the Baptist organization.* It is that for which Roger Williams was banished into the wilderness, and many a Baptist martyr suffered scourgings in the early days of our colony. Our good Pilgrim fathers fell into an error analogous to the one we are combatting. They thought the civil offices of the State, even representation in the General Court, could only be safely held by members of churches. What was the consequence? All the talents for civil government, and for the arrangements of temporal interests, shared by those whom Christ had not yet seen fit to call into deepest knowledge of himself, were cast out of the service of the State; and worse than all, a premium was set upon hypocrisy. Not only was the State thus impoverished, but the basest interests were identified with the church, and Christ was blasphemed.—Roger Williams alone, or at least first of the Pilgrim fathers, detected this pregnant error. He saw that men had rights and duties as men, and that civil society grew out of these rights and duties, and that they were independent of the rights and duties of Christians as Christians. In order to put the latter upon a basis that could not be shaken or attacked, he discriminated the former and their basis. He saw that even the poor Indian had a right to be, and to be a freeman, although he knew not Jesus Christ, or the God and Father of Jesus Christ, *as such.* No one will now dare to say that this venerable confessor was less zealous for the conversion to God of these poor heathen, than the most fiery of the persecutors of the race. For this opinion, however, and the consequences of it upon his general views, Roger Williams was driven into the wilderness; and mankind owes to his conscientious adherence to the light which he did not quench, the formation of the first government the world ever saw which had no *sectarian test.* To the same venerable confessor the world also owes that the principle of independency (which the other Pilgrims sacrificed to a foolish conservative notion) was organized in a form immortal as nature's own, "yielding fruit after its kind, whose seed is in itself upon the earth." For while all other church organizations are architectural structures, formed in part, at least, of dead material, the Baptist organization is composed of "living stones." Like vegetable nature, the individuals die out, but the kind survives, to be individualised forevermore. If the Baptist is the voluntary system, it is not therefore merely human. It lives a divine life, because God worketh in us to will and to do. Whatever might have been the speciousness of the doubt of Roger Williams' wisdom as to Church and State in his own day, when all the fanaticism and all the *acknowledged* rascality of the country poured into his little State, (a fact that would have confused a less clear head than his own) now, when the Baptist churches have out-numbered every other sect in this broad land of civil freedom, it will not be gainsayed that "the little stone cut out of the mountain without hands," hath become "a mountain of the Lord's house."

But what is of the spirit, lives by the spirit alone. The Baptist organization will not live if it deserts its first principle. It must keep the church of Christ sacred from the organization of civil society, and vindicate its own title to be, by showing that it can live without the world's aid, and be rich enough besides to pour upon the world influences that shall vivify it more and more, and enable it to originate, in every generation, a *natural religion* of a higher character. Nor is it less a Christian duty to protect civil society, by limiting its operation to its own sphere. Like Uzzah of old, who touched the ark of the covenant, which it was only lawful for the priests to touch, if civil society intrude beyond its sphere it will be struck dead. It will die, on the other hand, no less certainly, unless it does all its duty; and its highest duty is to keep alive the intelligence by which it keeps itself free from despotism of all kinds. This is the end for which the Board of Education is instituted, and for which it ought to be supported.

Let the Board of Education, then, be clearly understood. It is appointed yearly by the State, and consists firstly of a Secretary, whose office it is to gather and make known the statistics of the common school education in all respects, that all the light there is may be equally diffused; and secondly, of a company of gentlemen, who gratuitously have meetings together several times in the year, to listen to the Secretary's Report before he presents it to the Legislature, and to sanction, by their names, such advice as it is deemed necessary to give to the State on the subject of education. It has no power but moral power, for it cannot enforce any thing which it recommends, and it merely depends on the ability and public spirit of the Secretary. It is an institution in strict harmony with our political institutions, both in spirit and form being composed of all parties, political and religious, and limiting itself to giving advice.

But it has a subtle and everlasting living enemy, in the sordidness of that portion of the people who had rather not know their duty to the youth of the State, than lose the money which is liable to be voted to the cause of education, by a Legislature well informed upon the subject. This enemy does not dare to appear in its own name, and it gladly suborns to its aid an easily alarmed and unenlightened religious zeal. Let this wolf in sheep's clothing be met by that Christian wisdom which combines the best qualities respectively of the serpent and the dove, and, rendering unto Cæsar the things that are Cæsar's, reserves for God that which is God's. This wisdom shall answer all legitimate questions which honest zeal may put, and unmask the monster that for present pelf would neglect, if not sacrifice the rich political inheritance of past ages of suffering.

There is no danger that an ecclesiastical despotism will ever grow up amongst us.—But there is danger lest we should not reap, both in religion and civil well being, the full advantages of our freedom. Let us then awake, and thank God for his blessings, by entering into them fully and guarding them sacredly. R. W.

From our New-York Correspondent.

Temperance lecturing—J. B. Gough—A mistake of Washingtonians—Broadway Tabernacle—House of God, and house of the devil—Interesting case of a West Indian—Ignorance—Praying for King George.

I remember recently to have read a pithy piece of advice to writers for newspapers to avoid prefaces and introductions, and to "dash right at it" without apology or delay. Well here goes then—and as the season of scientific, literary and religious interest is now approaching—and leisure, it is to be hoped, will be found for something else besides politics and money-getting, your "New York Correspondent" hopes, for some weeks to come, to have something to communicate to the readers of the Watchman, smelling a little more closely of the smoke of old Gotham, than have his lucubrations for a month or two past.

For two or three weeks past your eloquent young Bostonian temperance lecturer, J. B. Gough, has been lecturing in several of the largest churches in the city, Dr. Patton's in Spring Street, Dr. Cheever's in Allen Street, Dr. Skinner's in Mercer Street, &c. &c., and has created in the minds of the New York temperance community quite a sensation, first in favor of the cause, and secondly in favor of himself. This latter effect however, I am persuaded has only come in the way, for Mr. Gough is one of the few of his class of lecturers, who seems to forget himself in the importance of the object he advocates, except indeed when in tones of deep humility and fervent gratitude he refers to his former degradation for the purpose of encouraging others in the effort to rise from so "deep a depth." As the attempt to report any of his thrilling illustrations of the horrors of intemperance in a Boston paper, would be, as they say in England only like "carrying coals to Newcastle." I will only remark that Mr. G. seems to be an exception to the general rule of Washingtonian lecturers. In this vicinity, the religious community has become disgusted and weary of almost the whole class, for their unjust and unwarranted abuse of the clergy as a body, and their unfair depreciation of the noble efforts of the old friends of temperance. Though I have no fear that Mr. G. will ever fall into this error, yet I will remark that he will retain his present place in the affections and esteem of the religious public, only so long as he observes his present rule of treating religion, its institutions and its ministers with the respect they deserve (and they ask no more) and rendering to all connected with this reformation, their due.

Mr. G. has not lectured, during this visit, in the Broadway Tabernacle, and I am not surprised; for the aim of the managers of that building seems to be chiefly to make as much money as they can, while but little regard is paid to the purposes for which it is let. Negro melodists, laughing-gass exhibitors, and political mass meetings may afford to pay from 50 to 100 dollars per night, but while the house continues to be thus desecrated, it is my earnest hope that no religious or philanthropic institutions will waste their funds at this extravagant rate by encouraging the conversion of a professed house of God into the house of the devil. It is generally understood that the principal cause of the recent voluntary removal of their late talented pastor, the Rev. Mr. Andrews, was his conscientious objections to this desecration of the house to such unholy purposes Mr. Editor, was he not right? The mention of the Tabernacle reminds me, *en passant* that the celebrated Jewish Editor, Major Noah, a few weeks ago delivered an interesting lecture there, upon the Jews, and that by the written request of Mayor Harper, and several other distinguished gentlemen he is to repeat his lecture at the same place to-night. It is, of course only by charging a quarter of a dollar admission that he can defray the exorbitant charge. As it will be probably interesting to your readers to know the views of such a man, in relation to the situation and prospects of his brethren, the Jews, I shall try and attend and report the substance of his address in my next.

At the ministers meeting held this morning there was an interesting case of conversion mentioned of a young man, the son of a West India planter, who at the little island of old Providence, 40 or 50 miles south of Jamaica, was converted to God and eventually to Baptist sentiments simply by the reading of the word of God and the Episcopal prayer book. There is no worship on the island, except a few poor people who get together and read the Episcopal prayers, and as an instance of the gross ignorance of the inhabitants, he mentioned that a short time since he happened to drop in, and heard the simple people reading the prayers for "our gracious sovereign, King George." He will probably be licensed to preach as he appears to have gifts as well as grace, and will return and preach the gospel to the people of the island. May the Lord render him a blessing.

Yours, as ever, Iota.

From our Washington Correspondent.

Life at Washington—Meeting of Congress—Mr. Pettit and the Chaplaincy—Mr. Adams and the 25th Rule—Election of Chaplain—The President's Message—Reports of the Secretaries—Supreme Court—Present to Dr. Sewall—Rev. C. T. Torrey.

Washington, D. C., Dec. 7, 1844.

The past week has been one of no small stir in our city. The quiet of our summer life has passed away, and winter with all its busy bustle has set in. Members of Congress, Supreme Judges, candidates for office, from Congress Chaplains down to boot black, aggrieved clients, fashionable visitors, jugglers and mountebanks, and hangers-on innumerable, and defying classification, have come pouring into our streets and boarding houses in dusty squads. It is a jumbled mess—the news of this week; but I'll try to string it upon a thread for you.

Congress assembled on *Monday.* The *Senate* was called to order by the President, Mr. Mangum. There was a quorum; and a Committee was appointed to notify the President of this fact. The hour of 12 o'clock M. was fixed as the hour of meeting during the present session. In the *House* too, there was a quorum. The Speaker, Mr. Jones, was in the Chair. The House proceeded to the election of a Chaplain. The resolution was passed, "that (if the Senate concur) two Chaplains of different denominations, be elected by Congress one by each House, to serve during the session, who shall interchange weekly." The famous Pettit of Indiana, moved as an amendment,—"*Provided,* That such Chaplains shall look to the members of the two Houses of Congress for their compensation; and that the United States shall not be liable for their salaries or any part thereof." In urging this amendment Mr. P. said (in substance) as follows: "That the office of Chaplain was unknown to the Constitution, and should be to the laws of the United States. The American people have declared that the Church is no part of the Government. This is but an attempt to make a religious establishment by law. The House is called upon to build up one denomination by the depression of another. In the Constitutions of most of the States, it is expressly forbidden that any man shall be required to support any religious denomination. Yet Congress collects a revenue from men of *all denominations* and from this *common fund* they support a Chaplain of *one* denomination; thus compelling the other denominations to support him. But say gentlemen who oppose the amendment—"The man is an *infidel!*" Before resuming his seat he would bring the House to the *test,* and see who was willing to go farthest for the support of religion. He was not only willing but desirous to see the business of the House opened by prayer each morning; but he would place the House on the ground of their own constituents; who have to pay *out of their own pockets* for such religious services as they wish to procure. By a calculation he had made he found it would require but three or four dollars from each member of both Houses in order to support the two Chaplains. He had started a subscription by putting down $5; and was ready to double or quadruple it if necessary; and he called on other gentlemen to follow. No reply was made to Mr. P.; but his amendment was rejected by vote of 20 to 151. Several notices of future motions were given; among which, J. Q. Adams gave notice that next day he would submit a motion *to rescind the 25th rule.*

On *Tuesday* at 12 o'clock M. a Message from the President was presented to the Senate by John Tyler, Jr., the President's private Secretary, which was read by the Secretary of the Senate. After the reading and a motion to print the message, the Senate adjourned. In the *House* in pursuance of his notice J. Q. Adams moved the following resolution; "*Resolved,* That the 25th standing rule for conducting business in this House, in the following words, 'No petition, memorial, resolution, or other paper, praying the abolition of slavery in the District of Columbia or any State or Territory, or the slave trade between the States or Territories of the United States in which it now exists, shall be received by this House or entertained in any way whatever,'—be and the same is hereby recinded." Mr. Thompson of Mississippi, moved that the resolution be laid on the the table; which motion was lost by a vote of 81 to 104. *The resolution passed by vote of* 108 to 80. I noticed that the decision of the question was with very few exceptions, the non-slaveholding States against the slaveholding. Talk with candid men however, of even slaveholding States and they respect J. Q. Adams as a defender of the right of petition. I was told that when it was mentioned to McDuffie, of South Carolina, as he sat in the Senate Chamber that the 25th rule of the House was *rescinded,* "Indeed," said he; "Well, I hope the old gentleman will now depart in peace." During the calling of the yeas and nays on this question 'a Message from the President,' was announced at the door of the House, which afterwards was read.

On *Wednesday* the Rev. Septimus Tuston co-pastor of the Third Presbyterian Church in this city, was re-elected Chaplain of the Senate for this session. In the House, the Rev. Wm. M. Daley, of the Methodist Church, (nominated by Mr. Wright, of Indiana,) was on the third balloting chosen Chaplain. There were two candidates of the Baptist Church in the House; Rev. Isaac J. Tinsley, of Virginia, and Rev. Thomas J. Fisher, of the Baptist Church; each of whom had a good number of votes. Rev. R. A. Miller, former pastor of the Old South (Congregational) Church, Worcester, Mass, was also a candidate. A bill was introduced in the House by Mr. Duncan, of Ohio, providing that the election for Presidential electors be on the same day in all the States; and that the regular day be the first Tuesday in November. The bill was referred to the committee of the whole, to come up in course.

On *Thursday* the business of the *Senate* consisted chiefly of notices given of the future introduction of various bills, principally of no general interest. In the *House* an attempt was made to procure the printing of 10,000 extra copies of the Report of the Select Committee appointed last session on the Rhode Island memorial. The attempt failed. Both houses adjourned over at an early hour to Monday, in order to give the Speaker time to select the standing committees, and the members to get comfortably domiciled at their boarding establishments.

The message of the President is generally commended by all parties. The Texas clause, of course, is an exception to this general statement. The documents accompanying the President's Message from the Department of State, in reference to the annexation of Texas, show that the President has taken rather a high-handed course; addressing the authorities of Mexico in a tone savoring pretty highly of the dictatorial. It remains yet to be seen whether his course will be sanctioned by the Representatives of the sovereign people. The discussion of the Texas question is again filling the editorial columns of our leading political journals.

The reports of the several heads of department contain little of very special general interest. The *Secretary* of the *Navy* urges the importance of an increase of men and means in various departments of the navy operations. The *Secretary* of *War* advises the erection of a line of forts stretching on to the Oregon, for the purpose of protecting emigrants; also the erection of buildings for schools and religious service, at the permanent fortifications. The *Postmaster General* recommends that Congress do not wait the decision of the Supreme Court in reference to the transportation of mail matter by private individuals, but make laws which will give proper power to the Court. He also urges the importance of having government mail steamers along our coast, to Cuba and to foreign ports, which in time of war could be converted into armed vessels.

The *Supreme Court* commenced its session on Monday; a month earlier than in former years. There were present, Judges Taney, Wayne, McKinley, and Daniel. On Tuesday Judge Catron was also in his seat. Chief Justice Story has not, I believe, yet reached the city. During the week an interesting case has been before the Court, bearing on the collection of revenue under the compromise Act. Argued by Attorney General Nelson for the defendant, and Reverdy Johnson for the plaintiffs.

Dr. Thomas Sewall, the senior Professor of the Medical School connected with the Columbian College has recently received a high encomium for professional skill and faithfulness. A pair of superb silver pitchers, with choice devices and finely executed, worth $250, have been presented him by one of his patients, a gentleman of New York, who was afflicted with a severe illness in Washington last winter.

Rev. Mr. Torrey, whose trial at Baltimore last week has been convicted on each of the three charges of abducting slaves. His sentence has not been pronounced yet. There is a motion pending for a new trial.

With this item, the last of a dry sheet of detail, I relieve your readers' patience.

Yours, W.

THE EDITOR.—Article Second.

The responsibility of an editor for the sentiments contained in the articles inserted in his paper, is much more limited than is generally conceded.

There are some individuals who seem to consider him as the endorser of all the opinions found in his paper, or at least with only the exceptions of those which he renounces sympathy with in a note appended to some individual article, or those which are contained in a formal controversy between two parties.

But this is very far from the true state of the case. He makes no pretensions to the suppression of judicious and well written articles, always supposing that such come within the limits which he has publicly assigned to his newspaper, although they may in many particulars differ from his own opinions. It is by no means his object to select from his promiscuous materials such as shall most clearly exhibit his own peculiar sentiments. He would regard such a practice as savoring somewhat too much both of dogmatism and narrowness.

Even while my pen is moving over the paper, I cannot avoid the thought that there is something nearly allied to the ludicrous in a grave consideration of so unreasonable an opinion, as that the editor is responsible for all the sentiments contained in a publication whose very prospectus indicates the contrary.

Were it not that I have many times listened to complaints based upon the righteousness of such a notion, and to grave assertions of its justice from individuals otherwise in good repute for common sense, I should never have supposed it deserving a moment's serious attention.

But as it has, in one or two instances within my immediate knowledge, formed the basis of a serious inquiry concerning the expediency of stopping a paper, there can be no absurdity in an unpretending attempt to exhibit something of its folly.

To meet so unreasonable a claim, the editor must be both a paragon and a paradox. He must not only always hold the "wisest, discreetest and best" opinions, but they must be so endlessly modified, and accurately defined, that each of the articles contained in his paper shall be neither more nor less than an advocacy of some one or more of them. He must be a living opinionist, a regular decider upon every subject which his correspondents touch upon. His mind must not only continually be on the stretch, but its range must be as devious as that of Southey's, when he gave to the wonder-gaping world the erratic pages of "The Doctor."

A large proportion of his paper must be entirely editorial, for his correspondents not being able to guess exactly at his opinions, must of necessity sometimes furnish articles which no possible ingenuity can torture into consistency with others which have preceded them.

The number of his contributors must be something in advance of the present ordinary limitation. Restricted to the publication of such matter as shall exhibit his own sentiments, it is important that he have continually at command a large number of articles, that haply some may be found possessing the desired characteristic.

But enough has been said to show the extravagant folly of attributing to the editor so extended a responsibility. He is, especially if he conduct a religious newspaper, anxious to elucidate truth, and for this purpose he introduces articles into his columns containing opinions widely different from his own. He desires the reform of some abuse, and he therefore receives for insertion, remarks favoring such a reformation, although the measures which the writer advocates for its prosecution may be in his view injudicious and inefficient. Thus in a multitude of instances his own views are substantially different from those of his contributors.

It is one of his principal objects to present the sentiments of different individuals concerning many subjects brought before the readers of his paper, and it is the character of variety thus acquired, which gives to it a large proportion of its interest. Y.

VIOLENCE OF THE SPIRIT OF SLAVERY.

The Hon. Samuel Hoar, who was appointed by the Governor of Massachusetts, under a resolve of the Legislature, as an agent to proceed to South Carolina, to obtain evidence respecting the imprisonment there of citizens of this State, and to bring suits in the courts of the United States in favor of persons so imprisoned, for the purpose of having the legality of the imprisonment tried in the Supreme Court, on arriving in Charleston, addressed a note to Governor Hammond, informing him of his appointment and of his arrival, whereupon the Governor addressed a message to the Legislature, and that body proceeded to pass a series of resolutions, declaring "That the State of South Carolina ought not to submit to any dictation, either from a sister State, or from the Supreme Court of the United States, on a subject of such vital importance to herself as the government of her colored population; and should the aforesaid Act be declared unconstitutional and invalid by the Federal Courts, the principle of self-preservation will nevertheless compel her citizens, at every expense of life and property, to uphold and maintain the due and rigid enforcement of the said law, according to its very letter and spirit;" and "That the conduct of the State of Massachusetts, in attempting to procure, by Federal Legislation, the repeal of a law which was intended to be, and is a barrier between the slave and the emissaries of the abolitionists, is an unwarrantable and gross insult to the people of this State."

The Charleston newspapers assumed a tone of great violence towards Mr. Hoar and the State of Massachusetts and the excitement became so great, that Mr. H. found it necessary to withdraw, and to abandon the object of his appointment. Thus the State of South Carolina, in maintaining her oppressive, unconstitutional and wicked law, not only sets the opinions of other States at defiance, and tramples on the rights of their citizens, but sets at nought the Constitution, laws and authority of the United States. The treatment of the agent of the State of Massachusetts, a gentleman universally respected for his many excellent qualities, is calculated to excite deep and universal indignation, not only in Massachusetts, but throughout the Northern States.

VARIETY.

The Methodists and Slavery.—The Southern Christian Advocate (Charleston, S. C.) under the head of "Church action in the South," says:—"The third quarterly conference of the M. E. church in Macon, Ga., passed resolutions similar to most which have hitherto been published. They state the determination to carry out the plan proposed by the Southern delegates so long as the subject of slavery is intermeddled with by the Northern conferences, however undesirable a division of the church may be. Division they wish to avoid if it could be safely done, but in the present assumed right of the majority to legislate on the vexed question, they consider it as forced upon the church. They would rejoice in the continued unity and fellowship of the church, if by constitutional law the entire subject were excluded from the jurisdiction of the General Conference."

Capital Punishment.—The good people of New Hampshire have lately been called upon, in pursuance of an act of the Legislature, to vote on the question whether the punishment of death should be abolished from the penal code. They have refused to abolish it, by a vote of 20,586 to 10,687; about two to one.

This result reminds one of king David's choice, when he was commanded to select one of three evils to come on his people; either seven years of famine, or to flee before his enemies three months, or that there be three days pestilence in the land. David replied to the Seer, "I am in a great strait: let us now fall into the hand of the Lord, for his mercies are great: and let us not fall into the hand of man." And though seventy thousand of the people perished from Israel by the pestilence, yet David did not regret his choice. So the people of New Hampshire have chosen to fall into the hands of God, by taking his law for their guidance and defence, rather than trust to the theories of modern reformers. They doubtless believe that it is more just, and more conducive to the well being of society, more safe, and more merciful, that the gallows should destroy the guilty *few*, dreadful as that is, than that a safeguard authorized by reason, by conscience, by the laws of all nations from time immemorial, and enjoined by the word of God, should be removed from the innocent *many*. Capital punishment is an awful thing to contemplate, yet far less so than the eternal punishment of the wicked, and the same mistaken philanthropy which would do away with one on account of its severity, would soon disbelieve the other.

The Treasurer of the American Baptist Home Mission Society, acknowledges the following sums from this State, received between Nov. 1 and Dec. 1. The whole amount received by the Society from all other sources during the same period is $755 77, $625 82 less than the corresponding month of last year.—*New England Village.*—Young People's Missionary Society, by D. P. Wingate, Secretary, $20. *Roxbury.*—Juvenile Female Home Mission Society, per Rev. T. F. Caldicott, $50. Baptist church, per do. $50.—120.

Sunday Schools.—A communication from Rev. J. E. Welch, on our first page, contains facts which will be found worthy of attention. Bro. W. has long and successfully toiled in behalf of that society, and his labors have been highly useful.

Singular Coincidence.—The Biblical Recorder, N. C., of November 30, has a letter dated New York, October 30, respecting the "Closing scene of Millerism" in that city, in leaded type, prefaced, "from *our correspondent*," and is of course original in the Recorder; but on examination it seems to be, word for word, like one which appeared three weeks before in the Christian Watchman. How our correspondent could have managed to write for us, exactly such a letter as the Recorder's correspondent would write several weeks later, is past our *guessing*; so we must appeal to our Southern brother editor to see if he can tell by *reckoning*. We knew before that "Iota" was blest with the faculty of looking ahead, but we did not know that he could look so accurately into the future as to know exactly what another man would write some weeks to come.

Editor's Table.

The Works of the Rev. William Jay, *of Argyle Chapel, Bath. Comprising matter not heretofore presented to the American Public. In three Volumes. New-York: Harper and Brothers. Boston: Saxton & Peirce.*

Jay's morning and evening exercises are already too well known to the American public to require any description or commendation. As assistants to family devotion, they have been rarely, if ever, excelled. Those are contained in the first volume of this new and beautiful edition from the press of the Harpers. The second volume contains short discourses, to be read in families, of a plain, serious, practical character; none of them exceeding thirty minutes, and many of them confined to ten or fifteen minutes in length; the third is composed of sermons and miscellaneous writings, memoirs, essays, &c.

We cannot too strongly commend these excellent writings, to be made a part of the library of every Christian family, especially the morning and evening exercises in the first volume, as a manual of devotion. They commend themselves to the understanding, to the conscience and to the heart of the pious Christian.

Selections from the Writings of Fenelon: *with a Memoir of his Life. By Mrs. Follen. Fifth Edition. Boston: S. G. Simpkins.*

The elegance and purity of the writings of Fenelon, have rendered them attractive to the admirers of genius and of true eloquence. It was the design of the translator and compiler of these selections, to present some of the best specimens of his writings, in a free translation and a popular arrangement. That she has succeeded, is manifest in the fact that the fifth edition is already called for, though the book has been before the public but a very few years.

Good—Better—Best: *or three ways of making a happy world. Philadelphia: American Sunday School Union.*

This book points out three ways of doing good, and they are designated by the three degrees of comparison in the title-page. The plan of the writer is, to unfold in a series of conversations, these three ways of making our fellow beings happy. We should perform a very ungracious task by telling what these three ways are; but this we can do, we can assure all, and the young especially, that if they will obtain the book, and commence reading it, they will find themselves led along in the most delightful manner, from scene to scene, and from picture to picture, till they will see clearly what these three ways are, and then we hope they will no longer hesitate in making their choice between them. Our excellent friend, Mr. Tappan, the sweet poet of Boston, will hand them the book with pleasure if they will call on him at No. 5 Cornhill.

Alison on Taste.—Messrs. Saxton & Pierce have received "Essays on the Nature and Principles of Taste," an edition just published by the Harpers, in a new and handsome form contaiing the corrections and improvements of Prof. Mills. It has long been an approved and standard text book in many of our colleges and other institutions of learning, and is too well known to need any other introduction.

☞ No. 13 of the Pictorial Bible, and No. 2 of Thirlwall's History of Greece, are received from the Harpers, by Saxton, Peirce & Co

SECULAR INTELLIGENCE.

Arrival of the Caledonia.

FOURTEEN DAYS LATER FROM EUROPE.

The royal mail steamship Caledonia, Capt. E. G. Lott, arrived on Saturday morning at 10 o'clock, in 17 1-2 days from Liverpool. She brought 38 passengers to Halifax, landed 3 and took in 6, making 41 to Boston. She has had an unusually rough time, having encountered several severe gales. She has lost two of her life boats, had her bulwarks and wheel house stove in, and sustained other slight damage.

By this arrival we have dates to the 19th ult.

The Acadia, hence, arrived at Liverpool at 6 o'clock on the morning of the 14th, making the passage in 13 days.

There is a dearth of foreign or domestic news of interest. All the world, except Spain, seems at peace, and commerce is thriving everywhere.

The Queen and Prince Albert have commenced a round of country visits, which seems likely to rival in splendor those paid by her Majesty to the Dukes of Devonshire and Rutland last autumn. The Marquis of Exeter has been the first honored this season.

In Ireland all has remained quiet for some time, the Liberator having been refreshing himself after his incarceration with the mountain breezes of Derrynane, but he has recently given notice of his intention to visit the Conciliation Hall and resume his active labors for the regeneration of his country.

The Hon. Joel W. White, newly appointed American Consul for the port of Liverpool, has arrived, and he only waits for the issue of the usual exequatur from the Foreign Office, before entering upon his consular duties. He is established, for the winter, at the Clayton Arms Hotel, Clayton Square.

There was a large meeting of the Manchester Chamber of Commerce on Thursday last, at which strong resolutions were adopted for securing the repeal of the duty on raw cotton. The amount of the duty is three quarters of a million sterling—a large sum, forming no inconsiderable item in the Chancellor of the Exchequer's annual budget.

France. The Duc d'Aumale left Paris, with the Prince de Joinville, on Tuesday, for Naples, where he is expected to arrive on the 20th or 21st. On the 25th, he is to be married to the Princess Caroline Augusta, daughter of the Prince of Salerno, and cousin of the King of the Two Sicilies.

The reorganization of the Polytecnic School is in progress. On the 7th inst. General Bolleau left the school; and the new commander, General Rostolan, was installed in his place.

Louis Phillippe has been paying a visit of inspection to the fort at Charentown, accompanied by Marshalls Soult and Girard.

Several of the Paris journals state that a report is current at Rochfort that the Virginie frigate which went out with Admiral Hamelin, has been lost.

Spain. Spain now absorbs, almost exclusively, the attention of the quid-nunes. From the turn which the debate in the Chamber of Deputies at Madrid has taken, it is tolerably clear that the new constitution, which has been propounded by ministers, will not receive even the semblance of a modification.

China. The latest accounts from China are to the 13th of July. On that day, Kehung, the Governor of Canton, died of old age. He is said to have been the only Governor of that province who has been removed by death, and thus avoid disgrace; and even he has been slightly fined by the paternal government.

There had been no more rioting at Canton.

The fact of a treaty having been made between the United States and the Celestial Empire is placed beyond all doubt by the intelligence which has come to hand by this mail.

India. The Bombay mail of the first of October arrived in London on the 4th ult., and brings accounts of some disturbance in Southern Mahratta country, which had been in a disturbed state. The malcontents consist chiefly of Arab troops, who placed themselves under some bold leaders, and bade defiance to the Rajah and his allies. They seized two of the strong hill-forts, where they hoisted the standard of revolt against the Rajah of Kholapore. A force was sent by the British authorities to disperse them. It consisted of fifty artillerymen and troops, amounting to about 1,200 men, under the command of Col. Wallace, of the Madras army. An attack is said to have taken place on one of the forts, in which the rebels defended themselves stoutly with their long guns. Some soldiers on the side of the British were wounded; for the hills from their position are difficult of access. The British were subsequently firing and throwing shells into the fort.

The American Embassy in China. The correspondence of the French papers, and the last arrival of the Indian mail, announce that Mr. Cushing had effected his purpose, and concluded a commercial treaty with the Chinese government, which was signed on the 4th of July. The court of Pekin appears to have acceded without difficulty to the wishes of the American Envoy, and Key-ing, an Imperial commissioner, was at once appointed with a numerous suit of Mandarins, to treat at Macao. The American merchants at Canton and the adjoining stations discouraged the notion of attempting to proceed to Pekin; and Mr. Cushing prudently yielded to their suggestions. It was said, however, that he would proceed with the American squadron, consisting of the *St. Louis*, the *Brandywine*, and a brig, to visit a part of the coast.

Important Rumors from Mexico.—The New Orleans Picayune reports the arrival of the English frigate Spartan at that port, and that rumors were abroad that a revolution had broke out in Mexico, resulting in the overthrow of Santa Ana, and that our Minister, Gov. Shannon, had been engaged in a fierce diplomatic controversy with the Mexican Minister of Foreign Affairs; the result of which was the former had demanded his passports, and was on his way home. The present relations of our government to Mexico, render every movement in that quarter more important than usual.

DOMESTIC.

Disease among Potatoes.—Mr. Orren Johnson, of this town, believes the disease among potatoes the past season, has been caused by an insect which attacked the vines during the growing season, and prevented the potatoe coming to maturity.

He has sent us a description of the insect, and an account of its effects in some of his own fields. He says "they were of a deep green color, with a protuberance, or fleshy kind of horn near the centre of the back, and in appearance belonging to the snail species, being soft and slimy." "Last July and August," says Mr. Johnson, "I often saw them on the vines, and marked the hills upon which they were found. They would generally eat an inch or more, lengthwise of the vine, which would soon turn black and die. When the potatoes were dug in October, those taken from the vines which had been eaten, were badly rotted, while others taken from hills not eaten were sound."

We have never noticed the insect which Mr. Johnson describes, and have not heard it spoken of before as the cause of the potato blight so prevalent the past season. But we have no reason to doubt the facts stated, and they may lead to father investigations which may tend to confirm or disprove his theory.—*Amherst Express.*

Disasters, &c.—Br. schr. Eagle, Richard Howes, master, from Windsor for Boston, cargo plaster, struck on Bantam Ledge, east of Seguin, about 8 P. M. 30th ult. and immediately went to pieces. Six or seven persons on board were lost. The mate, Richard Brown, was saved by getting on a piece of the quarter deck, after remaining on which 38 hours, he succeeded in reaching White Island.

British schr Archibald, Atkins, from Nova Scotia, for Boston, with plaster, struck on the Motions, off Damiscove Island, about 9 P. M. 30th ult., and became a total loss. There were five persons on board, all of whom perished.

Great Fire at Hampden.—Extras from the offices of the Bangor Whig and Gazette, give the particulars of a fire at Hampden, with the destruction of property valued at from 8000 to $12,000. We copy from the Whig:—

On Thursday, 27th ult., about nine o'clock, a fire broke out at Hampden Lower Corner in the stable of Dr. Sanger, which, with his dwelling-house, four stores, a dwelling-house, a hotel and stables were all consumed. The details of the loss as far as we have been able to ascertain them, are house and stable of Dr. Sanger—fully insured for $2500, at the Rockingham office. House and buildings of Jacob Sweetser, partly insured. Store of Col. Daniel Emery, insured at Rockingham office. Store of Lorenzo Smith, insured, but no insurance on stock. Store of Arey & Nourse, store insured for $600; stock for $1000 at Rockingham office. Store of Pool & Norwood, not insured. The store was owned by Capt. Pool of Cape Ann. The old tavern house known as the Johnson House—occupied by two families. House and out-buildings all destroyed, but the goods mostly saved. Insured, it is stated, at the Hampden Mutual office.

Noble Conduct.—The Hartford Courant states that on Monday last, two lads about 12 years old, the one a son of Mr. Erastus Goodwin, the other a son of Wm. J. Denslow—while attempting to cross the ice in Mill River, broke through just above the dam—while struggling in the water, and endeavoring to sustain themselves by the surrounding ice, they were seen by Col. Nathan M. Waterman, who immediately rushed upon the ice to their rescue. When two or three rods from them he broke through himself, but, resolved on saving the lads at all hazard, he forced his way through the intervening ice, breaking it with his arms and elbows, until he reached the lads, who had sunk once or twice, and were nearly exhausted, and sustained them above the water until boats and planks were brought to their rescue, and the trio, all quite exhausted, were brought safely to the shore. Such acts of heroism, put forth in such a cause, surely deserve all praise.

Death of Judge Prescott.—It is with deep regret that we learn, says the Courier of Saturday, that the Hon. William Prescott died at his residence in this city yesterday morning. He was apparently in his usual health at breakfast, but soon after complained of oppression in the region of the heart, and fell instantly dead. He was a graduate of the class of 1783, (Harvard) and we presume was about 80 years of age. Judge Prescott has filled many public offices with distinguished honor to himself and advantage to the people, and was a lawyer of profound erudition. He retained his mental and physical powers to the last. His father was the commander of the American troops at the battle of Bunker Hill, and his son the historian of Ferdinand and Isabella.

Sale of Real Estate.—The lot occupied by James Munroe & Co., 134 Washington street, was sold at auction by Whitwell, Seaver & Co., on Saturday last. The lot measures 23 feet on Washington street, and 63 feet on Spring lane. It was purchased by Ozias Goodwin Esq., for $25,000, being about $18 a square foot.—*Courier.*

Loss of the Barque Express.—The barque Express, Capt. Newcomb, sailed from New York for Valparaiso about ten or eleven months ago, and as she had not arrived at the port of destination, she was long since supposed to be lost with all on board; but a letter has recently been received from Valparaiso dated August 24th which states that the master, passengers and crew have arrived from the Straits of Magellan, where the Express had been wrecked. All hands were saved and the cargo was on shore in a damaged state, where it remained exposed to the weather and covered with snow, under charge of the mate and four men.

Rare Books.—A correspondent of the National Intelligencer furnishes the following information respecting the recent sale of scarce and valuable works in New York:

"A London bookseller named Thorpe has recently made quite a good speculation by sending to this city for sale a large number of old and rare books, some of them from the libraries of the Duke of Sussex and the Poet Southey. The sale took place on Tuesday, and its result must be highly satisfactory to the party interested. Quite a bibliopolic mania was indicated among the bidders. A copy in black letter, bearing the date Rome, 1493, of the letter of Columbus to Ferdinand and Isabella, giving an account of his discovery of a new world, was purchased for John C. Brown, Esq. of Rhode Island, for sixty-five dollars. It contains only four printed pages, but it is the first document ever printed relative to the discovery of America. The voyages of Vespucius and others, bearing date Milan, 1547, brought thirty dollars. Carvassal's oration, containing a notice of Columbus and his discovery, printed at Rome in 1493, brought thirty-two dollars and a half. A number of other works connected with American history sold proportionably high. Mr. Cogswell, who will have the management of the great public library to be founded bd Mr. Astor, was one of the principal purchasers. Some of the rarest books were purchased for Harvard University, and other public institutions; also for Mr. Peter Force, of Washington, to whom the task of editing the American State Papers has been consigned."

Railroad Accident.—We learn by Thompson's Express that on Friday afternoon, about a mile beyond Pittsfield, a brakeman on the Western railroad, named Lansing, was knocked off by a bridge, and fell on the rail, and a whole train of five cars passed over his body, mangling it horribly. He has a wife and child at Greenbush.—*Chronicle.*

Reduction of Postage. This is a subject of great and increasing interest to all classes of people in this country. The annual report of the Postmaster General, just submitted to Congress, is a very able and compendious document, containing briefly the views of that officer on this important topic, which must engage a considerable share of the attention of the body during the present session. According to the report, the income of the Department for the year ending the 30th June, 1844, was as follows:—

Letter postage,	$3,676,161 53
Newspaper postage,	549,743 83
Fines,	135 00
Miscellaneous receipts,	11,245 47
Total revenue reported,	$4,237,285 83

The total amount of expenditure settled and paid for the same period is $4,296,867 70.

The Postmaster General is in favor of requiring the Post Office department to sustain its own expenses; and shows conclusively that the system now adopted in Great Britain is unsuited to the present condition of this country. The English Post Office, prior to the reduction of rates, yielded to the crown the annual revenue of seven millions of dollars. The mode of managing is different and less expensive. He says,

In England, the Postmaster and his clerks, if any, are paid an annual salary or stipend. In this country Postmasters and their clerks are paid by a commission on the amount of postage collected.

Post Offices in England are managed by Postmasters who consider themselves amply compensated by salaries much less in amount than would command the services of competent Postmasters in the United States.

If the same mode and ratio of compensating Postmasters were adopted in England which has been adopted in the United States, it might be well questioned whether the amount of Post Office revenue in England would equal the expenses of the service.

I am convinced, upon a most thorough examination into the habits, condition and business of the people of the two countries—the circumscribed limits and dense population of the one, the extensive boundaries and sparse population of the other—that nothing like the same ratio of increase of the correspondence in this country would follow the like reduction of postage, as has taken place in England.

If the Department is to be left to lean on its own resources, I am prepared to recommend a reduction of letter postage to five and ten cents the single letter, as heretofore recommended by me in a report to the Senate of the United States of the 5th of January, 1843, upon the terms and conditions indicated in that report, to which I respectfully ask leave to refer you.

Canada Mails. The Bunker Hill Aurora says that contracts are now making at Washington for the conveyance of the English mail by the steamships from Boston to Montreal and vice versa and that the mails hereafter will be brought to Boston, instead of being sent from Halifax to Montreal. This service has been undertaken by our Government, and certain parties have offered contracts. It is thought it will be taken either by the Fitchburg or Concord Railroad Companies, and that it will be closed in a few days.

Alma, the only grand daughter left by the distinguished poet Goethe, is dead. The young lady was in her 17th year, her premature decease is very much lamented.

"**The Yellow Fever.**"—In a paragraph with this caption in our paper yesterday, which related to some cases of yellow fever in *Baltimore*, the name of that city was inadvertently omitted, and the impression was given that the cases mentioned occurred here. It should have been stated that they were in Baltimore. —*Advertiser.*

Government Deposits in New York.—Amount subject to draft on the 25th ult. in the Bank of Commerce, $1,171,991 21; in the Bank of America, $813,039 14; in the American Exchange Bank, $788,813 33; in the Merchants' Bank, 756,422 28. Total, 3,430,268 96.

SUMMARY.

☞ The trial of Bishop Onderdonk commenced yesterday, in the room in rear of St. John's Church, New York, with closed doors, the Senior Bishop Chase, of Illinois, presiding.

It is a singular fact that T. W. Bartley, the late acting Governor of Ohio, is a son of the newly elected Governor of the same State, and that while the former is a Democrat, the latter is a Whig. The son gives his valedictory Democratic Message one day, and the father his inaugural Whig Message on the next.

We can hardly credit it, but we see a certificate in a Georgia paper, stating that a rattle snake has been killed in Evansville, seven feet, eleven inches in length, fifteen inches in circumference, and with tusks one inch and a half long.

The residence and Dry Goods store of Norman N. Hills, on the corner of Main and Wood streets, Mount Vernon, Ohio, was consumed by fire on the 1st inst. The loss is estimated at $5,000.

Western Railroad.—Receipts for week ending Dec. 7:

	1844.	1843.
Pasengers,	$4,620	$3,834
Freight,	$8,240	$7,266
Total,	$12,860	$11,100

A correspondent of the Albany Daily Advertiser writes from Washington that the nomination of Chancellor Walworth, to the bench of the Supreme Court, was sent in on Wednesday, that it will, probably, be confirmed.

The Monument to Washington's memory, so long talked about, to be erected at Washington, is to be undertaken at last, $49 000 being in the treasury of the society. It was originally expected that millions would be collected.

About 9 o'clock on Wednesday evening a scoundrel entered the office of Mr. Barnard, exchange broker in New York, and while he was changing a large bill for smaller ones, struck him senseless with a sling shot, grabbed $600, and escaped.

Remember that now is the time to settle outstanding accounts. "*Owe no man anything*" —after you have the means of paying. The most disagreeable sound in nature to an *honest man*, is the jingling of money in a pocket for which he is in debt.

On Wednesday, 27th ult., about 2 o'clock, the dwelling house of Mr. George Wyrie, thirteen miles from Greensborough, N. C., was burnt down, and three of his children perished in the flames—one a son about sixteen, and two daughters still younger.

The Liverpool sharebrokers have entered into a subscription among themselves for Mr. Rowland Hill, and the sum already amounts to £325.

Mrs. Emma Willard, the wife of the Rev. E. Willard, of the French Mission, died at Douay, of pulmonary consumption, October 4. Mrs. W. had been engaged in missionary labor for several years, and her efforts had been greatly blessed.

The Rev. E. D. Macmaster, D. D., of Indiana, has been elected President of the Miami University, at Oxford, Ohio, in place of the Rev. George Junkin, D. D., resigned.

The agent at Washington of the charitable fund contributed for the relief of the widows and orphans of the officers and men lost in the U. S. sch. Grampus, gives notice that the residue of the fund will be distributed on the 1st of January next.

The season, says the Philadelphia North American, so far, has been remarkably mild. It mentions as an evidence of it, that on Friday it saw full blown roses grown in the open air.

A party of six or eight English travellers has been arrested at Baltimore. Their object in visiting this country was to *take notes*—but as they generally took *bank* notes, they have been taken up by the police.

A looker-on at a gaming table having observed one player very grossly cheating another, took the 'pigeon' aside and said, 'Good heavens! have you not observed how villainously that man has been packing the cards! 'Pray, don't be under the least concern about that,' he replied, I intend to pick his pocket as soon as he has done playing.'

The Salem Register states that the Rev. Charles W. Upham has resigned the pastoral charge of the First Church in that city, in consequence of ill health. He has been incapacitated from preaching for some time past, owing to a severe affection of the throat.

The house occupied by Rev. Mr. Rogers, of Lempster, N. H., and owned by the Congregational Society in that town, was destroyed by fire on Sunday night last, together with nearly all its contents.

The Legislature of South Carolina met at Columbia on the 25th ult. The Senate was organized by the re-election of Hon. Angus Patterson, President, and the House, by the choice of Hon. W. F. Colcock, as Speaker. Both Houses adjourned to meet the next day, when the Governor's message would be delivered.

Governor Morehead, of North Carolina, in his late annual message to the Legislature, recommends that an Agricultural Professorship should be added to the University of that State, or that an Agricultural School be established, where agriculture may be taught as a science.

The Skowhegan Clarion says, the dwelling-house of Major Daniel Allen, of Fairfield, Me., was destroyed by fire on Monday night last, together with the principal part of the furniture, about one ton of cheese, and all the grain. The house and furniture was insured for $400 at the Somerset Mutual Insurance Office.

MARRIED.

In this city, Mr. Napoleon B. Howe to Miss Martha Jane Tirrell; Mr. George W. Stone to Miss Mary Jane Burgess; Mr. George B. Ames to Miss Almira Freeman; Mr. John F. Shaffer to Miss Eliza Ann Edes; Mr. James Lord to Miss Eliza Phillips; Mr. George Roberts to Miss Mary Jane Bell.

In this city, by Rev. Mr. Stow, Mr. Elias L. Curry to Miss Lydia A. Jones.

In Chelsea, 8th inst., by Rev. J. W. Olmstead, Mr. Samuel H. May to Miss Mary J. Clay, both of C.

In East Stoughton, by Rev. Isaac Smith, Mr. John Drew to Miss Eliza Ann Haynes.

In Providence, Col. Wm. Blanding, of P., to Mary J. Gray, of this city.

DIED,

In this city, Mr. Samuel Stebbins, 60; Mrs. Mehitable Chadwick, 79; Mrs. Elizabeth Green, 80.

In Charlestown, Mrs Sarah Reddish, 55.

In Chelsea, 7th inst., Wm. Henry, son of Luther and A. L. Hosmer, 13 months.

In Roxbury, Mrs. Anna Conant, formerly of Winchester, N. H., 64.

In Dorchester, Capt. John Bussey, 61.

In Bridgewater, Miss Margaret H. Burt, 22.

In New Bedford, Rev. Patrick Byrne, Roman Catholic priest. 52.

In Taunton, Mr. Samuel Gulliver, 57.

In Warwick, R. I. Hon. Thomas Holden, 77.

On Board ship Akbar, on the passage from New York to New Orleans, Ezekiel Crowell, of Yarmouth, Mass., about 20. Death caused by a fall.

At Bissau, Africa, on board bark Imogene, of Boston, Sept. 3d, Norman Pettes, cook—Sept. 22d, Mr. Charles S. Young, first officer.

THE Whole Duty of Man: or the practice of Christian Graces, first published in 1658; a new edition, with a preface by W. B. Hawkins, of Oxford. Just received and for sale by W. D. Ticknor & Co.
Dec. 6.

NOTICES.

T. GILBERT & CO.,

HAVING secured the patent for manufacturing and applying COLMAN'S ÆOLIAN ATTACHMENT TO THE PIANO FORTE, will be happy to receive orders for the same at their PIANO FORTE MANUFACTORY,
402 and 406 Washington Street, Boston.
Dec. 13. 1y

JOHN SPENCE, JR., M. D.,
PHYSICIAN.
Office No. 2, Baldwin Place,
BOSTON,
Respectfully tenders his medical services to his friends and the public, and solicits their patronage
Aug. 2. 1y

GENTLEMEN'S FURNISHING STORE.
GRAFTON & CO.,
No. 85 Washington Street, (Joy's Building,)
BOSTON.
MANUFACTURERS OF "IMPERIAL"
STOCKS, READY-MADE LINEN, &C.,
Wholesale and Retail. Also, constantly for sale
☞ Scarfs, Cravats Pocket Hdkfs., Stock Ties, Under Shirts, Drawers, Etc., Suspenders, Gloves, Hosiery, Etc D. G. GRAFTON.
Nov. 27. 1y S. G. GRAFTON.

BRIGHTON MARKET—Monday, Dec. 9, 1844.
[Reported for the Daily Advertiser and Patriot.]
At Market 550 Beef Cattle, 200 Stores, 2800 Sheep, and 1300 Swine. Several hundred Swine unsold.
Prices—*Beef Cattle*—We quote to correspond with last week—extra $5; first quality $4 50 a 4 75; second quality, $4 a 4 25; third quality, $3 a 3 50.
Sheep—Sales from 1 25 to $2.
Swine—Selected lots to peddle 3c. for Sows, and 4c. for Barrows; a lot of fat Hogs, from a distillery, not sold. At retail from 3 1-2 to 5c.

WORCESTER COUNTY HIGH SCHOOL.
THE Winter Term of this Institution will commence on Wednesday, the 4th of December. Students wishing for rooms are recommended to make early application. N. Wheeler, *Principal.*
Worcester, Nov. 15, 1844. 5w

TOWNSEND FEMALE SEMINARY.
THE Winter Term of this institution will commence on Wednesday, the 18th instant.
A. G Stickney, *Sec'ry.*
Townsend, Dec. 6, 1844. 3tis

RIPLEY'S QUESTION BOOK.
A QUESTION BOOK of Scripture History, for Sabbath schools, and family instruction. By Henry J. Ripley, Prof. in Newton Theological Institution. Written for the New England S. S. Union, and revised by the Committee of Publication.
CONTENTS.
First Period—The Creation, The Temptation and Fall of Adam and Eve, Abel killed by his brother Cain, The Flood, the Dispersion of Mankind over the face of the Earth.
Second Period—The Settlement of Abraham in Canaan, The Destruction of Sodom and Gomorrah, Abraham's Offering up Isaac, Jacob's Removal to Padan-Aram, and his Return to Canaan, Joseph made Governor of Egypt; the Removal of Jacob and all his Family from Canaan to Egypt.
Third Period—The Preservation of Moses' Life, The Deliverance of the Israelites from Egypt. The Giving of the Law on Mount Sinai, The Israelites' Journey in the Wilderness, The Death of Moses, The Entrance of the Israelites into Canaan under Joshua.
Fourth Period—The appointment of Judges to Rule the People, The appointment of Kings to be Rulers of Israel, The Revolt and Captivity of the Ten Tribes, The Captivity of the Two Tribes, which formed the Kingdom of Judah.
Fifth Period—From the Babylonian Captivity to the Return.
PART SECOND.
First Period—The Birth of John the Baptist, and of Jesus Christ, The Removal of Jesus from Judah to Egypt, The Visit of Jesus to Jerusalem at the age of twelve years, The Ministry of John the Baptist, and the Baptism of Jesus.
Second Period—The Temptation of Jesus, The Miracles of Jesus, The Death of John the Baptist, The Betrayal of Jesus, The Crucifixion and Death of Christ.
Third Period—The Resurrection of Christ from the Dead, The Ascension of Jesus to Heaven, The Imparting of the Holy Spirit's Influences and Increase of the Disciples, Opposition of the Jewish Rulers, The Martyrdom of Stephen, Conversion of Saul, The Spread of the Gospel among the Gentiles.
The Union take much pleasure in recommending this book to the examination of the friends of Sabbath schools, believing it will be found admirably adapted to the purpose for which it is intended.
For sale at the Depository, No. 79 Cornhill.
Dec. 13. H. S. Washburn, *Ag't.*

NEW BOOKS.
THE N. E. S. S. Union, are constantly receiving new books, and now offer a larger variety than ever, from which to select libraries. Among those lately received are the following:
The History, Manners and Customs of the North American Indians, illustrated with cuts, 245 pages; Columbus and his times 190; Good, Better, Best, or The Three Ways of making a happy world, a beautiful volume of 321 pages; The Martyr Missionary of Erromanga, or the Life of John Williams, who was murdered and eaten by the savages in one of the South Sea Islands, with fine cuts, 270 pages; Reuben Kent; The Teetotaller; Willey Graham; Ann Ray; Fanny; Flowers by the Wayside, with beautiful plates, 168 pages; The Suppliant, or Thoughts designed to aid and encourage private devotion, 268 pages; A Visit to the Celestial City; The Crusade of the Children, an interesting story, translated from the German.
Miniature Volumes, Elegantly bound.
Golden Gems; Scripture Marks of Salvation; Christ Precious; The Young Communicant; Daily Manna; Self Culture; The Marriage Ring; The Casket of Jewels; Songs for the Sabbath; Cypress Wreath; Bible in the Closet; Lyric Gems, &c.
H. S. Washburn, Ag't.,
Dec. 13. No. 79 Cornhill, Boston.

WM. D. Ticknor & Co., corner of Washington and School streets, have lately received The Creation, exhibiting the progressive advance of creation through the six days, in a series of letters from a father to his children, briefly explaining in language to their young minds, the natural history of each day's mercies, and their peculiar adaptation to the wants of man. The scriptural use of the same in illustration of divine truths, by W. G. Rhind.
The Book of Sports, British and Foreign, devoted to the Pictorial Illustration of the pursuits of the Sportsman in every part of the globe. The Book of Birds, edited and abridged from the text of Buffon, illustrated by 150 designs by Victor Adam. Jesse's Scenes and Tales of Country Life, with recollections of Natural History, wood cuts, a new edition. An Encyclopedia of Rural Sports, or a complete account, historical, practical and descriptive, of hunting, shooting, fishing, racing and other field and athletic amusements of the present day, by D. P Blaine, Esq. 600 plates.
The Antiquarian Repertory—A miscellaneous assemblage of Topography, History, Biography, Customs, and Manners, intended to illustrate and preserve several valuable remains of old times, chiefly compiled by and under the direction of Francis Grose, F. R. S., Thomas Astle, Esq., and other eminent Antiquarians, with numerous views, portraits and monuments; a new edition; with many valuable additions, in 4 vols.
Burton's Anatomy of Melancholy—What it is; what all the kinds, causes, symptoms, prognostics, and several cures of it, etc.; new edition, corrected, to which is prefixed an account of the author.
Memoirs of the Life of Sir Samuel Romilly, written by himself, with a selection from his Correspondence; 3d edition. Correspondence of William Pitt, Earl of Chatham, edited by the Executors of his Son, and published from the original manuscripts in their possession. Life of Field Marshal His Grace the Duke of Wellington, by W. H. Maxwell. Anecdotes and Sayings of Dr. Johnson, beautifully illustrated by 45 fine plates.
Dec. 13.

THE Life of Absalom, just published by the American S. S. Union.
We have here all the Scripture facts connected with the story of Absalom, thrown into the form of a continuous narrative, in a way that is fitted at once deeply to interest the youthful reader, and to leave a strong impression of the evil of a wayward, profligate and treasonable course. It is a most impressive and monitory history, and rendered the more interesting by the cuts that illustrate it.
For sale at the Depository, No. 5, Cornhill.
Dec. 13. Wm. B. Tappan, Ag't.

ANNUALS for 1845.—Wm. D. Ticknor & Co., corner of Washington and School sts., have for sale all the new Annuals for the next year, that have been published in England and America. The Keepsake; Book of Beauty; Drawing-Room Scrap Book; Forget-Me-Not; Nature's Gems; The Gift; Literary Souvenir; Rose of Sharon; Gems of Art and Romance; Youth's Keepsake; Juvenile Gem; Hawthorn; Hyacinth; Annualette, etc. etc.—all richly bound and illustrated. Dec. 13.

SWEET Auburn and Mount Auburn, with other Poems, by Caroline F. Orne. A few copies for sale by W. D. Ticknor & Co. Dec. 13.

THE Book of Family Crests, comprising nearly every family bearing, properly blazoned and explained, accompanied with 4000 engravings illustrative of Crests, with the surnames of the bearers, alphabetically arranged; a dictionary of mottos and a glossary of terms—2 vols. Just received by W. D. Ticknor & Co. corner of Washington and School sts. Dec. 13.

THE CICERONIAN:
OR the Prussian method of teaching the Latin Language. Adapted to the use of American schools, by B. Sears.
This work has been recently published, and already introduced into several of the best schools in the country, and approved by all who have examined it. It is confidently commended to teachers as the best work for commencing the study of the Latin language.
From the Professors in Harvard University.
We consider this book a very valuable addition to our stock of elementary works. Its great merit is that it renders the elementary instruction in Latin less mechanical, by constantly calling the reasoning power of the pupil into action, and gives, from the beginning, a deeper insight into the very nature, principles, and laws not only of the Latin language, but of language in general. If the book required any other recommendation besides that of being the work of so thorough and experienced a scholar as Dr. Sears, it would be this, that the system illustrated in it is not a mere theory, but has been practically tested by many able instructors in Germany. We wish that the same trial may be made here.
Charles Beck,
C. C. Felton.
Cambridge, Oct. 2, 1844.
From S. H. Taylor, Principal of Phillips' Academy, Andover.
I have examined with much pleasure and profit the "Ciceronian," prepared by Dr. Sears. It is admirably adapted to make thorough teachers and thorough pupils. It requires of the teacher a precise and intimate acquaintance with the minutiæ of the Latin tongue, and necessarily induces in the pupil habits of close thought and nice discrimination. The plan of the work is excellent, as it constantly calls the attention of the pupil to the peculiar construction and idioms of the language, and by a system of constant reviews keeps the attention upon them till they are permanently fixed. The pupil who shall go through this book in the manner pointed out in the plan of instruction, will know more of the Latin than most do who have read volumes.
Andover, Oct. 3, 1844. S. H. Taylor.
From the Messrs. Abbott, New York.
We have examined the Ciceronian, and have made some use of it in our institution. We intend to introduce it more fully, considering it, as we do, a very valuable aid in teaching the elements of the Latin tongue.
Jacob Abbott,
Gorham D. Abbott.
New York, Oct. 8, 1844.
Published by GOULD, KENDALL & LINCOLN, 59 Washington st., Boston. Dec. 13.

READING BOOKS.
THE Springfield Series of READING BOOKS. The Village Reader, Intelligent Reader, Child's Guide, and Easy Primer. Published and sold, wholesale and retail, by GEO. & CHAS. MERRIAM, Springfield, Mass., and may be had of the Booksellers in Boston, Salem, Lowell, Worcester, Northampton, Greenfield, and Pittsfield, Mass; Portland, Me.; Nashville, Concord, Keene, N. H.; Providence, R. I.; Hartford, New Haven, Norwich, and Middletown, Conn. New York city, Albany, Cooperstown, Utica, Auburn, Rochester, Batavia, Buffalo, Watertown, N. Y.; Columbus, Ravenna, Elyria, Toledo, and Cincinnati, Ohio; of J. J. Herrick, Detroit, Mich.; in Chicago, Illinois; D. Keith, St. Louis, Mo.; Philadelphia, and Harrisburg, Pa.; by J. K. Randall, Mobile, Ala.; M'Carter & Allen, Charleston, S. C.
☞ Copies furnished gratuitously for the examination of Superintendents and Teachers. Committees, teachers, &c., respectfully invited to examine.
RECOMMENDATIONS.
"In my opinion they are decidedly the best series with which I am acquainted."—*Superintendent of Common Schools, for Dutchess Co. N. Y.*
"Merit and cheapness have been sought for, and I have the gratification of stating that the following books (Child's Guide,) Merriams, publishers, (Village Reader, with others) are not only among the best in use, but generally cheaper than any books of equal contents I have been able to obtain."—*Francis Dwight, Esq., the able editor of Dist. School Jour. of the State of New York.*
The Village Reader.—"One of the few compilations that pleases all the way, and that like silver grows brighter by use." "I have recently introduced the Child's Guide, which just fits my youngest class."—*Xenophon Haywood, Esq., Principal of Seminary, Troy, New York.*
Rev. J. R. Boyd, before the Black River Literary and Religious Institute, Watertown, N. Y., after remarking upon the various Reading Books in use, says "Or as a substitute for all these, in the last place, may be safely recommended the Springfield Series, published by G. & C. Merriam, and which, all things considered, is, in my judgment, the best series that can be found, either for Common Schools or Academies."
"Having looked through the Village Reader, for the use of Schools, with considerable care, I am happy to express my belief that it is one of the best compilations which has lately been offered to the guardians of popular education."—*Dr. Humphrey, President of Amherst College.*
"The best Reading Book I have ever seen."—*A. Saxe, Principal High School, Middletown, Conn.*
"On motion of Mr. Williams, unanimously resolved, That the 'Village Reader,' be added to the list of School Books heretofore adopted by this Board."—*City of Rochester, Board of Education, Special Meeting, Oct. 7, 1841.*
"Our Teachers' Association were unanimous in awarding the Child's Guide the preference over any single reading book in use for children. I have seen none that I think is equally valuable. My opinion of its value has increased with its use."—*S. R. Hall, author of "Lectures on School-keeping," "Lectures for Female Teachers," and Principal of the Seminary for Teachers, Andover.*
"This is one of those little works (Child's Guide,) of which we might speak highly with a clear conscience." —*U. S. Lit. Adv.*
"The title of this work points out the object which we think should be kept in view, in forming books for children; and we have seldom seen a book so well adapted to them."—*Annals of Education.*
[The above are a few only of many in possession of the Publishers, from similar sources.]
Springfield, Mass., Nov. 1844.
Nov. 8. 4teowis

FRESH Supplies.—Received this day, by Wm. D. Ticknor & Co., corner of Washington and School sts., the Public and Private Life of Lord Chancellor Eldon, with selections from his Correspondence, by Horace Twiss, Esq., in 2 vols. The Poets and Poetry of England in the 19th century, by Rufus W. Griswold, editor of the "Poets of America," with engravings. Illustrated octavo edition of the Lady of the Lake, by Sir Walter Scott. Oracles from the Poets, a fanciful diversion for the drawing-room, by Caroline Gilman. Chess Studies, containing 1000 Games actually played, selected and arranged by George Walker. Tyas's illustrated edition of Shakspeare, with designs by Kenny Meadows, &c. &c. Dec. 6.

ADCOCK'S Engineer's Pocket Book, for the year 1845, containing Tables of Weights and Measures, etc. etc., together with a valuable Almanac; Punch's Pocket Book for 1845, with humerous designs; Ackerman's Manual of Colors used in the different branches of water color painting, with directions for mixing, etc., by T. H. Fielding; Maunder's Scientific and Literary Treasury, a neat and popular Encyclopedia of the Belles Lettres; The Star of the Court, or the Maid of Honor and Queen of England, Anne Boleyn, by Miss S. Bunbury; The Recreation for 1845, a Gift Book for Young Readers. Just received and for sale by W. D. Ticknor & Co. corner of Washington and School sts. Dec. 6.

COOKING STOVES
ON A NEW PLAN.
THE TROJAN PIONEER, a complete Summer and Winter COOKING STOVE, for coal or wood, possessing the advantage of a Cooking Range, a Cooking Stove, an open grate, or fire place. Boiling, baking, roasting, broiling, frying, washing, heating irons, &c. &c., is all done in the most thorough manner, and with much less fuel than the same work can be done in any other cooking apparatus now in use. The Oven to this Stove is of great value, being sufficiently large to admit of six large pie plates, or six large loaves of bread, or even the largest pudding or bean pots at the same time. There is a fire place under the oven, which can be used morning and evening for boiling and baking—and requires less fuel than any Summer baker. It is acknowledged by all that have examined this Stove, that it has advantages that no other Stove ever yet had. Sizes convenient—from the smallest family to that of a public house. Please call and examine the Trojan before purchasing elsewhere. The Trojan has had three silver medals awarded to it within one year—the first at the American Institute, N. Y., last fall—the second at the great State Fair in Poughkeepsie, N. Y., Sept. 1844—the third at the Mechanics' Exhibition and Fair held in this city, Sept. 1844. A complete assortment of other kinds of Cooking Stoves—Cooking Ranges—Parlor, Entry, Store and Shop Stoves—Stove Apparatus and Funnels of all descriptions. At wholesale and retail, at the Stove and Hot Air Furnace Establishment, 51 and 53 Blackstone street. GARDNER CHILSON.
Oct. 25. 2mis

HOT AIR FURNACES.
ALL persons wishing to warm their houses, stores, churches, and other large buildings with pure heated air, are particularly requested to call at CHILSON'S and see his extensive assortment and examine his improvements. The rapid demand there is now for them, together with the high recommendation of several hundred persons that have them in use, is a positive proof that they do possess superior qualities over every other furnace in use. Hundreds of them are up and being put up this fall in the city and all parts of the country, and many of them into the best public and private buildings we have—the conveniences of the lever grate and the durability of the castings, &c. are worth examining. Some large sizes just finished for heating churches and other large buildings on an improved plan, will be found to stand the test where all others must fail. They not requiring more than one third part of the time, and one half the fuel to heat a large building that has been required in other furnaces, which all will see must be the case when they come to examine them. Furnaces set in the most thorough manner at short notice, and warranted to give entire satisfaction or no pay expected. A silver medal was awarded to these furnaces at the late Mechanics' Fair and exhibition in this city. For sale wholesale and retail, at the Stove and Hot Air Furnace establishment, 51 and 53 Blackstone street.
GARDNER CHILSON.
Oct. 25. 2mis

MISCELLANY.

[From the Christian Reflector.]

Dr. Wayland to Dr. Fuller.

LETTER II.

‘ *My dear Brother*,—In my last letter I took otice of some incidental topics alluded to in your etter on domestic slavery. My object was to how that while the North had erred in the maner of treating this subject, this error was by no neans peculiar to the North; and also that the ensitiveness in regard to it, which has of late beome so universal, had no existence in the early eriods of the history of this country. It seems o me desirable that the position of both parties hould be changed; that the North should treat his subject by a calm, yet earnest appeal to the nderstanding and conscience of their fellow citiens at the South, and that the South should inite the freest possible discussion of it, from what ver quarter it proceed, so long as it confine itself within their limits.

In your letter it is stated that ‘the thing affirmd and denied is, that slavery is a moral evil;’ that slavery is, in itself, a sin; a sin amidst any ircumstances.’ You also, with great truth and ankness add, ‘if slavery be a sin, it is the immeiate duty of masters to abolish it, whatever be he result; this you urge and this I grant.’ I beeve that in these latter expressions you give utrance to the real sentiments of your heart. I elieve that you have submitted yourself without eserve to the whole will of God, in so far as he hall reveal it to you. I well know the flattering rospects which you abandoned in order to beome a preacher of the gospel of Christ. I beeve that the same principles would govern you this case; and that as soon as you shall be coninced that the rule of Christian duty requires of ou any other course than that which you now dopt, you will at any sacrifice whatever, act in ccordance with your conviction. It is in this onfidence that I address you on this subject with eculiar pleasure. I hope if I am convinced of rror, I shall be enabled to act from the same rinciples.

It may perhaps be proper to state that I have ver expressed my views of slavery in the form which you have alluded. The assertion is amguous in meaning, and may admit of several ry different answers. I could not pretend to firm or deny it in this indefinite and indeterinate shape. It will be necessary therefore to its different meanings, and then offer my views pon each of them.

You remark, it is affirmed that ‘slavery is a oral evil.’ This you deny, and assert, as I supse, on the contrary, that slavery is not in itself moral evil.

You define slavery to be ‘an obligation to labor the benefit of the master, without the contract consent of the slave.’ I understand you, then, assert that the master has a right to oblige the ve to labor for his (the master's) benefit, witht the contract or consent of the slave. Now if e master have this right, he has also the right use all means necessary to enforce and to renr it permanent. He has a right to protect himelf against every thing that would interfere with e exercise of this right. If the intellectual or oral cultivation of the slave would interfere th the master's power to enforce this right, he s the right to arrest this cultivation at any point chooses, or to abolish it altogether. If this ght exist, therefore, I do not perceive that any ception can be taken to the sternest laws which ve ever been enacted in any of the Southern ates, prohibiting, under the severest penalties, e education of negroes, and forbidding them to emble for the worship of God, except under the ictest surveilance.

I do not really see how these two rights can be parated. Either the right of the master to ige the slave to labor without his consent, cons the right over his intellectual and moral nae, or it does not. If it does, then it may be htfully exercised. It is a right given me by d, over another, and I may use it innocently, at own discretion; that is, I may control his inectual and moral nature just in so far as is essary in order to secure to myself the exer of the original right which God has given me. on the other hand, it does not exist then the ve in these respects stands to me in precisely same relation as any other man. I have no re right to interfere with his intellectual or oral improvement than with that of any other n. He is in these respects as I am myself; to interfere with him is both cruel and un. Nay more, I am bound to use all the means my power to elevate and improve him, just as I bound to do good to all other men, as I have ortunity.

r to state the matter in another form. The t of the master over the slave and the right of slave freely to enjoy the blessings of moral and llectual cultivation, and the privileges of dotic society, are manifestly conflicting rights. or the other must overrule. If the right of master be the predominant right, it innocentcontrols the other. If the right of the slave be predominating right, it abolishes slavery rever slavery interferes with it.

ere I, therefore, to define the right of slavery, should go somewhat farther than you have gone. uppose it to be the right to oblige another to r for me, without his contract or consent, the additional right to use all the means neary to ensure the exercise of the original t.

ut it is asserted that ‘slavery is not a moral .’ Here I think a most important distinction be taken. The term moral evil may be used esignate two ideas widely dissimilar from each r, and depended upon entirely different prines. In the one sense it means wrong; the tion of the relations which exist between the ies, the transgression of a moral law of God. e other sense it signifies the personal guilt h attaches to the being who does the wrong, tes the obligation, or transgresses the law. first sense, moral evil depends upon the utable relations which God has established een his moral creatures. In the second , meaning personal guilt it may vary in difnt persons, and at different times, and depends light, knowledge of duty, means of obtaining rmation on the subject, etc. It is manifest, we can take no proper view of this subject out considering these two meanings separate.

has seemed to me that much of the misunstanding which has existed on this subject has n from the want of attention to this obvious nction. We at the North have considered xclusively the first, and you at the South as usively the second, of these meanings of the moral evil. The one party has shown that ry is always a violation of right, and there always involving equal guilt. The other urged the circumstances in which they and slaves are placed, and have aimed to show in their present condition they were not gable with guilt and hence that what they do t wrong.

et us endeavor calmly to consider both of these nings of the phrase ‘*moral evil*.’

n the first sense, when it is affirmed that ery is not a moral evil, we assert that to hold n in slavery as it has been above explained is , that it violate no law of God, and is at vari with no moral relation existing between man man. Now I believe directly the reverse of

I believe it to be wrong, utterly and absoy at variance with the relations which God established between his moral and intelligent ures. My reasons for holding this opinion briefly as follows:

suppose, that ‘God, of one blood, made all that dwell upon the earth,’—that we are all kers of the same nature, as we are all the ren of one common parent I suppose that common nature is not affected, in any respect, e color of the skin, the difference of the hair, y other variety of physical formation. I be also that this nature remains the same under y degree of intellectual development. A may be wiser or less wise, he may be more richly endowed in mental capacity, he be more or less ignorant than myself, but differences affect not our *common nature*. in every respect notwithstanding all this, as ctly a human being as myself; and he stands in precisely the same relations to the tor and Father of us all.

believe that every human being is endowed an immortal soul, and that he is placed in the t state of probation a candidate for everg happiness or everlasting woe. He has an ect capable of endless progression in know, and is animated with a desire to improve intellect to the utmost; and God has given him to improve it, to whatever extent he pleases. endowed with a conscience which renders usceptible of moral obligation both to God o man. In virtue of this endowment, it is his rative duty to seek by all means to know the of God, and it is his inalienable right to serve in the manner which he believes will be pleasing to the Creator. He has powers of al action, and by means of his intellect he may use these powers for the improvement of his own condition, and provided he use them not in violation of the equal rights of his brethren, he may employ them as he will, and the result of this employment is strictly and exclusively his own.

But more than this. Every human being is a fallen creature. He is a sinner against God, and is exposed, for his transgressions, to the condemnation of everlasting death. God so loved him ‘that he gave his only begotton Son, that whosoever believeth in him should not perish but have everlasting life.’ To every one possessing this nature, Jesus Christ has made in the gospel the offer of eternal salvation. The New Testament constitutes his message, addressed to every child of Adam. Upon our understanding and obeying it the eternal destiny of every one of us depends. Every human being has a perfect right to know every word that God has addressed to him, and as perfect a right to the use of all the means by which this knowledge may be obtained. These rights and obligations seem to me to arise specially and exclusively from relations established by God between the creature and himself; therefore with them no other creature of God, not even the angels of heaven, have a right to interfere. They were ordained from the beginning ere even

> ‘The hills were formed, the fountains opened,
> Or the sea with all its roaring multitude of waves;’

and no ordinance of man can in any manner vary or annul them.

I may go farther, and observe, that by the will of the Creator certain subordinate and temporary relations are established among human beings. Among these are the relations of husband and wife, and parent and child. From these relations certain obligations arise, and for the fulfilment of these obligations, God holds the parties individually responsible to him. With these obligations no other human being has a right to interfere. The laws which God has given respecting them in his word, transcend and overrule and abrogate all counteracting laws of man. Every man is bound to obey these laws which God himself has enacted nor can any man rightfully present any obstacle to this obedience. I might pursue this subject further, but I have said enough to illustrate the nature of my belief.

That all these ideas are involved in the conception of a human nature, I think no one can deny. And if this be not denied, I do not perceive how the subject in this view admits of any argument. It is a matter of immediate moral consciousness. I know and feel that by virtue of my creation, I possess such a nature. I feel that the rights which I have described were conferred on me by the immediate endowment of God. I feel that with the exercise of these my rights, no created being can interfere, without doing me an aggravated wrong and violating the law to which we are both subjected by our Creator. I am sure, my brother, you feel all this as keenly as any man alive. You feel it, not by virtue of any constitution of government, or any enactment of civil law but simply and truly because you are a man. And is not every other man, for precisely the same reason, endowed with the same rights, is not the violation of these rights as great a wrong in his case as in either yours or my own?

To present this subject in a simple light. Let us suppose that your family and mine were neighbors. We, our wives and children are all human beings in the sense that I have described, and in consequence of that common nature, and by the will of our common Creator, are subjects to the law, ‘*thou shalt love thy neighbor as thyself*.’ Suppose that I should set fire to your house, shoot you as you came out of it, and seizing upon your wife and children, ‘oblige them to labor for my benefit without their contract or consent.’ Suppose moreover, aware that I could not thus oblige them, unless they were inferior in intellect to myself, I should forbid them to read, and thus consign them to intellectual and moral imbecility. Suppose I should measure out to them the knowledge of God on the same principle. Suppose I should exercise this dominion over them and their children as long as I lived, and then do all in my power to render it certain that my children should do it after me. The question before us I suppose to be simply this, would I in so doing act at variance with the relations existing between us as creatures of God? Would I, in other words, violate the supreme law of my Creator. Thou shalt love thy neighbor as thyself, or that other, Whatsoever ye would that men should do unto you, do ye even so unto them? I do not see how any intelligent creature can give more than one answer to this question. Then I think that every intelligent creature must affirm that to do this is wrong, or in the other form of expression, that it is a great moral evil. Can we conceive of any greater?

Again, suppose my neighbor offers me money, and I for the sake of this money transfer some of these children to him, and he proceeds, as I did before him, to oblige them ‘to labor for his benefit, without their contract or consent;’ and takes all the means, as before stated, which shall enable him to exercise this power. Does this transfer of money from him to me in any respect modify the relations which exist between him and them as creatures of God, or abolish that law by which God has ordained that all our actions towards each other shall be governed? They are the same human beings, possessing the same human nature, and they stand in the same relations to God and to each other that they did before. The transfer of silver from him to me neither makes one party more nor the other less than human beings; hence their actions are to be judged of by precisely the same rule as if no such transfer had taken place. Hence I cannot resist the conclusion that the act in question is, as before, wrong; and that slavery, with this modification, is again, as before, a ‘moral evil.’

I will offer but one more supposition. Suppose that any number, for instance one half of the families in our neighborhood, should agree to treat the other half in the manner I have described. Suppose we should by law enact that the weaker half should be slaves, that we would exercise over them the authority of masters, prohibit by law their instruction, and concert among ourselves means for holding them permanently in their present situation. In what manner would this alter the moral aspect of the case?

A law in this case is merely a determination of one party in which all unite, to hold the other party in bondage; and a compact by which the whole party bind themselves to assist every individual of themselves to subdue all resistance from the other party, and guaranteeing to each other that exercise of this power over the weaker party which they now possess.

Now I cannot see that this in any respect changes the nature of the parties. They remain as before, human beings, possessing the same intellectual and moral nature, holding the same relations to each other and to God, and still under the same unchangeable law. Thou shalt love thy neighbor as thyself. By the act of holding a man in bondage this law is violated. Wrong is done, moral evil is committed. In the former case it was done by the individual; now it is done by the individual and the society. Before, the individual was responsible only for his own wrong; now he is responsible both for his own, and also, as a member of the society, for all the wrong which the society binds itself to uphold and render perpetual.

The Scriptures frequently allude to the fact, that wrong done by law, that is by society, is amenable to the same retribution as wrong done by the individual. Thus, Psalm 94: 20—24. “Shall the throne of iniquity have fellowship with them which frame mischief by a law, and gather themselves together against the soul of the righteous, and condemn the innocent blood? But the Lord is my defence; and my God is the rock of my refuge. And he shall bring upon them their own iniquity, and shall cut them off in their own wickedness; yea, the Lord our God shall cut them off.” So also Isaiah 10: 1—4. “Wo unto them that decree unrighteous decrees, and that write grievousness which they have prescribed; to turn aside the needy from judgment, and to take away the right from the poor of my people that widows may be their prey, and that they may rob the fatherless! And what will we do in the day of visitation, and in the desolation which shall come from far? to whom will ye flee for help? and where will ye leave your glory? Without me they shall bow down under the prisoners, and they shall fall under the slain. For all this his anger is not turned away, but his hand is stretched out still.” Besides, persecution for the sake of religious opinion is always perpetuated by law; but this in no manner effects its moral character.

There is, however, one point of difference, which arises from the fact that this wrong has been established by law. It becomes a social wrong. The individual, or those who preceded him, may have surrendered their individual right over it to the society. In this case it may happen that the individual cannot act as he might act, if the law had not been made. In this case the evil can only be eradicated by changing the opinions of the society, and inducing them to abolish the law. It will however be apparent that this, as I said before, does not change the relation of the parties either to each other or to God. The wrong exists as before. The individual act is wrong. The law which protects it is wrong.—The whole society, in putting the law into execution is wrong. Before, only the individual, now, the whole society, becomes the wrong doer, and for that wrong both the individuals and the society are held responsible in the sight of God.

I have thus endeavored as clearly as possible to illustrate my views upon the question, Is slavery a moral evil? understanding by these terms, wrong, or violation of moral law. The consideration of the second meaning of the phrase I must reserve for another occasion.

It may perhaps be proper for me here to state, once for all, that in these remarks and those that may follow, I speak as the organ of no party and of no sect. I belong to none. I am not and I never have been connected with any abolition Society, and I believe that I have read as much on one side of the question as on the other. I write what seems to me the simple dictates of my individual understanding and conscience, enlightened I hope by the teachings of the Holy Scriptures. Nay, I may claim that the sentiments which I have advanced are by necessity involved in the character which I hold as an American citizen. I do not know that I have advanced a single sentiment which is not comprehended in the noble words which form the introduction to our Declaration of Independence. “We hold these truths to be self evident,” (that is, so evident that they are, from the principles of the human mind, admitted as soon as they are stated,) “that all men are created equal,” (that is, equal in right to use the endowments of the Creator as they choose, though not equal in endowments,) “that they are endowed by their Creator with certain inalienable rights,” (that is, rights from which they cannot be rightfully alienated,) “and that among these are life, liberty, and the pursuit of happiness.” I do not know how else in so few words I could express my opinions on this subject.

I am, my dear brother, yours with every sentiment of regard,

THE AUTHOR OF THE MORAL SCIENCE.

To the Rev. Richard Fuller, D. D.

LETTER III.

MY DEAR BROTHER,—In my last letter, I endeavored to show that the right of slavery, if it exists, is not only the right “to oblige another to labor for our benefit, without his contract or consent,” but also the right to use all the means necessary for the establishment and perpetuity of this right. Wherever slavery is established by law, I believe this power is conferred by society upon the master, and therefore it would be absurd to suppose that it is not generally exercised. I also attempted to show that when we assert or deny that slavery is a moral evil, the terms “moral evil” are susceptible of two very dissimilar meanings. They may mean either wrong, violation of right, transgression of moral law; or they may mean the guilt that attaches to the person doing the wrong. I endeavored also to show, that, taken in the first of these senses, slavery is, from the very nature of the case, essentially a moral evil,—that it is a violation of the rights of man, and a transgression of that law under which all human beings are created, “Thou shalt love thy neighbor as thyself;” and that the moral character of the relation is the same, whether the master be the captor or the purchaser of the slave; whether his power be upheld by his own individual prowess, or by the combined authority of society.

I proceed now to consider the second meaning of the assertion, slavery is, or is not a moral evil. We now mean by this assertion, that whoever holds a fellow-man in bondage is or is not guilty of sin. To this assertion let us now direct our attention.

Supposing a moral law to exist, our guilt in violating it, as well as our virtue in obeying it, depends in the first place upon our knowledge of its existence. If we have never known that such a law has been enacted, we may be free from guilt, though we violate it. If, on the other hand, we know of its existence, and, with adequate knowledge of our duty, violate it, we incur, to the full, the guilt of our transgression.

Again, the guilt of violating a moral law must depend not only upon our knowledge, but upon our opportunities for the acquisition of knowledge. Two men may both violate a law in ignorance, but the one may have had every opportunity for acquiring a complete knowledge of his duty; the other may have been deprived of all such opportunities whatever. Their guilt will, in these cases, be very dissimilar. He who refuses to be informed concerning his duty, is voluntarily ignorant. His ignorance is his own fault, and he is justly responsible for all the consequences of his own act. The maxim in law clearly applies to this case,—no man may take advantage of his own wrong; in other words, no man may plead ignorance as an excuse, when ignorance rather than knowledge is his own deliberate choice.

I am prepared to go farther than this. Knowledge of my duty may be offered to me, but offered so commingled with error, and in a manner so repulsive to all my feelings of self-respect, that I instinctively reject it. In this case the guilt of rejecting knowledge of my duty is obviously less than it would have been if the same truth, unmixed with error, and clothed in the charity of the gospel, had been presented to my understanding. For instance, I am an instructor. In the discharge of my duties, I may unwittingly adopt unsound principles. Suppose a stranger wishes to correct my errors, and introduces himself by stating as facts what I know to be exaggerations, and loading me with gross and offensive personal abuse. I know that I ought to bear it calmly, and, carefully discriminating between the good and the bad, to use both as a means of self-improvement. I fear, however, that I should be, at the best, prejudiced against such instructions, and that some time would elapse before this discrimination could take place. I grant that I should do wrong in allowing my judgment to be biased by this abuse. But it is certainly as true that he did wrong in abusing me. It is his abuse that has rendered me unwilling to be convinced, when I might have been convinced on the instant, if he had treated me with Christian courtesy. My ignorance is therefore the combined result of his unchristian want of kindness and my unchristian want of meekness. The responsibility clearly attaches to both of us. Which will bear the larger portion of it, can only be known when the secrets of all hearts are revealed.

I see not why these principles do not apply to the present case. And hence, among those who, as I believe, in violation of right, hold human beings in bondage, there may be found every possible gradation of guiltiness. There may be many persons in our Southern States who have been reared in the midst of slavery; who have uniformly treated their slaves humanely; and who, having always seen the subject discussed in such a manner that they have been instinctively repelled from it, have never yet deliberately investigated it as a question of duty. Slaves have been held by those whom they most venerate among the dead, & by those whom they most respect among the living. It is surprising to observe how long even a good man, under such circumstances, may continue in the practice of wrong, without even suspecting its moral character. Of this fact the temperance reformation has furnished a thousand remarkabe instances. A few years since, and many of our most estimable citizens were acquiring their wealth by the manufacture and sale of spirituous liquors; that is, they were acquiring wealth by means of the wholesale destruction, both temporal and eternal, of their fellow-men. Yet, strange as it may now seem, it never occurred to them that they were doing wrong. I remember very well that when this subject was first agitated in New-England, I made it the theme of two fast-day discourses. In the course of the following week, a member of my church, one of the most conscientious men I have ever known, a wholesale grocer, said to me, ‘If your doctrine be true, I do not see how I can continue to deal in spirituous liquors.’ I believe that the thought never crossed his mind before. He examined the subject carefully, became fully convinced of his duty, and abandond the traffic. Yet he had attained to more than middle life, and had been from youth a man of exemplary piety, without having been aware that he was doing wrong. The *wrong* was ever the same. Guilt commenced as soon as he was convinced of the wrong, and continued in the practice of it.

Now all this absence of consideration may exist among many persons at the South, on the subject of slavery. It has, under almost as peculiar circumstances, existed at the North. I have been told that the Rev. Dr. Stiles, afterwards President of Yale College, during his residence in Newport, R. I., being in want of a domestic, sent by the captain of a slave ship a barrel of rum to the coast of Africa, to be exchanged for a slave. The venture was successful, and in due time a negro boy was brought back. It chanced that some time afterwards, in passing through his kitchen, he observed the boy in tears. He asked him the reason of his sorrow, and the poor fellow answered that he was thinking of his parents, and brothers, and sisters, whom he should never see again. In an instant the whole truth flashed upon the master's mind, and he saw the evil he had done. He could not return the boy to Africa, but he made every reparation in his power. He provided for him every means of improvement, was the means of his conversion, and treated him ever afterwards not as a servant, but as a brother beloved. *Newport*, for that was his name, survived Dr. Stiles several years, and was, to the end of his life, supported by a legacy which his former master had left him.

Such cases as these may exist now in the Southern States. On the other hand, it is no violation of charity, to suppose that there are others who, utterly regardless of justice, knowing what they do to be wrong, and intentionally steeled against every monition of conscience, deliberately sacrifice every right of their slaves to their own pecuniary advantage, or the gratification of their love of power; who decide the question in how many years they shall work their fellow-men to death by a calculation of profit and loss; and who exult in the power of subjecting to their uncontrolled will,—a will avaricious, or lustful, or tyrannical and cruel,—as many human beings as by purchase they can appropriate to themselves.

Let us now take these two extremes. These men are both slaveholders. They both do a wrong act in holding a fellow-man in bondage. But would any one confound the moral character of the one with that of the other? The one may be a brother beloved, desirous from his heart of doing the will of God, so far as it shall be revealed to him. The other is a monster in iniquity,—since the slave trade exists I will not say without a parallel,—but surely without many superiors in wickedness. And who does not see that the interval between these extremes may be filled up with every gradation of guiltiness?

And hence it is that I perceive, in reflecting on this subject, wide ground for the exercise of Christian charity. With a deep conviction of the universal wrong of the act, I have very dissimilar views of the guilt of the actors. Some of them, with pain, I believe to be unjust, tyrannical and cruel,—in the face of knowledge, acting in utter disregard of the dearest rights of their fellow-men. Others, I rejoice to believe, uphold this institution, in the belief that it is innocent, and exercise the power which they suppose themselves rightfully to possess with exemplary kindness, with paternal tenderness, and with a religious care of the souls, as they believe, committed to their charge. I cannot include these two classes in the same sweeping sentence of condemnation. In the one, though I see and lament their errors, I perceive the lineaments of the Christian character, in many cases strongly and beautifully expressed. Such men, while I testify against what seem to me their errors, I must receive as brethren, and I delight to co-operate with them in every good work, provided I so do it as not to imply any participation with what I believe to be wrong. Towards the others, I entertain the same sentiments which I entertain towards any other wicked and injurious men. I believe them to be not only doing wrong, but to be also exceedingly guilty,—excluded by their guilt from all hope of salvation, unless they repent of this sin.

Hence I can never approve of those appeals which treat all men at the South as though they were, in respect to slavery, under the same condemnation; and which apply to all indiscriminately epithets which certainly belong to no more than a part. Hence I consider much of the action of churches and associations at the North, as false in principle and unchristian in practice. It affirms *guilt* of the action, instead of affirming it of the mind of the actor; hence it makes the act, at all times and under all circumstances, of the same guiltiness; and it uniformly attaches to an action the worst motives, instead of ascribing to it as good motives as the circumstances will allow.

I should also add, that the degree of guilt attendant upon a wrong action, must be continually changing with the progress of light and knowledge. Every one sees that Dr. Stiles, in the case above alluded to, could not, at the present time, send a barrel of rum to Africa in exchange for a human being, without being a very wicked man Sixty or seventy years since he did it, and he was a very good man. It is much more difficult for a man at the present time to hold his fellow-men in bondage, and be guiltless, through ignorance, than it was twenty years since. The whole civilized world has been agitated upon this question. Great Britain, from a conviction of moral obligation, has liberated her slaves at an expenditure of a hundred millions of dollars.—The subject is producing fearful excitement throughout our whole country, and threatens us with evils which I dare scarcely contemplate, and to which in your letter, you have so eloquently alluded. Under these circumstances, it surely becomes every man who holds men in bondage, to enquire whether he can be innocent in the sight of the Judge of the whole earth. If Jefferson trembled for his country when he remembered that God is just, and declared that ‘in case of insurrection the Almighty has no attribute that can take part with us in such a contest,’ surely it becomes a disciple of Jesus Christ to pause and reflect. And besides, although this subject has been pressed offensively, and has naturally produced irritation, it should be borne in mind that anger in the bosom of a wise man is always short lived. It is time for us to abstract the truth from the circumstances that surround it, and endeavor to ascertain our duty, each one for himself.

I will refer to one other condition, by which the personal guilt of holding men in bondage may be modified. It is, the law of the community in which we live. I have already shown that such laws can never affect the right or wrong of an action. They may however affect the guilt or innocence of the actor. For instance, the law of the State may forbid me to manumit a slave without giving to the public securities for his maintenance through life, and I may be unable to give such securities. It may forbid me to manumit my slaves without removing them out of the State, and they may themselves be unwilling to be removed, and may be unable, young and old together, to support themselves by labor in another climate. Or, the laws may be of such a nature that I can only manumit them under circumstances which would render their return to relentless bondage almost inevitable. I do not pretend to specify all the cases that may arise of this nature. In such circumstances as these, I can easily conceive of a course of action which might be innocent of guilt, even though the relation of master and slave existed. The master might become convinced of the wrong of slavery, and feel that he had no right over these human beings. The law, however, will not allow him to liberate them on any conditions with which it is in his power to comply. What then can he do? I answer, he may, from that moment that he is thus convinced, hold them, not for *his* benefit, but for *theirs*. If they, in their present condition, are unable to support themselves in other States, he may change that condition by teaching them habits of self-reliance and profitable industry. He may cultivate their intellects and improve their morals; and having done this, he may emancipate them just as rapidly as divine Providence shall present the opportunity. He who acts thus, or in any other way, in the fear of God, acts upon the principle that he holds this relation for the good of the slave, honestly and earnestly laboring at any personal sacrifice to terminate it as soon as he is able, seems to me innocent of the guilt of slavery.

Now I doubt not, that there are many just such men among our brethren at the South. I have known Christian slaveholders who have devoted themselves through life to the welfare, temporal and spiritual, of their slaves, with the spirit of the most self-denying missionaries; and who, I confidently believe, if they could do it with a reasonable prospect of improving the condition of their slaves, would gladly manumit them and support themselves by daily labor at the North. Such men and women do honor to human nature. They are the true friends of their race. I am pained at the circumstances in which they are placed; but being so placed, I know not how they could act more worthy.

This is one extreme Here, as in the previous case, there is another extreme. No one will deny that there are slaveholders of a very different character from these to whom I have now alluded. There are men who love the very law which gives them the power over their fellow-men; who daily strive to render that law more stringent; who, without regard to the rights of man or the law of God, use the power which the law has given them over the slave to the uttermost; and who resist by menace and outcry every modification of the law by which those who think differently from them shall be enabled to act towards their slaves as their consciences shall dictate.

Here then we have men who are slaveholders equally in form, but of the most dissimilar moral character. The one class may be honestly and prayerfully laboring, to the best of their ability, to obey the Christian precept, ‘As ye would that men should do unto you, do ye even so unto them.’ The other class allows no law, human or divine, to interfere with the exercise of their oppressive and tyrannical will. And between these extremes, as I said before, how many gradations of guiltiness may intervene!

Here then, again, is there room for the exercise of charity. I am not so simple as to believe, because there are some slaveholders of the first class, that all slaveholders are such; nor do I hold that the existence of slavery under some circumstances without moral guilt, proves that slavely under other circumstances is innocent; or that by the innocency of the one, the guilt of the other is in the smallest diminished. I do, however, believe that we should look at the facts as they are, and instead of dealing in wholesale denunciation, until we can find a better rule, treat that man as a Christian in whom we can recognize the spirit of Christ.

While, however, I thus state the grounds of Christian charity, I hope that no one will suppose for a moment that I mean to extenuate the moral wrong of slavery. Should a man enslave me or my family, I should consider it the greatest wrong he could commit against us. It is just as great a wrong to enslave any other family as to enslave mine. Nor would the wrong rendered be less, but in fact greater were he so to stupify and debase us, that we were willing to submit our whole nature, physical, intellectual, and moral, to the will of a master. Still, were this done to me, I can conceive that the guilt of the oppressor might be and would be materially affected by his knowledge, his means of information, and the laws of the society to which he was obliged for the present to submit.

I remark again, that these modifications of the guilt of slavery can avail only where they exist. A man who knowingly, or with the power of knowing, voluntarily does wrong, is guilty for the full amount of that wrong; and, at the bar of God, he must answer for it. The only plea in abatement of guilt is, that a man has not the means of knowing better; or that it is physically out of his power to obey the precept. But, while this abatement may be pleaded when it actually exists, it furnishes ground for no plea of abatement beyond the precise limits of its existence. If therefore a man allow that slavery is a violation of right, a violation of the law, ‘Thou shalt love thy neighbor as thyself,’ before he can plead that he is guiltless, he must show that he has done, and is doing, everything in his power to discontinue and make reparation for the wrong.

Once more. In what I have said above, I have alluded to the course which a slaveholder might be supposed to pursue, and be innocent of the guilt of slavery. I have, however, in these remarks, referred only to his conduct as an *individual*. There remains yet to be considered his duty as a member of society. If the laws are wrong, he, as a member of society, is bound to exert his full constitutional power to effect their abolition. If the moral sentiment of the State is wicked, he is bound to labor with his whole power to correct it. If his fellow citizens oppress him, he is called upon by every sentiment of manliness, constitutionally to resist this oppression. If they oppress his fellow men, he is bound by every sentiment of philanthropy to defend the oppressed, and succor the down-trodden. Unless he do this, he cannot, as a member of the society, be free from the guilt of the wrong which the society perpetrates.—There is, however, no opportunity in this letter to discuss this part of the subject. It may present itself again, at a later period of our inquiry.

In the above remarks, I have endeavored to illustrate the principles by which the personal guilt of holding a man in bondage may be modified. In what degree they apply to the case of every separate individual, can be known only to the Searcher of hearts. You and I, however, my brother, believe in the moral corruption of the human heart. We have been taught by the Bible, that men are by nature influenced by direful passions and unholy lusts; by an insane love of wealth, and a reckless desire for power. We know, too, how universally these corrupt affections darken the understanding, and render obtuse the conscience. Taking these truths into view, we may form some estimate of the proportion of cases in which, on the above principles, the holding of slaves does or does not involve guiltiness; and in how far insensibility to duty results from a want of knowledge, and in how far it results from a selfish and sinful indisposition to know the truth. You, who are well acquainted with slavery in all its phases, can form, I presume, a more correct judgment in this matter than myself. Of one thing, however, there can be no doubt. So far as slavery is a wrong perpetrated by society, no modification of guilt can arise from the want of power to remedy it. The power resides in the society. They have placed themselves in their present position in regard to slavery. They can, whenever they please, change that position.—And for this guilt, every member of the society who has not exerted his full constitutional power to remove it, must at the bar of God be held guilty.

I am, my dear brother, yours with every sentiment of Christian affection.

THE AUTHOR OF THE MORAL SCIENCE.

“BEWARE OF FOREIGN INFLUENCE.”
Washington.

THE SATURDAY AMERICAN,

A NEW and Handsome Weekly Family Newspaper, under the title of “THE SATURDAY AMERICAN,” has been commenced in Philadelphia, by the subscriber, at the

LOW PRICE OF ONE DOLLAR PER YEAR.

By the purchase of the List of the TEMPERANCE ADVOCATE, we have already a large basis for the enterprise and are determined that nothing shall be left undone to make it the

MOST USEFUL SHEET IN THE COUNTRY.

The principles upon which the paper will be conducted, are those which distinguished the

IMMORTAL WASHINGTON.

We shall, by constant argument and the representation of constantly occurring facts, point the American people to the growing injury of the foreign

IRISH CATHOLIC CLASS VOTE

In the United States. We shall show that the *highest patriotism from American hearts*, the adoption of a more extended and comprehensive

NATURALIZATION LAW.

That the fraud and perjury perpetrated at the ballot box, by foreigners, may be checked, and that, in truth, and in deed,

“AMERICANS *shall* GOVERN AMERICA.”

The principles therefore of AMERICAN REPUBLICANISM, shall be the foundation stone of our enterprise. But, in order to render the sheet welcome at every fireside, the tone of the paper shall be in a very high degree

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The true principles of Temperance shall be honestly advocated, on the basis of correct moral character, great care shall be taken in the selection of literary matter to advance this end, and statistics and articles from influential and responsible sources, shall be constantly laid before our readers. Full reports of the *proceedings of Political, Agricultural, and Religious Assemblies*, shall be given, with all the

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In fine, *the literary tone* shall be second to none. The

TALES, STORIES, SKETCHES, AND POETRY,

On the First and Fourth Pages, shall be from the pens of our most accomplished writers.

TEMPERANCE TALES—BY T. S. ARTHUR.

This accomplished writer has agreed to write us a series of his highly instructive and brilliant temperance stories. No man in the country holds a more powerful and effective pen, and none has done more to advance the interests of *sound morals* and *domestic happiness*. His articles, all are pointed with a good moral, and are written in that truthful spirit, which wins upon the heart. We have no hesitation in saying that these stories of Mr. Arthur will be *widely sought after and read, by the thousands of temperance sons and daughters* scattered over THE UNION.

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A full and comprehensive review of the MONEY MARKET will appear in each number. This department is under the supervision of a gentleman who has no superior in the United States as a commercial writer.

TO THE MERCHANT,

A single number containing these reviews will be worth a year's subscription.

TERMS.

One copy per year,	One Dollar.
Six copies per year,	Five Dollars.
Twelve copies per year,	Ten Dollars.
Twenty-five copies per year,	Twenty Dollars.

Postmasters and others will oblige us by exerting their influence to extend this List. Address

WM. SLOANAKER & CO.,
corner of Dock and 3d sts., Phila.

Dec. 6. 4w

STOVES—STOVES—STOVES.

THE subscriber would solicit the attention of individuals about to furnish themselves with either COOKING, PARLOR, OFFICE, SHOP or other STOVES, to his large stock at the CHEAP STOVE STORE, No. 44 Congress Street, a few doors north of Water Street.

This stock embraces a very large assortment of most of the best patterns of STOVES now in use, and will be sold at prices to satisfy the most economical.

Individuals having HOT AIR FURNACE PIPES which require cleaning out, repairing, or new ones substituted, will find workmen at this establishment, who are perfectly familiar with all such work.

L. STETSON BATES.

Sept. 6. 17w

FALL AND WINTER GOODS.

DANIELL & CO.

No. 201 Washington Street,

HAVING enlarged our establishment the past season, we have made extensive arrangements to receive the most valuable stock that we have ever before offered, and feel sure that we can offer inducements to purchasers equal to any in the city, as it respects new styles of Goods, and at as low prices. In our

SHAWL ROOM

We have all the new, rich and desirable styles of LONG AND SQUARE CASHMERE SHAWLS, and a full supply of every other kind of new and fashionable SHAWLS.

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NEW DRESS SILKS of all kinds, qualities and prices to be found.

EMBOSSED CENTRE TABLE AND PIANO COVERS.

The best AA THIBET CLOTHS imported, and all other kinds of CLOAK GOODS.

Black and blue black ALEPINES, of the most approved manufacture.

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We have our usual large supply of all the best styles of LINENS, and as we have for many years paid particular attention to this article, we feel sure the kinds we offer will not fail of giving entire satisfaction. We have every width from 1 yard to 3 yards wide.

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Mouseline de Laines, Cashmere Repts, Alpaccas, Gala Plaids, French and American Prints, and a great variety of other GOODS FOR DRESSES.

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As our facilities are equal to any in the Trade, we are enabled to sell our Goods at the lowest price, *AND WE PLEDGE OURSELVES TO SELL AS GOOD A SHAWL, SILK, OR ANY OTHER ARTICLE, AT AS LOW A PRICE AS IT CAN BE OBTAINED AT ANY OTHER STORE IN THE CITY. PURCHASERS MAY FEEL SURE OF BUYING CHEAP, AS WE ALWAYS MARK OUR GOODS AT THE LOWEST PRICE THEY CAN BE SOLD FOR.*

ONE PRICE AND SMALL PROFIT,

is still our Motto. DANIELL & CO.,
Oct. 11. 3m 201 Washington St.

FARM FOR SALE OR EXCHANGED
FOR A GOOD HOUSE IN THE CITY.

SITUATED in the pleasant town of Pembroke, Mass., containing about 30 acres of prime Land, under a good state of cultivation, well walled, with a two story House well finished, Barn with cellar, and about 150 loads of manure in it, chaise house, shed and shop, a young orchard just beginning to bear. Meetings, schools, mills and stores are as handy as in any town in the State. Any one who wants a pleasant country seat will do well to call on I. R. PRUDEN, at No. 50 Long wharf, as it will be sold at a bargain.

☞ I. R. PRUDEN, at No. 50 Long wharf, will be happy to see all his old friends and customers, and accommodate them with Codfish, Mackerel, &c.

May 31. tf

HARDWARE AND HOUSEKEEPING GOODS WAREHOUSE,

336 *Washington Street, Boston, Chickering's Building, a little South of Lamb Tavern.*

HENRY E. LINCOLN, Importer of HARDWARE, CUTLERY and BRITANNIA WARE, and dealer at Wholesale or Retail in WOODEN, TIN and FANCY HOUSEKEEPING WARES. *Carpenters' Tools and Building Materials.* Piano-Forte Screws, Pins, Wire, Castors, Stool Screws and Locks. Bakers, Furnaces, Stoves, Fancy and Feather Dusters; Brushes, Brooms, Baskets; Door, Coach and Table Mats; TRANSPARENT & OTHER WINDOW SHADES, with Cord and Tassels, &c. &c., embracing a largely assorted stock of Housekeeping Goods.

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☞ All articles warranted as good as represented.

P.S. ENAMELLED KETTLES and PRESERVE PANS, TEA TRAYS, and the *latest styles* of DIXON'S TEA and COFFEE POTS recently received.

Sept. 13. 3m

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S. G. BOWDLEAR, & CO. Dealers in Flour, No. 17 Long Wharf, Boston, have constantly on hand a large assortment of Extra Genesee, Ohio and Graham Flour in whole and half barrels for families; also Clagett, Sharrer, E. S. Beach and other approved brands Southern and Western Flour suitable for Bakers use; which they offer for sale at the lowest market prices.

Oct. 25. 6m

CHRISTIAN REVIEW.

THE Christian Review 8 vols. Complete sets in numbers can be furnished at the reduced price of *eight dollars*. Half bound, *twelve dollars*. Single volumes, *one dollar and fifty cents*.

There is still a large amount due from subscribers which is much needed, and *ought to be paid*, in order to refund the sum expended for publishing the work.

☞ *A list of the names of those indebted for the Review previous to Volume nine, will soon be published by*

GOULD, KENDALL & LINCOLN,
Nov. 1. 2m 59 Washington St.

LADIES

I HAVE now in store one of the most extensive stocks and the largest variety of FUR GOODS to be found in New England, for the WHOLESALE and RETAIL trade.

Any style of Muffs, Boas, Tippets, &c. made to order at short notice. Your attention is respectfully invited at the old stand 173 Washington street.

Sept. 13. W. M. SHUTE.

FORD'S EATING HOUSE!
No. 2 Wilson's Lane.

MEALS are served up at this establishment at all hours, from 6 A. M. till 9 P. M. Sundays excepted. Persons transiently visiting the city, will find this a convenient and economical place of resort, to procure, at a few moments notice, whatever refreshment may be desired that the market affords.

This establishment has no connection with any other in the city.

March 31. tf

HISTORY OF AMERICAN MISSIONS.

THE HISTORY OF AMERICAN MISSIONS TO THE HEATHEN, *from the Commencement to the Present Time.* Under the superintendence of the Rev. Messrs. JOSEPH TRACY and SOLOMON PECK. This valuable work, containing 726 octavo pages, is for sale at the Christian Watchman office, No. 5 Washington street, at the remarkably low price of $1,50 per copy, handsomely bound. There are on hand about two dozen copies. istf Feb. 2

CHINA HALL,

No. 24, Hanover Street, 2d door from the Shawmut House, near Court Street, Boston. E. B. McLaughlin, by authority of the Legislature, will take the name of E. B. MASON. Having a store 82 feet deep, and the back hall 32 feet wide, with a large back store and packing room, he is enabled to keep one of the most extensive assortments of CROCKERY, GLASS, CHINA and BRITANNIA WARE, that can be found in this country. Having the advantage of importing his ware, he can sell at wholesale or retail, at the lowest prices. After a trial of twelve years in a cash business, he is satisfied that he can take the most comfort himself, and give the best satisfaction to the public, by continuing the same course.

Just received and on hand the newest and best patterns of China Tea setts, blue and brown printed, white China glazed Dinner and Tea setts; all kinds of common Crockery, cut and common Glass, Knives and Forks, Spoons, Casters, &c., &c. Cash purchasers are invited to examine this stock and judge for themselves.

July 22. tf

OPERATIONS ON TEETH.

DR. FLETCHER Dentist, No. 6, Hanover Street, three doors from Court Street, Boston, continues to perform all operations, necessary for the health and beauty of the teeth, in the best possible manner.

TEETH FILLED with the best of Gold and made permanently good, if not too much decayed. Also, Teeth filled with any other substance in use, that the patient may wish, or the case require.

MINERAL TEETH INSERTED on Gold Plates or Pivots, from a single tooth, to a whole set. Upper sets inserted on the principle of Atmospheric Pressure.

Teeth Cleansed, Extracted, &c. Terms moderate, and entire satisfaction warranted. Teeth examined free of expense. tf May 17.

WATERMAN'S PATENT
PNEUMATIC SHOWER BATH, AND IMPROVED BATHING PAN.

THOSE about to adopt the healthy practice of daily ablution, will find the above the easiest, cheapest, and quickest method of performing the operation.

Those on the eve of house-keeping will find at this establishment every thing appertaining to the kitchen department, with catalogues to facilitate in making their selection, and are respectfully invited to call.

NATH'L. WATERMAN,
Nos. 85 Cornhill, 6 Brattle, & 73 Court Streets.
April 12. 1y

NEW-YEAR'S GIFT.
A FAMILY PAPER,
Devoted to Piety, Morality, Brotherly Love,—No Sectarianism—No Controversy.

The Companion has come.

THE YOUTH'S COMPANION is published *every week*, by N. WILLIS, at No. 11 Cornhill, Boston. It has been printed upwards of seventeen years, and is the largest juvenile paper published, containing twice as much matter as some that are offered at a lower rate. Price one dollar a year—six copies for five dollars.

THE COMPANION is adapted to the taste of all Evangelical denominations, and has been recommended by Editors of *Congregational, Presbyterian, Episcopal, Baptist, Methodist, Political*, and *Mercantile* papers.

THE COMPANION is intended to convey Religious and Moral Instruction, in a manner the most interesting and impressive to Youth and Children. The articles it contains are mostly in the narrative form, and are generally classed under the following heads:—*Narrative, Religion, Morality, History, Obituary, Benevolence, Natural History, Biography, The Nursery, The Sabbath School, Editorial, Variety, Poetry.* Many of these articles are illustrated by Pictures.

The YOUTH'S COMPANION is often used in *Sabbath Schools*. The Teachers find in almost every number something suitable to be read to their scholars, which furnishes them with the groundwork for remarks. It is also proper to be read by the scholars during the week, and circulated among them, like Library books.

No Advertisements, and nothing Sectarian or Controversial, are admitted into the Companion.

Letters from *Subscribers* state, that Children are so anxious to receive the COMPANION, that they often do extra work, and deny themselves luxuries, in order to have it continued to them.

Terms of the Youth's Companion.

A single copy, $1 a year in advance.
Six copies for $5 " " To one Address.
25 copies, 80 cents per copy " "
50 do. 75 do. " "
100 do. 50 do. " "

PIANO FORTES.

THE Subscribers have formed a co-partnership under the firm of HALLET, DAVIS & CO., for the purpose of manufacturing Piano Fortes; and having taken the stock and stand of the late Brown & Hallet, 293 Washington street, Boston, would beg leave to say to our friends, and all others who may purchase instruments of us, we are not only determined to maintain the high reputation which has been bestowed upon this manufactory in past years, but by our united and personal attention to business, to make such improvements in point of tone, style of finish, and durability, that the public will be satisfied our instruments are equal in every respect, if not superior to any made in this or any other city; and we can, and will sell first rate instruments, upon as reasonable terms as any other makers; and every instrument made by us will be warranted, and if it does not prove as good as recommended, it will be made so at our expense, or the money refunded to the purchaser.

RUSSEL HALLET,
GEORGE H. DAVIS,
July 19. 1y HENRY ALLEN.

CHURCH BELLS.—The subscribers continue to cast at their foundery in Boston, Church Bells of any weight required—having great facilities in the business are enabled to cast bells of perfect harmony and evenness of tone. Persons about purchasing will find it for their interest to call on us as we are selling them at an unusually low price. Orders by mail or otherwise will meet with prompt attention.

HENRY N. HOOPER & Co., Copper
Dealers and Founders, No. 24 Commercial St.

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TEMPERANCE RESTORATOR, No. 51 NORTH MARKET STREET, Boston.

L. H. having taken the above Cellar, will keep a variety of Refreshments, Puddings, Pies, Cakes, Coffee, Tea, Fruit, &c., and provide HOT MEALS, at all hours of the day. All persons who may desire to procure meals or refreshments, will find this a neat and convenient place. tf Feb. 23.

ROBBINS & CO. Furniture Dealers, Upholsterers Mattress and Mahogany Chair Manufacturers, No 43 Blackstone Street, Boston.

C. L. ROBBINS.
C. CARLISLE. 1y May 10.

MOTHER'S ASSISTANT AND YOUNG LADY'S FRIEND.

THE 5th Volume of this popular periodical, will commence Jan., 1845. Every alternate number is embellished with a beautiful steel-plate engraving.

The work will continue to be issued in a most tasteful manner, and its pages enriched by productions of the most gifted writers.

Such has been the excellence of the PRIZE ARTICLES published in the present and the last volume of this work, and the favor with which they have been received, that the editor is induced to renew the offer of Prizes.

We therefore offer SIX PRIZES, namely, TWENTY DOLLARS for the best written article which will make from *ten* to *twelve* printed pages of our work, TEN DOLLARS for the second best of the same length, and FIVE DOLLARS each for the four best written articles, which will make from *three* to *five* printed pages each. The writers may select their subjects, only the communications must be adapted, either to the first or second department of our work.

All the above-named communications must be addressed to the editor, post paid, and must be in by the 15th of Jan., 1845. The real names of the writers must accompany the communications, in a sealed envelope. These will not be opened until after the decisions are made, which will be by clergymen of three different denominations.

The price of THE MOTHER'S ASSISTANT AND YOUNG LADY'S FRIEND is $1 50 per year. If paid in advance, $1 00. WM. C. BROWN,
Editor and Publisher, No. 3, Cornhill.
Boston, Nov. 27, 1844.

TO TEACHERS.
AN IMPORTANT OPENING.

THE subscribers are authorised by the Proprietor, the Rev. Dr. Dagg, of Penfield, Georgia, to make arrangements for the occupancy and use of the buildings at Tuskaloosa, known as the “Athenæum,” for the purpose of a school. The buildings and situation are most eligible in every respect. A female boarding school of high order was sustained here by the Proprietor in person, for more than seven years, with handsome profit; and, to persons prepared for such an undertaking, a very inviting location is now offered. The rent will be moderate; and possession may be had after the first of February, 1845.

Letters may be addressed to Benj. Whitfield, Esq., Tuskaloosa.

B. WHITFIELD,
T. F. CURTIS,
H. W. COLLIER,
B. F. PORTER,
J. J. ORMOND,
ED PRINCE,
J. GUILD,
B. MANLY.

Tuskaloosa, Ala. Nov. 5, 1844.

Reference may be made for further information to Rev. R. W. Cushman, Boston. Dec. 6.

SHELBURNE FALLS ACADEMY.

THE Winter term of this Institution will commence on Wednesday, Dec. 4, under the charge of the former Principal, LUCIUS LYON, A. B. Mr. Lyon has spared no efforts to render the course of instruction thorough and systematic, and has given universal satisfaction to the friends and patrons of the school. Instruction will be given in all branches usually taught in Academies. N. LAMSON, *Sec'ry.*
Shelburne Falls, Nov. 23, 1844. Nov. 27.

NEW and Beautiful Juveniles.—W. D. TICKNOR & Co., have just received Peter Parley's Annual, a Christmas and New Year's Present for young people for 1845, fine plates; Little Leaves for Little Readers illustrated; Fairy land and other Sketches for youth, fine plates, &c. &c. Dec. 6.

CHRISTIAN WATCHMAN.

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THE WATCHMAN.

The Future Life.---No. 12.

THE RESURRECTION.

The first Resurrection.

The question in the last essay was answered in the affirmative. It may be proper here to state more distinctly, that I designedly confine myself in this discussion to the generation living on the earth when the end will come. Why I do this will become manifest by and by. This limitation of the question, however, does not affect the argument, only occasionally the phraseology. My present object is to consider the objections from the Scriptures urged against the view I have taken; or rather, in support of the opposite theory, i. e, to prove that there will be two separate resurrections.

The passages on which this theory is founded, are, as far as I have been able to ascertain, these three—1 Cor. 15: 23. 1 Thess. 4: 16. Rev. 20: 5, 6. We shall examine these texts separately.

1 Cor. 15: 23. But every man in his own order; Christ the first-fruits; afterward they that are Christ's, at his coming. The supposition is, that the apostle had another step of the series in his mind, but from some reason did not state it, viz., the resurrection of the wicked; thus, Christ the first-fruits, then they who are Christ's, then those who are not his. But this is more than a gratuitous supposition. For the third great event in the series *is* mentioned, and placed in such a connexion with the second as to preclude the idea of a long interval to transpire between them. First the resurrection of Christ, then that of his people, then the end. The resurrection of the unjust is not spoken of at all. This passage, then, is not to the point. It cannot be adduced to prove that about which it maintains an entire silence.

(2.) 2 Thess. 4: 16. And the dead in Christ shall rise first. Equally wide from the subject is this. The order of the resurrection is not here discussed. There is not a word said about the wicked in the whole context. You may bring this passage to prove the annihilation of the wicked, just as well as their resurrection a long time subsequent to that of the righteous. It is the dead and living believers that are here compared; and what the apostle says is, that the dead in Christ will be raised before the living in Christ will be changed.

(3.) Rev. 20. Here certain individuals are said to reign with Christ a thousand years; and it is added, that this is the first resurrection. The only question of importance for us to consider is, whether this passage is to be understood literally or figuratively, whether it refers to the end of the world, or to the condition of Christianity at some period of its history. I shall state the following considerations.

1. The passage is one of extreme difficulty. The most eminent for talent, learning and piety are much divided in their opinions concerning it, and we cannot conceive of any reason aside from the obscurity of the passage that should lead to such differences. The greatest and the best of men advance their views of it with extreme diffidence.

2. If we interpret this passage—which all but the conceited and the ignorant, acknowledge to be difficult, so as to teach that the resurrection of the righteous will precede that of the wicked a thousand years, we shall interpret an exceedingly obscure text so as directly to contradict the most natural meaning of the plainest and simplest passages in the whole Bible; such as were quoted in the last essay. Shall we, contrary to all common sense, take the darkness of midnight to mantle withal the blushing face of the morning?

3. This passage when interpreted literally will not teach the doctrine in question. We must do it obvious violence, before we can make it say, that the righteous, i. e. all the saints who had ever lived on the earth, will be raised a thousand years before the wicked. Those spoken of here who will live and reign with Christ, are not all his disciples, but only the most distinguished of them—those who had faith and love enough to suffer martyrdom, and who had never worshipped the beast, nor received his mark. If we depart from the literal meaning in one particular, we may in others. Let the beast here be what it may, let it be the Roman Emperor, the pope, or all false religions. Have not any who sincerely bowed before the image of Cæsar, or his holiness the pope, or who were once heartily attached to the most deadly errors, been converted? and did not some of these die natural death? And have there not been thousands of other Christians who were not beheaded for the testimony which they held? But we are expressly forbidden by the letter of the passage to expect that such persons will be raised at the commencement of the thousand years. But if you say that this will not follow—that you may so far depart from the meaning of the letter as to embrace in the first resurrection all the pious, then the ground of the controversy between us is changed. It is no longer whether the passage is to be understood *literally* or *figuratively*, but simply whether it is to be understood a *little more* or *little less* figuratively. If you can depart a little from the letter, by what authority do you command me to stop where you do? If you say that every passage should be understood as literally as possible, I have only to add that I recognize no such law of interpretation. For if we are to be guided by such rule, then we must suppose that the sacred writers intended to write as literally as possible; for they must be understood as they intended to express themselves. And if they wrote with such an intention, how has it happened that we find so much in Job, Psalms, the prophets, and the Revelation, so much more sublime, more poetical than any thing that Homer, Virgil, or Milton, ever wrote or sung?

That the first resurrection was intentionally confined by the writer to the most eminent saints, appears obvious from what he says of the transactions after the close of the thousand years. He saw all the dead both small and great standing before God in order to be judged. The sea gave up the dead that were in it; and death and hell delivered up the dead that were in them. Who are these dead who are thus arraigned? Are those who had already been enjoying their everlasting rewards a thousand years—who had been for such a period in a state of royal dignity with Christ, to be subjected to another trial? Is such the order that wisdom will decide to be best? I need not answer. The dead now before the throne cannot mean those who had been reigning with Christ a thousand years, provided that passage is to be understood literally, as signifying a period of exceeding happiness enjoyed by all the righteous before the wicked are raised.

According to this supposition the dead now to be judged must be the wicked, who are raised after the thousand years are passed. Let us see, if this will suit the passage. "And the books were opened; and another book was opened which is the book of life; and the dead were judged out of those things which were written in the books, according to their works." If all the righteous had passed a thousand years before into their everlasting state, and the dead now to be judged are the wicked only, for what purpose is the book of life to be opened? All the accounts in that had been settled a thousand years before. Suppose that you wished to pay a bill to one of our princely merchants. You enter his counting-room, and ask what is the amount due. You see before you a number of ponderous ledgers marked North America, South America, West Indies, Europe, Africa, Asia, &c. i. e. the accounts in them concerned persons living in those parts of the world. In order to answer your question the merchant examines all his books through. Would you not begin to ask, What have I to do with his European, Asiatic, &c. accounts? How can he be better prepared to do justice with me by knowing how he stands with all these foreign countries? Is not the man's intellect somewhat shattered by the magnitude of his business? Why then should God open the book of life when he well knew that not one of those now to be judged was written in it?

But the dead were judged according to the things written in the *books*; and among the books the book of life is expressly enumerated. There were those, then, among the dead, who had accounts in that book. It is also said, that whosoever was not found written in the book of life was cast into the lake of fire. The implication is that the book of life was searched, in order to find, who of the dead then to be judged, were, and who were not written in it. The language also implies that the names of some of them were found there. The result then is that we cannot stretch the expressions—"those who were beheaded for the witness of Jesus, and for the word of God; and who had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands"—so, as to signify all the saints of God. When, therefore, we interpret the passage as literally as we can, it will not support the theory of the resurrection which I am opposing; and the doctrine that may be derived from it by this kind of interpretation is not in harmony with what is elsewhere taught in the Bible.

4. The passage in question is immediately preceded and followed by language most highly figurative, and with what goes before and comes after, it is most intimately connected.

Is there a literal bottomless pit? Did the angel who came down from heaven have literally a key and a great chain in his hand? Did he lay his very hand on the very body of the devil; and actually bind him with a real chain, and cast him into a pit and put a physical seal upon him? Can any man in his senses interpret the passage thus?

Then when the thousand years are accomplished will the saint form an actual encampment any where? I mean, of course, according to the theory which I am opposing—saints in the spiritual world. Will they still be within the reach of danger? Will two great generals, through the influence of Satan, lead up an army of countless myriads, in their very persons, all accoutred for war, and surround the camp of the saints in order to assault it? Can men in the eternal state be seen by men in the flesh, and be in danger from their attacks, as this theory supposes?

With all the blindness and daring presumption of guilt, the whole body of men have never yet been so foolish that even Satan could so far deceive them as to engage in such an enterprise. Jesus is there in the midst of the camp of the saints, in his glorified body, of course, for he has no other. That body appears as once it did on the mount of transfiguration, and to John on Patmos. The revelator describes him as clothed with a garment down to the foot, girt about the breasts with a golden girdle, his head and his hair were white as snow; his eyes were like flames of fire; his feet were like incandescent brass; his voice was like the sound of many waters, and his countenance as the sun when it shineth in its strength. When John saw him, he fell as one dead.

In that state also, the saints and the angels form one community. One of the angels appeared at the resurrection of Christ; "his countenance was like lightning, and his raiment white as snow, and for fear of him the keepers did shake and became as dead men." The saints in that world will resemble in their appearance, the glorious body of Christ.

Now put these several things together, and imagine the scene! There is Jesus, as he appeared to the three disciples on the mount, or to Paul, on the way to Damascus, when that daring persecutor fell to the ground, and lost his sight by the excessive brightness of the glory—or to John when he fell at his feet as one dead. There are the myriads of angels, all like that one at the sepulchre, for fear of whom the impious watch did shake and became as dead men. Then there is a multitude more than any man can number, who came up from the great tribulation, and now changed into the similitude of Christ. Now can satan persuade men in the flesh to encompass for hostile purposes such a camp as this? Much sooner could he enlist them in a war against so many thunderbolts. Were not the northern barbarians arrested for awhile in their bloody career when they found themselves in the presence of the Roman Senate? We cannot look steadfastly at the sun shining in his brightness. How then can men who inhabit tabernacles of clay engage in a war against the Messiah and a countless multitude of angels and spirits of just men made perfect, all resplendent like suns, or lightnings? How puerile this sublime passage appears by attempting to understand it literally?

It is in such a connection that the first resurrection is presented to us. Shall we say, that when preceded and followed by such awful emblems, the few sentences in the middle, an integral part also of the picture, must be construed literally, and when so construed they teach a doctrine, not only unknown to all the Bible besides, but contrary to what is elsewhere plainly revealed?

5. The passage is susceptible of a far more natural interpretation than the one which I oppose. I cannot say confidently that I understand it; though I feel fully assured that it cannot mean a physical resurrection of all the righteous a thousand years before that of the wicked. It is obvious, I think, that the *first resurrection* is a state of things that will immediately follow upon the binding of Satan, and naturally result from it. Satan is the head of the kingdom of evil. He continually exerts immense influences to corrupt mankind and to render inefficient the provision made for their recovery. The power which he wields is wholly of a moral nature. It is in this world alone, as far as we have any knowledge, that the two vast empires, that of light, and that of darkness, border on each other. This world alone is the theatre of the war between them. The heavenly state is far beyond the reach of all disturbing evils. Hell also will render to God reluctant homage. When the affairs of this world will be closed, and the Mediatorial economy be discontinued, God will rule all in all, just as he did before any portions of his dominion had rebelled; all enemies will have been subdued, and everlasting tranquility will have been restored.

As the events recorded in the passage under consideration, are connected with the border warfare, we must look for their accomplishment in this world. Here we have, in the first place, the restraining of Satan, not as an individual, I suppose, but as the prince of the kingdom of darkness, and therefore all the moral forces which oppose the reign of Christ are included. The Son of God was manifested to destroy the works of the devil. When Jesus died he gave the power of the enemy a deadly blow, and established a religion which is destined to finish the work he then began. The Messiah has been lifted up, and *will* draw all men unto him. The prince of this world *shall* be cast out.

As the slow progress of the reign of Christ is owing to the combined opposition of Satan and human depravity, which it encounters, when these adverse powers shall be restrained, light and holiness will more rapidly and triumphantly advance. Not only will their victories be more numerous, but far more complete. Human nature is capable of being elevated both physically and morally; and the gospel of Christ is able to accomplish this for it. Since God has promised it, why should we despair of its being done? When those influences which are now so deadly to our best interests shall be weakened, a race of Christians of sturdier growth than we now behold, will spring up. They will be of the stamp of those who counted not their lives dear unto them. They will seem as if the ancient martyrs had appeared again on the stage. The rest of the dead will not live again till the thousand years be fulfilled. It is the blessed and the holy alone that will partake in the first resurrection. As the malaria will be removed from the moral atmosphere, the pale faces, the puny and emaciated frames, who have in all ages abounded in the church, will not be seen during that period. I would not, however, forget that it is the language of excited emotions, and must not be pressed too much. If such be the meaning, it is parallel with the following passage in Zechariah—"In that day shall the Lord defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the Lord before them." D.

For the Watchman

Short Essays.---No. 4.

"For through each checker'd scene a contrast ran,
Too sad a proof, how great, how weak is man!"

Dr. Johnson was not more remarkable for his great mental endowments than for his singular habits and weaknesses. These his biographers and cotemporaries have minutely detailed. As they relate to the first literary man of an eminently literary age, they will, we doubt not, be read with interest; and that too, although many of them may have been read or related before.

Much that is peculiar in the habits and manners of Dr. Johnson may be attributed to his corporeal defects. One of his eyes was wholly useless, and with the other he could not distinguish the features of a person, at the distance of half a yard. His hearing was sadly defective. He was the victim of a "vile melancholy" which clouded, depressed and enslaved his mind; and was disfigured by the scrofula which deprived him at times of the control of his nerves. Physical infirmities like these ought surely to palliate much of his rudeness, severity, and ill-humor. But many of his peculiarities are also to be referred to the sufferings and calamities of his boyhood and youth, when the character is moulded and the manners are formed. The events of the early portion of his life were a series of struggles with the adversities and disappointments of fortune. He had been cheered and gladdened by few of the world's smiles and favors; but had often experienced its frowns and reverses. The gentler emotions which polish and refine social intercourse, were, in him, stifled if not extinguished,—with these considerations in view let us proceed to notice some of these traits.

In powers of conversation he had not during his life and has not since had, an equal. In large companies he brooked no rival; much less a victor. He talked for victory. With his boundless flow of language, his fertile imagination, his acute understanding, his sound common sense, and his inexhaustible fund of illustration, he was never left without a resource. If argument failed, he sheltered himself under a sophism; if that was detected, he marshalled his ready wit and humor; and if neither of these silenced his adversary, he terminated the contest with a pointed and fatal retort. Goldsmith who was often the mark for these arrows, once said, "There is no arguing with Johnson; for when his pistol misses fire, he knocks you down with the but-end of it." His stentorian voice which he often raised to its highest pitch, his boisterous and impetuous manners, and his careless disregard of the sensibilities of others, contributed much to his success. Burke, Gibbon, Sir Joshua Reynolds, Goldsmith and Garrick, eminent as they were, yet dreaded an encounter with Johnson. Confident of his power and fearless of opposition, he reigned a despot in the social and literary circles of London.

But justly celebrated as he is for his superiority in conversational talent he is perhaps not less notorious for his rude and unfeeling treatment of his associates and friends. He spared no one. Dress, manners, opinions, and tastes, were each at times objects of censure and abuse. If Goldsmith, bashful and blundering at the best, ventured to express an opinion different from his own, Johnson silenced him with "Sir, you are impertinent." A Scottish clergyman happened to speak slightingly of the Church of England:—Johnson turned upon, "Sir, you know no more of our church than a Hottentot." Dr. Johnson and Dr. Adam Smith once ended a dispute in these courteous terms:—Johnson, "you lie." Smith, "you are a son of a —!" Of the hundreds of other instances which might be collected, we will mention only one. It is his reply to Miss H. More, on the occasion of her introduction, and is recorded in the Memoirs of Madame D'Arblay. Hannah More was then but a young girl, and was only known as the authoress of two or three little poems. She had heard much of Dr. Johnson, and regarded him with a species of veneration. On being presented to him, she naturally enough began to express her sense of his great merits, and to talk of the pleasure and instruction which she had received from his writings. He listened to her for some time in silence. At length he turned suddenly to her, with a stern and angry countenance, and said, "Madam, before you flatter a man so grossly to his face, you should consider whether or not your flattery is worth his having."

He was on many subjects foolishly superstitious. From this mental weakness, more especially, Dr. Madden has derived plausible arguments for including him in his catalogue of monomanices. In Rasselas, Imlac, the sage, advances serious reasons for believing in the appearance of departed spirits. Johnson himself once said of the appearance of spirits after death; "all argument is against it; but all belief is for it." When walking the streets he was always scrupulously observant to touch the lamp-posts as he passed them; and has been seen to stop, retrace his steps, and lay his hand on one which he had accidentally omitted. He counted the steps of the stairs as he ascended them, and if it happened that his left foot reached the threshold before the other, he hurried down and commenced the ascent again. Sometimes his feet proved heretical in the open streets: on such occasions his ridiculous efforts to rectify their errors, usually collected about him a crowd of wondering spectators.

While eating and drinking Johnson seemed to have forgotten the proprieties, the decencies of life. "When at table," says his idolatrous biographer, "he was totally absorbed in the business of the moment; his looks seemed riveted to his plate; nor would he, unless when in very high company say one word, or even pay the least attention to what was said by others, till he had satisfied his appetite; which was so fierce and indulged with such intenseness, that while in the act of eating, the veins of his forehead swelled, and generally a strong perspiration was visible"

He was accustomed to say that "he who dressed a good dinner was a more excellent and more useful member of society, than he who wrote a good poem." Tea was his favorite beverage; and he drank of it immoderately. Twelve cups was his usual allowance, but he sometimes drank twenty-five.

He dressed like a sloven; but demanded extreme neatness of apparel in those who visited him. He kept late hours; but violently censured the practice in others. He took offence at the least slight, but gave it without compunction. He offended Mrs. Boswell by soiling her carpet; and won the love of Mrs. Thrale by abusing her. He detested all affectation; but always wrote in an unnatural, artificial style. Mr. Macauley has named it, the *Johnsonnese*.

These are a few of the peculiarities, weaknesses, and inconsistencies which disfigured the character of the great philosopher, moralist, lexicographer, critic and biographer. Though they afforded matter of merriment and ridicule to his enemies and detractors, they deserve the sympathy and compassion of the generations who enjoy the fruits of his labors. They are but a few dark spots dimly discernible on the sun's disk. Perhaps there are few characters that, laid open to every one's gaze, would bear public scrutiny as well. If to all of his faults we oppose his numerous virtues we shall not fail to cherish his memory with grateful and pleasing regard. Recollecting all that he suffered from the world within as well as from the world without we shall wonder that his failings, numerous as they were, had been so few, that his patience under such a load of ills, had been so great. Exercising that charity for which the best of us will have too much need, we shall forget his weaknesses and errors in the contemplation of his many virtues and merits. BRUNO.

For the Watchman.

The First and Second Adam.

MR. EDITOR,—In your paper of the 22d ult., I notice an article, headed "Adam's Probationary State considered in its Federal Character," in which is an application or interpretation of a text of Scripture, which I consider erroneous. I have been expecting that some of your theological correspondents or yourself would take it up and give us a correct view of the passage. But as I have as yet seen no allusion to it, I feel that I cannot let it pass without endeavoring to set before your readers what I deem to be its true meaning.

The passage I allude to is this. 1 Cor. 5:22—"For as in Adam all die so in Christ shall all be made alive." That is, says the writer, all who being represented by Adam sinned in him and fell with him and consequently die. So all who are represented by Christ as his seed enjoy the benefits of that representation in the reception of eternal life. Now with regard to the sentiment which the writer thus attempts to support, it is not my object to speak; but I wish to show that this *passage* does not support such a sentiment. This is a passage seized upon with greater eagerness than perhaps any other by the more ignorant part of Universalists to support their soul destroying sentiment, that the wicked will as surely go to heaven without regeneration in this life, as the righteous will with. And verily the writer has given them more ground for such a conclusion than can be found in all the teachings of the Bible. For who can believe that *all*, as used in the first part of that passage implies a greater number than "*all*" as used in the last part. The version then which he gives of the passage I look upon as entirely incorrect and dangerous in its tendency.

Now let any unbiased person turn to the passage and view it in the connection in which it stands, and he will see that the apostle here had but one object in view, viz. to teach the Corinthians that there will be a resurrection of the dead; which truth, false teachers had denied, as he says in the 12th verse, "How say some among you that there is no resurrection of the dead?" It was not his object in this passage to teach that any one would be saved or lost, in a future state of existence, but simply that all will be raised whether good or bad. As he says since by man came death so by man came also the resurrection [not salvation] of the dead. For as in Adam all die or all become mortal. That is, all become subject to the death of the body, so in Christ shall all be made alive. That is, so by the power of Christ shall all bodies be raised. But every man in his own order, Christ the first fruits [or specimen.] That is, as Christ took upon himself the same kind of body which all whether good or bad possess in this life, so he carried into a future state of existence the same kind of body which all whether good or bad will possess hereafter. Says Dr. Macknight in his commentary on the 21st, 22d, and 23d verses. The resurrection of the dead, through the power of Christ, is reasonable; for seeing, consistently with justice and goodness, through man came death; so consistently with justice and goodness through a man also cometh the resurrection of the dead. Therefore as by Adam all men die so also by Christ all men shall be made alive, that in the body all may receive reward or punishment according to what they have done in the body. Not however together; but every one in his proper band. The first fruit Christ, is raised already; afterward they who are Christ's shall be raised immediately at his coming; consequently before the other dead are raised." The Saviour says in what I believe to be nearly a parallel passage John 5: 28 and 29, Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. H.

For the Christian Watchman.

The Aim of Young Men.

That every young man should have some object in view, for the attainment of which he means to bend all his energies, has been often impressed upon the youth of our comparatively well-educated New England; and it is a maxim which could hardly be too much insisted on. Yet perhaps many have not thought sufficiently what that aim should be. The vast majority of the young in our country, who think at all upon their plans for life, seize at the outset on wealth as the golden prize for which they are to exert themselves. Nor is it strange.—They are taught, if not intentionally, yet really, by the example and conversation of their superiors, to look upon it as the means of most influence and greatest enjoyment; as the talisman which gives access to the highest circles, procuring deference and respect from old and young, and gaining for its possessor long life, happiness and honor.

The young see all bow down to this golden idol, and pursue this enchanted treasure. Money is the subject of universal conversation, thought and feeling; it moves almost every wheel in the machinery of society; and the active and ambitious youth of the nation get to regard it as the indispensable, the all-in-all. But is it an object worthy of supreme pursuit? Is it wise for one who is endowed with an immortal mind to hurry on in the mad chase of that which at best in a few years he must leave behind him forever? Is it rational for him who is preparing to *live* or *die forever*, to amuse himself during his precious probation with the toys of an hour? What will houses or lands avail, when very soon their owner must occupy a narrow house, or slumber beneath a few feet in the clods of the valley? But if enjoyed forever, wealth would be an unsatisfying portion. These powers of mind, which God has made capable of infinite improvement, are not to be filled with the vanities of earth; though tried to the utmost, they would leave "an aching void" in the soul of their wretched possessor.—Neither is it worthy man's nature, endowed as it is with benevolent, generous emotions, to be confined to the narrow limits of self.

Exertion, though ever so energetic and extended, for one's own gratification alone, can never meet the design for which man was created. His soul was made to go out of itself in a desire to benefit others.

But some, despising wealth and all inferior objects, set out in life with the determination to tread the paths of distinction, and gain an honorable reputation among men. Ambition is their ruling passion. But is this the motive which should stimulate the young men of our land? If carried out in conduct, no reliance can be placed upon their integrity. Interest their love of fame, and, right or wrong, you have gained their most hearty co-operation. No one can tell where that young man who begins life with this principle of action, may stop. It opens the flood-gates of political intrigue and party strife, breaks down every barrier of moral obligation, and unless soon restrained in its dreadful effects, we have reason to fear for our republican institutions.

Some, again, set out with an ardent desire for knowledge, which urges them on to industry and exertion. This, a laudable motive so far as it goes, alone will not enable any one to fulfil life's great end. Many a one has made wonderful acquisitions in literature and science, and yet been a curse to mankind, and gone to the grave in misery and degradation. The love of knowledge, by itself, offers no security for the morals and virtue of a nation. The citizens of Paris, probably, were never so high in the scale of the learned, as at the time of the French Revolution, and yet this did not prevent their streets from being deluged with blood, shed in the violence of unbridled passion.

Something higher than either the pursuit of wealth, fame or knowledge, must be the incentive to exertion, if the young would go through life accomplishing any thing worthy of them as immortal beings. Love to God and man must be the ruling principle. Then, and then only can man be really acting up to his exalted nature. Then alone will he be really happy in this world, to say nothing of that which is to come.—Man's earthly enjoyment is made by the all-wise Creator to consist, to a very great degree, in stretching out his thoughts and desires beyond the narrow bounds of self, and in calling into vigorous exercise his love for his race. Benevolence alone is worthy of him who is made a partaker of the Divine nature. This alone is safe.—This star must guide us, if we would not make shipwreck of our souls upon the dark rocks of error and sin, which lie scattered so thickly along the sea of life. This will give a sure hold upon virtue, in the most trying hour; and this alone can give preparation for Heaven.

Let then the young men of our land live with the desire to do good to those around them. Let them follow their business, not to gain wealth or honor, but the means of doing something for the welfare of their fellow men. Let the spirit of Howard be in their hearts, and this land would be a paradise. Extend this spirit universally, and war, bloodshed, strife and contention are banished from the earth. The smile of gratitude to God and love for one another beams on the faces of all the inhabitants of this hitherto wretched world. D-

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From our N. Y. Correspondent.

FAMILY PRAYER.

THE SELF CONVICTED COMMITTEE.

During a visit to a recent Association in Connecticut, the following anecdote was related which is too good to be lost.

In a certain church, there were four brethren, heads of families, who were generally known to neglect this important social Christian duty. The subject being introduced at a church meeting, it was proposed to appoint a Committee to wait upon two of these brethren, and labor with them on this subject. When the Committee was nominated, who should be named, but the two other brethren who were known by many to be guilty of the same neglect.—They tried to shift off the appointment and excuse themselves, without, however, stating the true reason of their reluctance; but it was all in vain, the vote was put, and these two were appointed the Committee. They were now in rather an awkward situation—pretty sort of persons, thought they, to be appointed to labor with others for the neglect of family prayer, when we are guilty of the same ourselves. The result, however was good. The two brethren got together to talk the matter over, and concluded that they could not very well converse with the others till they had reformed themselves. After conversing together, and reflecting alone, they were each convicted of the guilt of their criminal neglect. They assembled their famlies, confessed to them their guilt, re-established at once the family altar, and the Lord came down and blessed their souls. They were then ready to go and converse with the other two delinquents; they told them how they had been equally guilty, how they had repented of their sinful neglect, and now the Lord had blessed them and their families in erecting afresh the broken down family altar, and entreated them to do the same. The consequence was, that family prayer was immediately re-established in these families also, and at the next church meeting, the Committee reported with tears in their eyes, that they had been successful in reclaiming not only their brethren, but also themselves, from the guilt and the inconsistency of those professedly Christian heads of families who call not upon the name of the Lord.

IOTA.

CHRISTIAN WATCHMAN.

BOSTON, DECEMBER 20, 1844.

Present State of Religion.

It has been customary for the churches to observe the first Monday in the year, as a day of fasting and prayer for the universal spread of the gospel, with particular reference to the state of religion among themselves. This day is now near at hand, and as a preparation for its proper observance, those who love the Zion of our God, who are afflicted in her afflictions, and mourn over her desolations, should acquaint themselves with her real condition. One of the primitive churches was pleasing itself with the deceptive illusion, "I am rich, and increased in goods, and have need of nothing;" while He whose eyes are as a flame of fire, who walketh in the midst of the golden candlesticks, declared to the same church, "thou knowest not that thou art miserable, and poor, and blind, and naked." It may be so with us.

The present state of religion among us is discouraging, and in many respects alarming. Revivals, which a few years ago were so numerous, so powerful, and so extensive, are now unknown, or known only as matter of history. Not only have revivals ceased, but the marks of declension are seen in every direction. Meetings for prayer are but thinly attended, and though the customary services of the Sabbath are sustained, yet manifestly with a great decrease of interest. Ministers do not preach as if they expected sinners to be converted, and Christians do not pray as if they expected that the spirit of God would, in very deed be poured out. Professors of religion are side by side with worldly men in hot pursuit of wealth. Religion as a topic of conversation is virtually banished from many circles. In short, a general apathy in respect to the advancement of the Redeemer's kingdom, in the conversion of sinners, and the sanctification of believers, appears to prevail among the professed people of God.

These remarks, restricted as they are to the churches of our own denomination, will we trust be received as the warnings and admonitions of fraternal love. To them the Christian Watchman stands in a peculiar and most solemn relation. It is consecrated to the cause of revivals of pure religion. It should not only be the first to announce the cheering news of prosperity, but watchful to sound the alarm on the approach of danger. Far more welcome is the task of publishing the triumphs of truth in the success of our cause, yet the duty of faithfully pointing out dangers is even more sacred. "Am I become your enemy," asked an apostle, "because I tell you the truth?" Let us be willing to know the worst of our case, that we may be in earnest to obtain the remedy.

A single fact will indicate more respecting the present state of our churches than any general description; and humiliating as it is, we feel that we should be unfaithful to our high trust as "a Watchman to the house of Israel," did we, from fear or pride shrink from recording it. The number added by profession and baptism to our churches in Massachusetts and Rhode Island during the past year is 574, while during the same time 703 have been excluded! That is, according to the Minutes of our annual Associations*, the churches have delivered over to Satan for various heresies and offences, 129 more than they have received from the ranks of the ungodly during the same period! Was such a fact ever recorded of these churches before? Surely in view of this alone, we may adopt the words of the prophet, "blow the trumpet in Zion, sanctify a fast, call a solemn assembly; let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thy heritage to reproach; wherefore should they say among the people, Where is now their God?"

We well know that our enemies will be ready to avail themselves of such facts as these to taunt and discourage us, for such has ever been their conduct towards the people of God. Yet we give them this advantage willingly, if they see fit to use it, for it is good that we should be humbled, and taught where to look for help. If reproach be cast upon us we will only reply, "Rejoice not against me, O mine enemy; when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me. I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause, and execute judgment for me; he will bring me forth to the light, and I shall behold his righteousness. Then she that is mine enemy shall see it, and shame shall cover her which said unto me, Where is the Lord thy God? mine eyes shall behold her; now shall she be trodden down as the mire of the streets."

As we intend by the Divine permission to pursue this subject for several weeks to come, and in our next to inquire after the causes of the present low state of religion in our churches, we commend the subject to the serious and prayerful attention of our readers.

* In this result the Franklin Association in Massachusetts is not included, a copy of the Minutes for 1844, not being at hand.

☞ We learn that the Rev. J. T. Hinton, of St. Louis, is about to remove to New-Orleans, to become the pastor of the church with which Rev R. Holman has for some time been laboring.

The approaching Christmas.

To the Christian there is something peculiarly interesting in the return of a day distinguished as the anniversary of the Saviour's birth. It is an era immensely distinguished above all others. The advent of the Son of God immeasurably exceeds in importance all of the wonderful, sublime, and glorious, which all the generations of mankind have witnessed, and it is scarcely possible to conceive otherwise than that its moral magnificence is infinitely in advance of all that will ever again be transacted on earth. The incarnation of Divinity, so far beyond all human thought, so removed from all angelic conception, can never be brought into the most remote comparison with these lesser events which have been the occasion of triumphal celebrations.

The consecration of this day by appropriate religious exercises is advocated by some, and objected to by others. The objections seem mainly to have originated in a fear of conformity to the superstitious rites by which it is commemorated in the Romish Church. We are jealous lest it should be so loaded with pomps and ceremonies as to conceal the true object of its observance.

It seems, however, that a chaste simplicity of celebration, in keeping with the moral sublimity of the event commemorated would be entirely removed from all objections of this nature; and it is to be hoped that the time is not far distant when this interesting day shall be thus publicly distinguished.

But although the approaching Christmas should be marked by no public consecration, the Christian can hardly fail to hallow it in his solitary musings, and in the present state of religious declension such an observance seems peculiarly appropriate.

In its meditations at such a season the mind would instinctively revert to the manger scene, where, clothed in our humanity, the Saviour lay a babe in Mary's arms. With feelings of mingled gratitude and reverence, the Christian would contemplate that wonderful condescension which had thus humiliated the Son of God, which prompted him to become a pilgrim on earth, to tread the path of sorrow and of suffering, and to die upon the cross, that he might open a way of pardon for the guilty. He recalls the time of his first espousals, when his soul was reconciled to God, when the dark and gloomy past was forgiven, and he experienced that "peace which passeth understanding." He reviews his life, subsequently to this happy period, examines himself with careful scrutiny, confesses and laments his short-comings, and prays earnestly for nearer conformity to Christ, and for entire devotedness to his service.

Such reflections, self-examination and prayer, will do much to produce a right state of heart, and this state of heart will induce a holiness of life, and an energy of Christian action, which will be instrumental in advancing the interests of the Redeemer's kingdom.

It can hardly admit of a doubt, that were every individual belonging to the Christian church to consecrate in this manner the approaching anniversary of the Saviour's birth, the present spiritual darkness would be dispersed, and instead thereof we should rejoice in the light of a perfect day.

It is as true now, as when so forcibly inculcated by Jesus Christ and his apostles, that the lives and efforts of individual Christians are to be the instruments of the world's moral renovation. May this abiding impression rest upon our minds, and incite us to a holy observance of the approaching anniversary of our Saviour's birth. And may God, in the richness of his mercy, grant, that before another Christmas our harps may be taken from the willows, and tuned to rich songs of thanksgiving for the abundant influences of his Holy Spirit.

Y.

Mr. Mann and the Boston Schoolmasters.

The publication of the Remarks on the Seventh Annual Report of the Hon. Horace Mann, Secretary of the Massachusetts Board of Education, signed by thirty-one Masters in the Boston Grammar Schools, and the Reply of the Secretary, have elicited, as was to be expected, deep and wide spread feeling, and called forth a very general and earnest discussion. This is not to be regretted so far as the feeling is a proof of deep interest in the cause of common schools, and so far as the discussion is directed to the investigation of important educational principles. For though a cause of deep regret that fellow laborers in the great cause of public education, as are the Secretary and the Teachers, should differ so widely and so radically in some of their views, yet agitation and discussion are far better than quiet indifference.

These points of difference are now brought—where every other question of great public interest in this country is ultimately carried for final adjustment,—to the High Court of public opinion. Before this august tribunal the Teachers have arraigned the Secretary, charged with serious misdemeanors in the discharge of his official duty, with holding and promulgating unsound doctrines, which are pernicious in their influence on the cause of education; and before the same tribunal Mr. Mann has appeared in his defence. And important as the decision may be to either of the parties now at issue, it will be unspeakably more so to that same public; and especially to the rising generation.

We suppose that many of our readers are already aware of the nature, origin, and progress of this controversy, although little has appeared in our columns respecting it. The Hon. Horace Mann, Secretary of the Massachusetts Board of Education, it will be remembered, made a visit to Europe for the purpose of inspecting schools, and of collecting such information as might enable him to prosecute his useful labors more successfully in behalf of the common schools of Massachusetts; and his last annual Report embodied the results of his researches among the schools in Prussia, and other countries on the continent of Europe, and in Great Britain. The vivid pictures which he presented of some of the schools, and the encomiums bestowed on them by the Secretary, were regarded by the Boston teachers as a tacit if not direct disparagement of our own, and the changes which he advocated, especially in reference to the methods of teaching children to read, and in respect to the promotion of order and discipline, were considered as erroneous, and of injurious tendency. The Report appeared near the commencement of the year, the "Remarks" of the Teachers upon it in August, and Mr. Mann's "Reply" in November.

A warm newspaper discussion has been one consequence, which is not in itself to be regretted, but we have regretted to witness the personal and partizan character which much of it has assumed. It is a grave subject, and calls for careful thought, and cool judgment. The decision may affect the reputation and interests of the Secretary and the Teachers, but its bearing on our children, and children's children, is incomparably more momentous. We act for future generations, and if we decide wrong, the errors of the fathers will be visited on their posterity. It is our design, therefore, to give, in this and a few succeeding papers, our views on some of the points discussed in these pamphlets. We have no partizan feelings, or interests, or biases that we are aware of, to prevent the exercise of an impartial judgment, and we are determined to take no *side* in the controversy, but simply to set forth our own convictions of the truth, let them favor or oppose whatever party they may.

For Mr. Mann, the philanthropic, indefatigable, and efficient Secretary of the Board of Education, we have long entertained a very high regard, and though we differ from some of his views on the subject of education, yet we rejoice to bear our testimony to his many estimable qualities as a man, and to the usefulness of his labors in the all important and noble cause in which he is engaged. Towards the teachers of the Boston schools we entertain the sincerest respect, and we repose great confidence in their ability and fidelity. Our concern is not with either of the *parties* to this controversy, but with the *principles* in debate—we shall therefore say as little about the former as may consist with a due examination of the latter.

We must here, however, be premitted to allude to a feeling which has been manifested on the part of some of the newspaper writers, that the schoolmasters stepped out of their sphere in publishing their remarks; and this has appeared to borrow much of its strength from a tacit assumption that whatever comes from the pen of Mr. Mann, must be exempted from public criticism. We have no sympathy with this feeling. The reports, the lectures, and all the writings of the Secretary are proper subjects of examination and free remark, by all who are competent to do them justice. He, we are certain, would be the last to claim such an exemption, and if he did, we would be the last to award it to him. And who, we beg to ask, can with more propriety, investigate, and if need be, oppose, and refute the opinions of the Secretary than the schoolmasters? Have they not the same right to express their views as other men, pray? Are they not more directly affected by his labors than any other class, of equal numbers? Are they not in circumstances more favorable to a full and clear understanding of the whole subject, than any others, not excepting the Secretary himself? Away then, with this outcry and censure against the teachers, because they have come forth to explain and vindicate their opinions and practices before the public, even though in opposition to some of the opinions of the Secretary of the Board of Education. Either of them, singly and alone, is entitled to as respectful a hearing as he is, and on many points their individual opinions are obviously of greater value. We trust that it will be long before the enlightened people of Massachusetts, will consider the schoolmaster's appeal to the public in defence of his principles as obtrusive and improper. On the contrary, if they understand their true interests, and value the welfare of their children, they will encourage the schoolmaster to speak often on the great subjects committed to him, either in pamphlets or through the religious or secular press.

The schoolmasters, therefore, in remarking on Mr. Mann's published opinions, only availed themselves of one of their undoubted rights. If they have abused it, for that abuse only, let them suffer. Nevertheless, let the right be guarded and preserved. If in their opinion the Secretary was promulgating errors in regard to education, it was their duty to point out and oppose them. This is what they have attempted—with what success we shall see in future examinations.

Philadelphia Correspondence.

The Union of Prayer—Dedication of the Second Baptist Church of Trenton, New-Jersey—Baptisms, &c. &c.

PHILADELPHIA, Dec. 12, 1844.

The united effort of the different denominations for an increase of vital piety in the hearts of believers, to which we referred in our last communication to your interesting paper, was commenced at the appointed time, and carried on in a commendable spirit. One week was spent in humble supplication at a throne of grace, and so favorable were the indications at its close, that upon consultation it was thought best to continue them another week, which was done. In addition to the meetings which were held in the evenings, with the churches of which the different ministering brethren united in this effort were pastors, a union prayer meeting was held in the afternoon, with the churches most central. This meeting was conducted by the pastors, who manifestly desired that a rich blessing might be vouchsafed to them. At one of these meetings, which was held with the tenth Baptist Church—brother Kennard's—the following beautiful lines, which had been composed by the Rev. Dr. Ely, of the Presbyterian Church, were given out by him, and sung by the congregation. He said he had prayed over the matter before coming to meeting, and had put his prayer on paper in these verses.

Prayer hearing God, we now agree
  To seek reviving grace;
Thy people, humble, plead with thee,
  That they may see thy face.

United churches now entreat
  A visit from above;
We would besiege thy mercy seat,
  For showers of saving love.

Now place us near the smitten rock,
  And let thy goodness shine;
Till every weak one of the flock,
  Shall shout, "The Lord is mine."

Now let the still, small voice proclaim,
  Thy Spirit still is nigh,
To make transgressors know thy name,
  And heave the contrite sigh.

Kindle within thy saints new zeal,
  And copious blessings give,
Till thousands dead in sin shall feel
  The power of God, and live.

These meetings, which were uncommonly attended, both in the afternoon and evenings, have had a very happy influence on the hearts of many of the disciples of Christ, and already some of the churches which engaged in them are enjoying their beneficial effects in additions to their number from the ranks of the unconverted.

The meeting-house of the Second Baptist Church of Trenton, New-Jersey, was solemnly dedicated to the worship of Almighty God, on Thursday, the 29th ult. The day was very inclement, and the congregations in consequence were comparatively small. The opening sermon was to have been preached by the Rev. George B. Ide, of Philadelphia, who not being able to attend, it was preached by the pastor, Rev. John Young. The Rev. J. Lansing Burrows preached in the evening.

This church was constituted about one year since, of members from the Trenton and Lamberton church. They have erected and finished, with the exception of the basement story, a fine brick house, 45 by 67, at an expense of about $5,000, $3,000 of which has been paid. During the day, collections were taken up, and in the evening a subscription to the amount of $500.

May great grace rest upon the brethren constituting this church, and their zeal for God be fully manifest.

On Sunday, the 1st inst., brother Burrows, of the Broad street Church, baptized five candidates in the baptistry of the Tenth Church, brother Kennard's. This is the first addition to this young church by baptism, and of course was an occasion of deep interest to them. May they frequently enjoy such, and these five be but a few drops before a copious and abundant shower.

On Sunday, the 1st inst. seven were received into the communion of the Sansom street Church, by letter.

The Rev. E. B. Hall has accepted the call of the Passyunk Church, Philadelphia County, and has entered on the duties of his new charge. May prosperity attend his labors, and through his instrumentality a flourishing church be raised there.

ALPHA.

For the Christian Watchman.

TO THE HON. RICHARD FLETCHER.

DEAR SIR,—The earliest official document relating to the origin of the Newton Theological Institution, is found in the records of the Education Society. At a meeting of the executive committee held at the house of the Rev. Dr. Baldwin, on the 25th of May, 1825, the committee took into consideration the establishment of a theological seminary in the vicinity of Boston, when the following preamble and resolutions "proposed by bro. Sharp," were unanimously adopted:

"Whereas it appears to be the earnest desire of influential brethren in our denomination, that there should be a Theological Institution in the vicinity of Boston, therefore

1. *Resolved*, That it is highly expedient that this Board take immediate measures to accomplish this important object.

2. *Resolved*, That Rev. Dr. Baldwin, the Rev. Mr. Sharp, and Rev. Mr. Wayland, be a committee to draw up a plan for a Theological Institution, and recommend such place or places for its location as they may deem proper.

3. *Resolved*, That the Rev. Dr. Bolles, Dea. Heman Lincoln, Rev. Mr. Going, Rev. Mr. Sharp, Mr. N. R. Cobb, and Dea. Levi Farwell, be a committee to solicit subscriptions to aid in the establishment of the Institution aforementioned."

At a meeting of the committee held at Methuen, Sept. 1825, the Rev. Irah Chase was elected a Professor for the proposed new institution. At a meeting of the Board held at the house of Mr. Ensign Lincoln, Nov. 9, 1825, it was determined by ballot, that the Institution be located at Newton; it was also determined that instruction commence on the 28th of the same month. At a meeting held Dec. 25, it was determined that the Institution should be known by the name of the "Newton Theological Institution." At the same meeting a petition which had been prepared by a committee previously appointed, praying for an act of incorporation, was accepted, and ordered to be presented to the Legislature, which was accordingly done and an act obtained. Consequently the Institution was now committed to the guidance of a Board of Trustees of its own.

I beg your attention for a moment to the import of the language of the records above quoted. The executive committee of the Education Society, were moved to this undertaking by the ascertained opinion of influential brethren in the Baptist denomination as well as by their own convictions of duty. It appears to have been the opinion of leading brethren, not only in the vicinity of Boston, that such an institution should be established, but also in the denomination generally.

I have already remarked that in the space of four years, that is, from 1818 to 1822, no less than three institutions were established—Waterville College, Hamilton Literary and Theological Institution, and Columbian College, that all these institutions had for their primary object, in their origin, the education of the Christian ministry; and you cannot fail to have taken notice also, that all these institutions have assumed, in the character of instruction given the form of a College. Each of them assumed the exclusive form of a College almost immediately, except Hamilton, which for many years was exceedingly limited in its course of instruction. More recently the Hamilton Institution has been very much enlarged, and embraces, as we heretofore stated, an Academy, a College, and a Theological Institution. The reason for this is obvious. A collegiate education naturally and almost necessarily precedes a theological course, and a College course embraces as long a period as our young men could then be induced to spend in study preparatory to the ministry. Our people seem to have been suddenly awakened to the conviction of their need of a better education in the ministry, and an overwhelming sense of their deficiencies seems to have rendered their movements somewhat fitful and irregular. The formation of our Foreign Missionary Convention revealed, in a painfully striking light, the inadequacy of our ministry. By a special providence we were unexpectedly called to the work of Foreign Missions, and at that moment we had scarcely ten men in the whole denomination who possessed the literary qualifications desirable in a missionary to the heathen. One of the first objects which engrossed the attention of the Convention, was that of a theological institution. The early measures adopted by the Convention upon this subject, eventuated as it is well known, in the establishment of Columbian College.

The change of these Institutions from their original design, though they were compelled to do it from the necessities of the case, gave to some minds nevertheless dissatisfaction.—These movements, of which we have spoken, were comparatively remote from Massachusetts, and yet, our brethren in this region participated largely in them all. They participated freely in advisory councils, and although they did not approve of many of the measures adopted, in reference to the connection of Columbian College with the missionary Convention, they contributed liberally of their funds both to the Institution at Waterville, and to that in the District of Columbia, and were perfectly familiar with the views and feelings of influential brethren in the various sections of the country. From 1814, the year the Massachusetts Education Society was organized, until 1825, when the Institution was established, there prevailed probably in no section of the country more enlightened views on the subject of ministerial education than in Massachusetts; nor was there any where shown a more generous liberality toward that object than here. The founders of the Institution therefore commenced this undertaking deliberately, and with tolerably accurate views of what it would cost them.

The founders of the Institution were eminently religious men, and in their undertaking there seems to have been a remarkable concentration of their religious energies. It seems to have rested upon their minds perpetually, that what they had undertaken was for Christ and his church. At one meeting held at the house of Rev. Joseph Grafton, the record states, that all the forenoon was spent in prayer, "in commending in a devout and solemn manner this new Theological Institution to the paternal care and blessing of Almighty God. All the members present engaged in prayer."

We have already noticed the appointment of the Rev. Irah Chase to a Professorship in the Institution. Rev. Henry J. Ripley was appointed to a Professorship in 1826. Rev. James D. Knowles was appointed a Professor in 1832. In 1835 a fourth Professorship was created, and the Rev. Barnas Sears appointed to fill it. The several departments of instruction now filled, were contemplated in the origin of the Institution, and they were occupied as soon as the ability of the trustees to support the Professors would allow. The several Professors and their departments of instruction as at present arranged are as follows: Rev. Barnas Sears, President and Professor of Christian Theology, Rev. Irah Chase, Professor of Ecclesiastical History, Rev. Henry J. Ripley, Professor of Sacred Rhetoric and Pastoral duties, and Rev. Horatio B. Hacket, Professor of Biblical Literature and Interpretation.

The amount contributed for the benefit of the Institution, and expended in the purchase of real estate, the erection of suitable buildings for the accommodation of the Institution, not including Professors' houses, from 1825 to 1830, was $26,763. The amount contributed from 1830 to 1835, by subscriptions, donations, and given by legacies, for the support of Professors, the erection of Professors' houses, and the general purposes of the Institution, was $40,772. The amount realized from 1836 to 1840, for all purposes, was only $4,500, and from 1840 to the present time, but $13,200.

The several Professorships have never been permanently endowed. In 1832, $20,000 were raised by subscription for a temporary endowment of two Professorships, that being at that period the entire number of Professors, and in 1841, $10,000 for the same object.—The whole amount contributed specially for the support of Professors is $32,800. The whole amount paid to Professors to the present time is $46,401. The whole amount contributed to the benefit of the Institution up to the present time, not including subscriptions and donations to the Library, is $85,235; of this sum, 67,535 were contributed during the first ten years after the Institution was commenced. The whole amount of the property of the Institution including a valuable farm of one hundred acres of land, and upon which the Institution is delightfully situated, the seminary buildings, and Professors' houses and Library, may be estimated at from $55,000 to $60,000. The value of the real estate has very much increased since the original purchase.

The generation of men who established Newton Theological Institution have mostly passed away. They have received their reward—have been approved as good and faithful servants—some while the dew of their youth was yet upon them, and others in a good old age. Baldwin, Lincoln, Jacobs, Cobb, Grafton, Knowles, Carleton, Bolles, Farwell, Going, these are the names of men whose countenances were once familiar to us, and to whom we still feel endeared by a thousand fond recollections, and they with others of the departed, whose names might be mentioned in the same connection, constituted a majority of the more active founders, and the most liberal benefactors of the Institution. In their time they might be denominated "the influential brethren in the denomination," in these parts. None of them were men of great wealth, while some of them were the poor of this world. They had goodness, they were men of liberal views, and generous hearts, who delighted to labor for the general good, and happily, they had the confidence of their brethren. It is upon this class of men, I think sir, that the Institution must hereafter mainly rely. There are other objects which appeal more to human sympathy than this, and of course will have more of popular favor than this.

The fact that $67,535 were contributed by the friends of the Institution during the first ten years of its history, and only $17,700 during the last ten years, is one which must, I think, have arrested your attention. The Institution being unendowed and dependent as it is on the sympathy of its friends, this fact is calculated to awaken some solicitude. I will not undertake to account for this fact.

The founders of the Institution never pretended to endow it. They had not the means. They originated it and provided liberally for its present wants, and have committed it to the generation following. Since the establishment of the Institution, the number and pecuniary abilities of our churches have more than doubled, and may we not hope that a generation of men inheriting the virtues of their fathers, will come forward, now that the Institution calls itself upon their sympathies, and adopt it as their own child.

There are two objects which seem to demand the immediate attention of the friends of the Institution: 1. a provision for the support of its Professors, 2. the collection of a competent library.

With sentiments of high consideration,

I am yours, &c.

EBENEZER THRESHER.

A Human Propensity.

The late Dr. Rush, of Philadelphia, mentions a *propensity to pilfer*, as among the diseases of the human mind that require peculiar treatment. His cases are cited more largely from the softer than the rougher sex, and are such as should awaken pity rather than censure.

A propensity to slander may possibly, in some instances, belong to the same category. Many people of both sexes, who are by no means destitute of good qualities, are so much addicted to evil speaking, and indulge themselves in the practice with such entire absence of motive, as to lead a considerate observer to suspect that they are the subjects of mental disease, and very much need the advice of some special practitioner. The symptoms are, excessive credulity, disrelish for truth, morbid love of misrepresentation, and a voracious appetite for rumors, hints, insinuations, and the most acrid forms of petty scandal. With a hearing trumpet at each ear, the head turns on its pivot so as to sweep, at regular intervals, the whole horizon, and take in, at all points, the faintest whispers of detraction. With the materials thus collected, the tongue, suspended by its centre, is kept constantly in motion, retailing, at both ends, "news from all quarters," in most remarkable combinations.

As, philosophically, "like seeks its like," these victims of the *cacoethes obtrectandi* are exceedingly gregarious. They have places of rendezvous, where daily they assemble to hear and to communicate the products of their researches. The gourmands who congregate around their turtle soup at the refectory, have never a richer entertainment.—These places of gathering are provided for every class in the community, both in the city and in the country. Has the reader never heard a dozen of "the upper class" thus engaged in the ante-room of an insurance office? Has he never sat in the shop of a mechanic, and heard "the middling class" talk slander by the hour? Has he never heard, in a bar-room, the most vulgar ribaldry from "the lowest class?" In four-fifths of the cases, conversation turns upon the alleged improprieties of professors of evangelical religion. If those places of concourse were truly designated, the sign over each door would read,

CHRISTIANS CALUMNIATED HERE, GRATIS.

From our Washington Correspondent.

The National Intelligencer on the rescinding of the 25th Rule—Mr. Calhoun's instructions to Mr. King in respect to Annexation—Doings of Congress—Letter on Emancipation, by a Virginian.

WASHINGTON, D. C., Dec. 14, 1844.

The Intelligencer (the Whig organ) of Monday congratulates its readers seriously on the rescinding of the 25th rule. The Editor argues that there was *plausibility* at least in the argument that the refusal to *receive* a petition is a denial of the right of petition, and besides that the complaint of the people whether excited by real or imaginary grievances are not to be frowned down. He says that he has regarded it "the true policy of the South, from the beginning, to refrain from agitating this subject in Congress as its Representatives did, by ill-advised, vehement, and irritating denunciations of what was after all mere error of opinion; error too, in which some of its own great statesmen (Mr. JEFFERSON among the number) had largely partaken." He thinks, farther, that it has only promoted the cause of abolition by increasing the number and the pertinacity of the petitioners. The Editor closes his lengthy notice of this subject by a sarcastic inquiry into the cause for the change of opinion in Northern Democrats who voted *for* the 25th rule one year ago and *against* it now; winding up with this insinuation; "Surely the Abolitionists who could aid in the election of the Texas candidates, and in the advancement of Texas party, were entitled from these in particular, and from the Democratic party at large, to at least the humble remuneration of this repeal." Your readers at the North will know where in this argument to make allowance for Southern prejudices; and where for party feeling; but they will be glad to see such sentiments, as these are in the main, coming from such quarters.

Let me give your readers a little extract from a letter of instruction bearing date Aug. 12th, 1844, addressed by Mr. Calhoun, the Secretary of State to Mr. King our minister at Paris "The President, in particular, highly appreciates the declaration of the King that in no event would any steps be taken by his Government in the slightest degree hostile, or which would give to the United States just cause of complaint. It was the more gratifying from the fact that our previous information was calculated to make the impression that the Government of France was prepared to unite with Great Britain in a joint protest against the annexation of Texas, and a joint effort to induce her Government to withdraw the proposition to annex on condition that Mexico should be made to acknowledge her independence. You did not go farther than you ought, in assuring the King that the object of annexation would be pursued with unabated vigor, and in giving your opinion that a decided majority of the American people were in favor of it, and that it would certainly be annexed at no distant day. I feel confident that your expectation will be realized at no distant period." Let your Northern readers peruse this extract a second time; and then see what they think of a combination of Southern men at the head of our national affairs *tampering* with *foreign governments* to promote their sectional and party interests, and so confident of success.

The *doings of Congress* the past week are rather barren of interest; but accept the dry skeleton of what rhetoric cannot improve. On *Monday*, in the *Senate* the credentials of Hon. Henry A. Foster, and Hon. Daniel S. Dickinson, appointed by the Governor of New York, in place of Silas Wright and Nathaniel Tallmadge, were presented and they took their seats. The various Standing Committees were then announced by the Chair. Notice was given of the introduction next day of a bill reducing the rates of postage and abolishing the franking privilege. Mr. McDuffie, of South Carolina, gave notice that next day he would introduce a joint resolution for the annexation of Texas. In the *House* the Standing Committees were announced by the Chair. The bill altering the time of the election of Presidential electors was discussed some time and laid aside. The various parts of the President's Message were referred to the appropriate committees.

On *Tuesday*, in the Senate, Mr. McDuffie asked and received permission to introduce *joint resolutions* to the following effect: 'That the treaty for the annexation of Texas to the United States, signed on the 22d of April last by John C. Calhoun on the part of the United States, and Isaac Van Zandt and J. Pinckney Henderson on the part of Texas, be the fundamental law of union so soon as it shall be agreed to by the authorities of Texas; and that the stipulations of that treaty be performed as if the treaty had been earlier ratified.' The resolutions were referred to the Committee on Foreign Relations. Mr. Benton, of Missouri, then gave notice that tomorrow he would ask leave to introduce a Bill for the annexation of Texas to the United States. A resolution also was offered calling on the President for any correspondence which has been exchanged between the Executive of Great Britain and our Government in reference to the Oregon Territory, since March, 1841. In the *House*, J. Q. Adams presented a memorial from inhabitants of the city of New-York, praying for the abolition of slavery in the District of Columbia, and moved that it be referred to the Committee on the District of Columbia. After repeated efforts on the part of southern members to lay it on the table, the motion was carried. Mr. J. R. Ingersoll, of *Pennsylvania, presented* a memorial from a large number of the citizens of Philadelphia, for a law requiring foreigners to be in this country twenty-one years before they become citizens.

On *Wednesday*, in the Senate, among other business, Mr. Benton introduced his Bill for the annexation of Texas; substantially the same as that of last year; which your readers will find in substance in your paper of June 21st, 1844. A resolution was offered that the Committee of the Judiciary be instructed to inquire into the expediency of modifying the naturalization laws, so as to extend the time necessary for naturalization, and to prevent frauds. The resolution offered on Tuesday, calling on the President for correspondence on the Oregon question, was passed. In the *House*, after some discussion and various proposed modifications, the bill in reference to the election of President was laid aside to be reported hereafter. "A bill to graduate the price of public lands" was discussed the remainder of the morning. The bill provides for the reduction of the price of the public lands which have remained a long time unsold; those which have remained five years, to $1 per acre; those ten years, to 75 cents; those 15 years, to 50 cents; and those twenty years, to 25 cents.

On *Thursday* a resolution was offered calling on the President for information as to the amount of the Texas debt, and as to the amount of Texas public lands which have been granted by the Spanish Mexican and Texian Governments. A resolution calling on the President for the correspondence which has passed between this Government and the French Government in reference to the annexation of Texas, passed. The Senate adjourned over to Monday. In the *House*, Mr. Dodge, delegate from Iowa, presented a constitution and memorial adopted by a convention of the people of Iowa, assembled for the purpose of constituting a State. It was referred to the Committee on Territories. Mr. Giddings, of Ohio, presented several abolition memorials. Debate arising on the question of their reception, they were laid over till next day. One of these petitions asked that there be an amendment of the Constitution in reference to slave representation; and asked that if this amendment could not be made, that the animal property of the free States be allowed a representation as well as slave property. The petition was *laid on the table* by vote of 135 to 51. Mr. Ingersoll, from the Committee on Foreign Affairs, reported a joint resolution for the annexation of Texas; the same as that Mr. McDuffie introduced in the Senate on Tuesday. Mr. Winthrop, of Massachusetts, stated that a minority of the Committee was opposed to reporting the resolution, but the majority were unwilling to give them time to prepare an extended report.

On *Friday*, the Speaker of the House laid before the members several communications from the Heads of the Executive departments; among which I have noted the following items. The whole amount of expenditures of the State Department for the year ending June 30th, 1844, is $89,932, 92. The Secretary of the Treasury reports: the balance in the treasury of the United States, Dec. 31st, 1843, was $30-521,979 44; amount received in the first half year 1844, $20,782,410 45; making together $51,304,389 89. The expenditures for the first half of the year 1844, were $12,118,105-15. Balance in the Treasury June 30th, 1844, $39,186,284 74. The *Secretary of State* reports the number of foreign immigrants into this country reported by the Custom House officers, to be for three quarters of the year 1843, (ending Sept. 30th, 1843) 56,529 persons; for the whole year, ending Sept. 30th, 1844, 84-764 persons; making in all, for 21 months, 141,293 persons. Some of the collectors probably have not reported. The bill for changing the time of the election of President and Vice President came up. Mr. Campbell, of South Carolina, wished to amend by fixing the time on the first Monday of December; but the amendment was lost. He then proposed to amend by inserting a proviso that this bill "shall not apply to any State where the electors for President are now chosen by the *Legislature, until* such time as that State shall give the election of electors directly to the people." But this also failed. Your readers will remember that in South Carolina electors are chosen by the Legislature. The bill was then *agreed to*; the provisions of which bill are, that the time for the election of electors shall be the Tuesday next succeeding the first Monday in Nov.; any State, however, being allowed to provide by its Legislature, for an election upon a subsequent day, when there is no choice on the prescribed day; also to fill vacancies, or supply the place of electors absent on the day of casting votes for President and Vice President. The House adjourned to Monday.

I intended to have mentioned last week that the Post Master General renews his recommendation that the postage of letters be reduced to five and ten cents, and that the franking privilege be restricted.

The Supreme Court have been honored the past week with the presence of Chief Justice Story.

Mr. Hoar, of your State, has been in our city the past week, on his return from South Carolina. The general impression seems to be, that he has been treated rather unhandsomely; though I have heard doubts expressed as to the propriety or constitutionality of his being sent to South Carolina.

I have just been reading an article on the subject of emancipation, by a "*Virginian*," in the Alexandria (D. C.) Gazette of Wednesday last, which has interested me, and an analysis of it may your readers. The writer thinks his southern friends too sensitive on the subject. A few years ago they were seriously thinking of emancipation; but now that others have undertaken to dictate to them, they have grown irritable, and sought to defend slavery. But through the unprofitable system of employing uninterested laborers, they see the population of Eastern Virginia diminishing at the rate of 26,000 in ten years, and many portions of country formerly cultivated, now covered with forest, and abounding with deer and other game. There have been frequent appeals to northern farmers to come out and settle upon these lands; and about fifty families have recently come and settled down in Fairfax County, (a county adjoining the District.) Those farmers are prospering, but the young men who came to labor for them, are returning North, so strong is the influence of the odium resting on white labor. Northern farmers will not be induced to settle in Virginia, unless there can be some sure prospect that the system of slavery will somehow be brought to a termination. France, Denmark, and even Portugal are making efforts for the abolition of slavery, and we, the most boastful of our freedom, are farthest in the back ground. The main difficult point is, the plan for compensation. He commends the suggestion of Rufus King, of New-York, made in the Senate many years ago; that the proceeds of the sale of the public lands be devoted to this object. May Heaven speed the day when such sentiments shall be wide-spread among Virginians." Yours, W.

The Christian Watchman.

Mr. EDITOR,—The first sentence of your last leading article must have excited in some of your readers many interesting associations. "On the 1st of January, 1845, the Christian Watchman will enter on the second quarter century of its existence."

What a *fact* for reflection to every Baptist in Massachusetts, not to say the in whole country! Twenty-five years ago was the Christian Watchman the solitary organ of those views of faith and order now surely believed among us. During that period what wonderful changes have occurred in the religious aspect of the world, and especially of the Baptist denomination! What developments of truth, and of the benefits of truth, in the history of our churches, our associations, and numerous organizations for practical benevolence, now existing in every section of the country, and making even the wilderness to blossom! In the Watchman have all these changes been chronicled from week to week, with a fidelity which the future historian of the denomination will know how to appreciate.

The *Christian Watchman!* how familiar those words to our earliest years! What pleasing recollections yet linger round names then often mentioned in connexion with some useful service to the Church of God! There we first learned of such men as Gano, Grafton, Lincoln, Cobb, Far[illegible] Knowles, Chaplin, and many others of similar excellence, and as we had never known them personally, we there, too, learned how to estimate them.

To the medium of correspondence thus early enjoyed by our fathers, amid their hardships and discouragements, is no doubt to be attributed, in no small degree, the unity of spirit and the bond of peace which has so generally and so long pervaded the churches of New England.

Respecting one of these worthy men, recently numbered with the past, who probably did more for the Watchman, and *through* the Watchman, than any other pastor of his day, the following characteristic remark was therefore probably uttered, with more meaning than those supposed who heard it. Being inquired of, several years after he removed from Massachusetts, whether he intended to continue the Christian Watchman any longer, he replied instanter, "Of course, I couldn't keep house without it."

With those of us who dwell in the interior, cut off from many sources of intelligence enjoyed in and near the city, this remark contains a weighty truth. We cannot keep our own house so well, and certainly not the house of God, without the Watchman. We are quite disconcerted when it fails a single week. We have often found in its columns rich extracts from rare or voluminous works beyond both our reach and means. Besides much intelligence of the denomination, to be derived from no other source, we have often read expositions of doctrine and church polity, as particularly adapted to our localities, as if so expressly intended. Were every pastor deprived of this regular vehicle of useful information for the next ten years, is it to be questioned whether he would not certainly fail in keeping the house of God even in as good condition as the present?

Still greater the benefits diffused directly among the churches. With one half of the denomination, perhaps, a religious newspaper, aside from the Bible, constitutes the principal religious reading. What responsibility, then, rests upon its editor, to furnish that, and that only, which will edify and not destroy! How harmonious his vocation with that of every pastor in the Commonwealth! How important, too, his aid, by adverting to many things which neither time nor propriety would justify in the pulpit, in giving timely guard against various errors and follies, and books, and nostrums of this free country.

Whether the Watchman has ever been the faithful sentinel which it first stood on the walls of our Zion can best be told by those who have known it for twenty-five years. But that it has not in modern times become unworthy of its cognomen is quite apparent to the discerning, from more instances than a few. That an editor dare question some measures of a popular evangelist, the expediency of new organizations before their impracticability is decided—that he dare publish anti-slavery or pro-slavery communications, or refuse them—that he dare say of any ecclesiastical council and its doings in his own vicinity, "we know of no such custom nor the churches of God;" and all this of his own denomination of readers and patrons, around his door, evinces, in our humble judgment, more true courage than denouncing all the abominations of all the despots [illegible]. Whether an editor's views are always right, is a question of which every reader must judge for himself, and, therefore, not so important as the fact that he *has* views and dare express them at the risk of friendship and patronage. It is a pledge stronger than any prospectus, that whatever is feared to be "rotten in Denmark," shall not be allowed to lie under doubt and suspicion, troublesome to all parties and injurious to that which is right. This is the true liberty of the press, and the only honorable and safe course for a *Christian* watchman at any post.

You will pardon this expression of confidence in so ancient and tried a servant of the Baptist churches as the periodical now under your care. It "will enter on the second quarter century of its existence" with the best wishes for its prosperity from many others who have found the like personal benefit in perusing its pages.

RUSTICUS.

VARIETY.

CHURCH IN KNOXVILLE, TENNESSEE.—A Baptist church was organized in this village in January, 1843, under the patronage of the American Baptist Home Mission Society, which now numbers about eighty in church fellowship, has a Sabbath school of 100, and a Bible class of 35. Though possessed of but little property, yet, encouraged by the kindness of friends in their immediate vicinity, and the evident blessing of God, they have ventured on the erection of a house for His worship. Their means will not enable them to complete it, and they ask a little aid from their fellow Christians. We have no doubt that they deserve encouragement, and that whatever may be given will be well bestowed. Donations may be given to Rev. Professor J. N. Brown, of New-Hampton, or to Rev. N. Hooper, of Exeter, N. H.

PLEASING CIRCUMSTANCE.—A few evenings since, at a conference meeting in a neighboring city, a stranger happened to be present, who seated himself beside a young man personally unknown to him. In the course of the evening, the young man arose, and made some remarks which highly interested the stranger at his side. I wonder who the speaker is, thought the stranger. With the hope of learning his name, he cast his eye into the young man's hat, and was surprised and sorry that so good a speaker was unable to own a better hat. After the meeting closed, the stranger requested the young man to call at his store on the next day, at the same time gave him the name and the number of the street in which it was located. He called, as requested, and found himself in the store of a hatter, where he was presented with a most excellent hat.

When the young man, (who, by the way, is a student for the ministry, not unacquainted with hardships and privations,) returned home, his sister, astonished to see her brother with a new hat, remarked, "Why, where did brother —— get that new hat? certainly he had nothing with which to purchase it."—The young man, however, went directly up the stairway to his chamber. "O!" exclaimed the sister, "it is a present to him; for whenever he receives a present, he always retires for prayer before he tells of it."

Will the giver ever regret this act of generosity by which the prayers of a grateful receiver were offered up to Him who has said, "He that shall give a cup of cold water to a disciple in the name of a disciple, he shall in no wise lose his reward"?

PRESIDENTS' AND GOVERNORS' MESSAGES.—These annual documents have come to be regarded as little else than *annual bores*, tolerated only from necessity. Who can tell why our *executive* officers, who have nothing to do in making laws, and cannot veto them if two thirds of the Legislature are in their favor, whose business it is to *execute* laws already made, should fill, annually, from five to eight columns of a large newspaper, with high sounding ambiguities, round about suggestions, and advice so encumbered with words as to seem like no advice at all, and which *must* be read two or three times over before it can be understood? These documents are a common laughing stock in Europe. If our Presidents have any thing to recommend, why let them recommend it, right out. If they want to argue matters with Congress, or the people at large, the best way to do it would be by speeches. Take the last President's Message for example, and cut off the first column, containing the merest common place remarks commendatory of "our republican institutions," and then condense the remainder into one or two columns, and people would read it.

We think it is high time that a new fashion was brought about in this affair of messages, and we know not how to do it more effectually than for editors of newspapers, backed of course by their readers, to undertake it. They might commence by catechising, after the fashion of our republican times, every candidate for these high offices, in this way. "Sir—Are you in favor of long or short messages? And in the event of your election, will you ever give us over two columns?" If the answer should not be favorable, the editors would of course all turn against him, and his prospects would be hopeless.

That the subject is a serious one, however, will be seen by a little calculation. The late message has probably been published in two hundred religious newspapers, which it is fair to suppose issued at least four hundred thousand copies. Suppose it occupied six columns in each, on an average, here are two millions and four hundred thousand columns of religious reading excluded to make room for one message! So it will be seen that this is a serious matter, and ought to be attended to in earnest.

MEXICO AND THE UNITED STATES.—The relations of our Government with Mexico are in a somewhat critical position at the present time, and it is impossible to tell how soon these two nations may be engaged in a cruel and wasteful war. Resolutions have been introduced into the United States Senate by Mr. Benton and by Mr. McDuffie for the annexation of Texas to the United States, and the diplomatic intercourse of the two countries presents a somewhat blustering aspect. It is a time in which the eye of the Christian patriot should be earnestly directed to the God of nations, who alone can preserve us from all the horrors of a foreign war, and of internal commotion and strife, and in which good men of all religious and political parties should unite to preserve peace, and the integrity of the American Union as it is.

AGENTS will perceive the importance of making out their lists for the coming year without delay. The whirl of political excitement is over, our President and Governors for some time to come are elected, and now is the time for Christians to be in earnest, and active in securing the weekly visits of a religious paper to every family. Old agents for the Watchman are desired to continue their efforts. Pastors are always expected to act as agents in their respective societies, to any extent they may see fit, or to obtain some suitable person to do it, if none is already appointed. By referring to our printed terms, our subscribers will perceive that any one may act as an agent in obtaining and forwarding subscriptions who is disposed to do so.

Let names and post offices be written very legibly and forwarded to us before the commencement of the next year, to prevent mistakes and confusion. All who are in arrears should remember the Golden Rule; and also that the Inspird Word has declared, "the laborer is worthy of his hire," and "thou shalt not muzzle the ox that treadeth out the corn."

THE EXPLANATION.—Mr. EDITOR,—Knowing that "Air Tight Stoves" are very much in use, and very liable to such accidents as that which you describe, and that many of your readers may lose their confidence in this useful article, I will state what I consider the cause of the "almost catastrophe" which occurred in your study.

During the distillation, or the very slow combustion of wood, a quantity of carbonic oxide and carburetted hydrogen gases are formed. These gases, like hydrogen, explode violently when mixed with atmospheric air, or with oxygen. While the dampers of these stoves are shut, the wood burns very slowly, and these gases are formed in greater or less quantity. If now the lower door be opened, and thus a considerable quantity of atmospheric air be introduced, this, mixing with these gases, produces an explosive compound, which is immediately inflamed by the fire. Such an explosion occurring in the stove, would greatly damage it. Indeed we have been informed of a case where the stove was very badly injured.

If this be the true cause of the explosion, the means of avoiding it, would be to open the upper door, and thus drive the carbonic oxide up the chimney, before admitting the atmospheric air by the lower door.

In reference to yours, I am aware, the trouble did not occur in the stove, but in the chimney, behind the fire-board. But the same cause which would produce the explosion in the stove, would also produce it in the chimney. If the fire-board is fixed very tightly into the fire-place, so that there can be no draft around its edges, as was yours, the carbonic oxide and carburetted hydrogen collects behind the fire-board, and mixing with the air already there, form a considerable quantity of explosive mixture, which, a spark escaping from the stove would ignite, and thus cause a violent explosion.

But we hope our friends will continue attached to their "favorite Tight Air Stoves," for although they may have a few faults, they surely have many redeeming qualities. There faults, too, can all be remedied. An explosion in the fire-place, or chimney, as last mentioned, can be prevented by having a few holes made in the bottom of the fire-board.—H. U.

☞ The letter from our New-York Correspondent, giving an account of Major Noah's Lectures on the Jews, was in type for this paper, but on account of the press of other matter, is delayed till next week. We have also several articles of great interest which are waiting their turn. Correspondents must be patient, and must labor to *condense* their thoughts into the smallest possible space.

Editor's Table.

HISTORICAL QUESTION BOOK.—A Question Book of Scripture history for Sabbath schools and family instruction has been prepared by Prof. Ripley, of Newton Theological Institution, and published by the New England S. S. Union. It is designed to occupy an intermediate place between the earlier religious instruction of children, and that which is designed to unfold more fully the meaning of Scripture. It will enter on a position, therefore, now filled by no other book, and it is prepared with that peculiar neatness, precision, and exact order, which distinguish the labors of Prof. Ripley. It has a strong recommendation to teachers in the fact that it will require them to *prepare themselves* for the lesson, by study beforehand. If they do this thoroughly, they will themselves be amply repaid for the labor and can hardly fail to render the lessons interesting in a high degree to their pupils.

There is if we are not mistaken, a deficency in the prevailing method of studying the sacred Scriptures in our Sabbath schools which this book is well adapted to remedy. The Scriptures should be studied historically, and chronologically, that their spiritual institutions may be fully understood, and make the most salutary impression.

HOLIDAY PRESENTS.—The mammoth paper called Brother Jonathan, with a variety of pictures, headed by one representing St. Nicholas laden with all sorts of presents for children, just in the act of entering a chimney top, is for sale by Redding. "The race of Improvement," by the author of the improved game of Dr. Busby, is published by Crosby. "Willie Grant, or the Little Pharisee, by A. M. C," published by the N. E. S. S. Union is not only very pretty, but instructive and useful. "The Clock Maker," by Mary Howitt, is full of entertainment.

THE ROSE: *or Affection's Gift for* 1845. *Edited by Emily Marshall. Illustrated with ten highly finished steel engravings. New York: D. Appleton & Co.*

This is an elegant annual, in every respect. It contains a large number and variety of pieces in poetry and prose, all brief and sparkling, is very beautifully printed, and is embellished with engravings executed with good taste, and skilfully designed to illustrate the scenes described in the page of the book. Our fair young readers will find THE ROSE beautiful in form, and fragrant with the sweet perfume of genius and truth. It will form an ornament for the centre table, and a pleasant companion for many a leisure hour.

HISTORY OF THE REFORMATION IN GERMANY. *By Leopold Ranke, Author of the History of the Popes, &c. &c. Translated from the last edition of the German. By Sarah Austin. Philadelphia: Lee & Blanchard.*

The reputation of Prof. Ranke as a scholar and a historian, is a guaranty for the thoroughness and finish of any work in this department which may come from his pen. His history of the Popes, given to English and American readers by the same accomplished lady who translated the work now before us, has prepared the way for a favorable reception of this work in our country. It is to be completed in four parts, each containing a volume of the English edition. The first part is received and for sale in this city by Mr. Stimson.

☞ The Eclectic Magazine of Foreign Literature for December is received.

☞ The "Living Age," No. 32, is published by T. H. Carter & Co.

☞ The Christian Review for December is just published, but we have not yet found time to examine its contents.

SECULAR INTELLIGENCE.

DOMESTIC.

LOSS OF AN INDIAMAN, AND THREE LIVES.—The ship Massasoit, (of Plymouth) Barry, from Calcutta for this port, came into Massachusetts Bay, on Wednesday evening, and soon after a severe N. E. gale commenced accompanied by thick snow, and at 10 P. M. struck on Point Alderton Bar, near Boston light, one of the points most exposed to a North East storm. Soon after she struck, three seamen attempted to swim on shore, but two were drowned, and the other reached the shore with great difficulty. The sea broke entirely over the ship during the night and the next morning, so that the life boat which put off as soon as there was any chance to do any thing was filled with water six times. The ship in the meantime laid broadside on, and was gradually breaking up, her stern being gone before a single person had been taken off by the life-boat. Those on board the life-boat, by watching a favorable moment to approach the ship, and by using the most strenuous exertions, took on board one by one the poor fellows, who slid down the ship's side as they neared her, and had got all on board, except a passenger, Mr. Stephen C. Holbrook, of Roxbury, Mass. who was sick. In endeavoring to leave the ship he had reached the main hatchway, and was seen to fall into it. Considering him as lost, the line connecting the life-boat with the ship was cut, and the boat headed for the shore, when Mr. Holbrook was seen to creep upon deck again. At this moment, two canoes manned by Messrs. Wm. Phillips, Alfred Nash, Wm. Fowler, and Geo. Williams, Boston pilots, who had been in the vicinity of the ship all the morning, watching for an opportunity to rescue the sufferers, made a desperate effort to save Mr. Holbrook, and one of them had almost touched the ship, when she split open, the unfortunate gentleman fell into the chasm, and was seen no more.

The crew were almost exhausted when taken off and Capt. Barry was unable to speak for an hour after. At the last accounts the ship's bows hung together, but the rest of the vessel had gone to peices, and it is probable that but little of her cargo, (which was a valuable assorted one) would be saved. The Massasoit was about five years old, and was insured for $16,000, of which $4000 at the Old Colony office, Plymouth, $7000 at the Suffolk, and $5000 at the Boston office in this city. There was insurance in this city also on her cargo, to the amount of $57,000, divided as follows: Washington $15,000; Equitable 14,000; Neptune 10,000; Boston 7000; Tremont 6000; Merchants 5000.

Capt. Barry remained at Hull, at the house of Mr. Mitchell, being unable to come up to the city yesterday. The bodies of the drowned seamen have also been taken to Mr. Mitchell's. The crew were at Mr. Tower's. The beach is strewn with fragments of the wreck and cargo.

It was not known by the inhabitants of Hull that the Massasoit was on shore, until after daylight. Her masts were then all standing, and when the life-boat went off, the ship was hailed from her with the advice to cut away the masts, that the ship might lie easier, which was probably done, as, not long after, it was observed that they were gone.—*Boston Daily Advertiser of Friday.*

FURTHER PARTICULARS.—Nantasket Beach is strewed with the wreck and cargo of the ship Massasoit. The bodies of the two seamen who were drowned, have been recovered and buried at Hull. They were foreigners, Joseph Sylvester and Robert Torry. The Advertiser of Saturday morning gives the following additional particulars connected with this melancholy shipwreck:

"Capt. George Barry, of the Massasoit, came to the city yesterday. He states that the ship came into the Bay at 4 P. M. on Wednesday, Race Point bearing S. W. by W. about 10 miles, the ship under single reefed topsails, foresail, and reefed mainsail, and main topgallant sail, the wind N. E. by E. strong. At 8 P. M. saw Plymouth light, bearing W. S. W.; the wind increasing, but no appearance of snow. At 8 30 saw Boston light bearing W. N. W.—took in some sails, and the wind still increasing, close-reefed the topsails, hauled up foresail, and attemped to furl it, but could not. At 9 the wind had increased to a storm, Boston light bearing W. N. W. 5 or 6 miles, when a violent snow storm set in and the light became entirely obscured. Being too near to wear ship, Capt. Barry determined to run, as he had the exact bearing of the light. He steered directly for it, hoping to see it before the ship would strike Light-house island. In clearing the starboard anchor, the stopper parted and six fathoms of chain ran out. The lead was thrown several times, but no bottom was found. At 10 P. M. two fathoms of water was found, (probably from lead striking on a shoal part of the bar) when the helm was put hard to port, and the larboard anchor was let go with 30 fathoms chain, when the ship struck in a few minutes, each on shore. At 10 1-2, the light broke out, bearing N. by W.

Some persons are disposed to blame Capt. Macloon, of the steamer Danin, (who was sent down by underwriters as soon as it was known that the ship was on shore, with men, &c.,) because he did not provide himself with a whaleboat and lines, by means of which he might have landed the crew sooner.—Had Capt. M. been at all aware of the real situation of the vessel, he would gladly have done so, but circumstances did not admit of this.

The crew of the Massasoit have saved scarcely any thing but what they had on. They remain at Nantasket, with the first and second officers, in hopes of saving some of their clothing. The cook, however, has come to the city."

MELANCHOLY LOSS OF LIFE.—The community of Goderich, Canada West, has lately met with a heavy bereavement in the loss of William Fisher Gooding, (formerly of Canandaigua, in this State,) his brother-in-law, Mr. Good, and Mr. Isaac G. Clarke, ship builder. This party left the harbor of Goderich, on Wednesday, the 30th Oct., on a voyage of benevolence, to assist in getting off the American schooner Mary, of Saginaw, then stranded on the Bay de Dor, about forty miles north of Goderich; and having succeeded in their enterprise, the schooner returned in safety to Goderich, on the afternoon of the 11th November, leaving the Huron Chief all well, to follow next day, with part of the cargo and tackle used in the rescue of the Mary. On the night of Tuesday, the 12th, it blew a violent gale, when the sloop is supposed to have foundered on the rocks, at Four mile Point, and then drifted northward. But no tidings of their return appearing up to the 14th, serious apprehensions for their safety began to be entertained. On the following morning a boat was despatched up the lake to reconnoitre, when, melancholy to relate, the sloop was found, about six miles from port, on shore, with the greater part of her cargo strewd around. Patroles of anxious friends have daily perambulated the beach ever since, but up to the present time (29th November) none of the bodies have yet been given up by the relentless lake, although tools and wearing apparel belonging to the suffers are daily washed ashore. The pale mantle of winter is now enshrouding the dark waters of the Huron, and the hourly falling snow destroys the anxious hopes of paying the last tribute of sepulture to the lamented dead.

Mr. Gooding was the first settler in the Huron Trust—arriving in it in 1827. Possessed of great personal energy and industry, he delighted in deeds of active benevolence, and was eminently adorned with social virtues—an affectionate husband and father—a kind master and sincere friend—whose memory will be long endeared to his bereaved wife, six children, and aged parents, and by an extensive circle of sorrowing friends.

Mr. Gooding's brother-in-law, Mr. Ronald Good, who has shared his untimely fate, was unmarried, but has left a widowed mother and many relatives to deplore this double loss in the same family; Mr. Good's three sisters being married—the eldest to Mr. Gooding, and two others to brothers of the deceased.

Mr. Isaac G. Clarke—a highly deserving mechanic, originally from Nova Scotia—has left a wife and eight young and infant children to bewail their irreparable loss.—*Albany Daily Adv.*

RAILROAD ACCIDENT.—We learn from Col. Hatch, that Wednesday evening, the return train from Boston, proceeding at the rate of 30 miles an hour, encountered a horse and coal wagon. The horse was killed and the cart smashed. It is supposed that the great speed of the train alone prevented the cars from being thrown from the track, upon each side of which was a descent of about six feet. The engine was slightly injured, and the cow-catcher was broken. A diligent search by the officers of the train did not enable them to find any person in charge of the horse and wagon. The accident took place about five miles from the depot in New Bedford, and one and a half miles from Larkin Hill—and more than a mile from any crossing. It has since been ascertained that no one was in the wagon, the horse having strayed away.—*Mer. Journal 12th inst.*

OREGON.—According to the last advices, the American population now in the Oregon settlement is upwards of two thousand. They have formed for themselves a Government, elected Executive and Legislative officers, established Courts of Justice, and a Record Office of Land Titles. Schools and Churches are provided, mills to supply lumber and for the manufacture of flour are in operation; cattle and stock of all kinds are rapidly increasing, farms are in cultivation, and the fisheries yield abundantly. To meet the growing wants of a civilized community, money has been sent to New York for a printing press and a steam engine.

If the settlement of the Oregon country goes on in this way, the settlement of the Oregon question will take care of itself. Both operations are likely to go on together; or rather the latter will resolve itself into the first.

Under the existing treaty with Great Britain there is now a joint occupation of the territory by citizens of the United States and British subjects. There are few accessions to the British population, since the fur trade is almost the only pursuit which calls them there. The American settlers go to reside permanently, to cultivate the ground, to establish a community. They must continually increase, and the country must belong to the United States.—*Baltimore American.*

BUILDING.—The Transcript gives a statement of the number of houses and buildings erected in this city within the present year, as shown by the number of permits granted, and recorded on the books of the City Marshall, viz:

	On the Peninsula.	E. Boston.	S. Boston.
Brick houses,	741	59	2
Wooden do,	142	219	167
Brick stores,	105	0	0
Wooden do. & shops,	110	5	27
Churches & chapels,	6	1	0
Other buildings,	28	11	2
	1132	295	198
Total,			1625
Excess over the number erected last year,			507

CONGRESS. The National Intelligencer of Tuesday gives the following list of the standing committees appointed in the two branches of Congress. In the Senate the standing committees were, on Monday, announced as follows:

On Foreign Relations.—Messrs. Archer, Berrien, Buchanan, Morehead and Choate.

On Finance.—Messrs. Evans, Crittenden, McDuffie, Huntington, and Woodbury.

On Commerce.—Messrs. Huntington, Barrow, Woodbridge, Haywood, and Foster of New York.

On Manufactures.—Messrs. Simmons, Archer, Miller, Buchanan, and Upham.

On Agriculture.—Messrs. Upham, Bates, Sturgeon, Semple, and Atchison.

On Military Affairs.—Messrs. Crittenden, Benton, Barrow, Foster of Tennessee, and Ashley.

On the Militia.—Messrs. Barrow, Ashley, Semple, Fairfiled, and Atchison.

On Naval Affairs.—Messrs. Bayard, Pearce, Huger, Johnson, and Dickinson.

On the Public Lands.—Messrs. Woodbridge, Phelps, Walker, Jarnagin, and Morehead.

On Private Land Claims.—Messrs. Henderson, Breese, Pearce, Tappan, and Colquit.

On Indian Affairs.—Messrs. White, Johnson, Sevier, Phelps, and Benton.

Of Claims.—Messrs. Foster of Tennessee, Dayton, Woodbury, Phelps, and Haywood.

On Revolutionary Claims.—Messrs. Jarnagin, Clayton, Francis, Colquitt, and Hannegan.

On the Judiciary.—Messrs. Berrien, Clayton, Dayton, Huger, and Walker.

On the Post Office and Post Roads.—Messrs. Merrick, Simmons, Jarnagin, Niles, and Atchison.

On Roads and Canals.—Messrs. Porter, White, Lewis, Breese, and Sturgeon.

On Pensions.—Messrs. Bates, Sevier, Atherton, Foster of New York, and Evans.

On the District of Columbia.—Messrs. Miller, Bayard, Woodbury, Merrick, and Semple.

On Patents and the Patent Office.—Messrs. Phelps, Porter, Bates, Sturgeon, and Atherton.

On Retrenchment.—Messrs. Morehead, Lewis, Miller, Huntington, and Fairfield.

On the Territories.—Messrs. Bagby, Evans, McDuffie, Clayton, and Francis.

On the Public Buildings.—Messrs. Dayton, Breese, and Bagby.

To audit and control the contingent expenses of the Senate. Messrs. Tappan, White, and Porter.

On Printing.—Messrs. Simmons, Fairfield, and Upham.

On Engrossed Bills.—Messrs. Francis, Bagby, and Atherton.

Joint Committee on the Library of Congress.—Messrs. Choate, Tappan, and Pearce.

Joint Committee on Enrolled Bills.—Messrs. Hannegan and Dickinson.

In the *House*, the Speaker announced the following Standing Committees:

Of Elections.—Messrs. Elmer, A. A. Chapman, Newton, Hannibal Hamlin, Ellis, Douglass, Garrett Davis, Schenck, and A. V. Brown.

Of Ways and Means.—Messrs. McKay, Dromgoole, Joseph R. Ingersoll, Weller, Chappell, Barnard, Norris, Rathbun, and Garrett Davis.

Of Claims.—Messrs. Vance, Thos. Smith, Willis Green, Andrew Johnson, Bowlin, Thomasson, Strong, Shepherd Cary, and Ramsey.

On Commerce.—Messrs. Holmes, Dunlap, Phœnix, Preston King, Williams, John P. Kennedy, Labranche, McClelland, and Ed. Joy Morris.

On Public Lands.—Messrs. John W. Davis, Boyd, W. Hunt, Hubard, Houston, Clingman, Jameson, McClernand, and Patterson.

On the Post Office and Post Roads.—Messrs. Hopkins, Andrew Kennedy, Grinnell, Stiles, Hardin, Dana, David S. Reid, Relfe, and Jenks.

For the District of Columbia.—Messrs. Stetson, Hale, Geo. W. Jones, Andrew Stewart, Stephens, McCauslen, Chilton, Bower, and Causin.

On the Judiciary.—Messrs. Saunders, French, Dillingham, Burt, Vinton, Pettit, Summers, Douglass, and Brodhead.

On Revolutionary Claims.—Messrs. Richard D. Davis, Lucas, Daniel P. King, James W. Stone, Robert Smith, Dickey, Benj. White, Senter, and Preston.

On Public Expenditures.—Messrs. Clinton, Mathews, Wm. Wright, Fuller, Purdy, Grider, Sykes, Perley B. Johnson, and Yost.

On Private Land Claims.—Messrs. Slidell, Catlin, Dellet, Wm. J. Brown, Jeremiah E. Cary, Elisha R. Potter, Yancey, Severance, and Rogers.

On Manufactures.—Messrs. Adams, Collamer, Woodward, Hudson, Lumpkin, Darragh, Hale, Moseley, and Cranston.

On Agriculture.—Messrs. Deberry, Farlee, St. John, Jeremiah Brown, Byram Green, Hays, Henley, Florence, and Dickey.

On Indian Affairs.—Messrs. Cave Johnson, Thompson, Foot, Bidlack, James B. Hunt, Baker, Benton, Hughes, and Vanmeter.

On Military Affairs.—Messrs. Haralson, Coles, Irvin, J. A. Black, McConnell, Clinch, McDowell, Thomas H. Seymour, and Fish.

On the Militia.—Messrs. Dean, Tibbatts, Moseley, Bower, Hubard, Foot, Hays, Lyon, and Ed. S. Hamlin.

On Naval Affairs.—Messrs. Parmenter, Murphy, Barringer, Reuben Chapman, Simpson, Peyton, John Stewart, Atkinson, and Marsh.

On Foreign Affairs.—Messrs. Charles J. Ingersoll, Rhett, John White, Dawson, Hammett, Sample, Baily, Winthrop, and Ellis.

On the Territories.—Messrs. Aaron V. Brown, Duncan, Goggin, Daniel, Payne, Tyler, Wentworth, Ed. J. Black, and Pollock.

On Revolutionary Pensions.—Messrs. David L. Seymour, Joseph A. Wright, Milton Brown, Hoge, Robinson, Emery D. Potter, Giddings, Herrick, and Severance.

On Invalid Pensions.—Messrs. Brinkerhoff, Russell, Ashe, Joseph Morris, Tibbatts, Albert Smith, Nes, Cullom, and Spence.

On Roads and Canals.—Messrs. Owen, Steenrod, Carroll, Reding, Ficklin, Newton, Leonard, Roberts, and Wethered.

On Patents.—Messrs. Henley, Rockwell, James Black, Russell, and Rodney.

On Public Buildings and Grounds.—Messrs. Pratt, Foster, Abbott, Geo. W. Jones, and Carpenter.

On Revisal and unfinished Business.—Messrs. Kirkpatrick, Caleb B. Smith, Hubbell, Buffington, and Morse.

On Accounts.—Messrs. Taylor, Hungerford, Rodney, Alfred P. Stone, and Preston.

On Mileage.—Messrs. Cobb, Wheaton, Perley B. Johnson, Ritter, and Freeman H. Morse.

On Engraving.—Messrs. Simons, Wheaton, and Spence.

The following committees, appointed at the first session, stand through the Congress:

On Expenditures in the State Department.—Messrs. Rogers, Blackwell, John T. Smith, Willis Green, and Wm. Wright.

On Expenditures in the Treasury Department.—Messrs. Caldwell, Yost, Tilden, Anderson, and Ashe.

On Expenditures in the War Department.—Messrs. McIlvaine, Andrew Kennedy, Arrington, Grider, and Andrew Johnson.

On Expenditures in the Navy Department.—Messrs. Dana, Kirkpatrick, Vanmeter, Buffington, and Senter.

On Expenditures in the Post Office Department.—Messrs. Harper, David S. Reid, Thomas Smith, Jeremiah Brown, and Nes.

On Expenditures on the Public Buildings.—Messrs. Daniel P. King, Dawson, Taylor, Washington Hunt, and Ramsey.

SUMMARY.

A bill has been introduced into the South Carolina Legislature, for the repeal of the present law of that State, relative to the choice of Presidential Electors, and to provide for their election by the people.

Letters from Washington, state that Dixon H. Lewis, who was appointed to fill the vacancy occasioned by Mr King's acceptance of the mission to France, will not take his seat at the Senate Board, until he learns whether the Legislature of his State will elect him.

A man named Ruhl has been bound over in Philadelphia to answer to a charge of betting on the late election, contrary to the law of Pennsylvania.

The Cincinnati Chronicle says that at least 50,000 hogs will reach that city this season from Kentucky alone. The larger portion of them have already arrived there. One house cut up two thousand hogs one day last week.

In the city of New York, last week, two men were tried for voting illegally, and both were found guilty of the crime. One of them was sentenced to the Penitentiary for two years, and the other for six months.

MARRIED.

In this city, Mr. Martin Bird to Miss *Rebecca* Lambert.

In this city, at Harvard Street Church, by Rev. R. Turnbull, Mr. Orin R. Shaw to Miss Martha Swett, of Boston.

In Charlestown, Mr. James Porter to Mrs. Frances Hoyt, both of Boston.

In East Cambridge, Mr. Robert W. Wardwell to Mrs. Susanna Hutchinson, of E. C.

In *Roxbury*, by Rev. T. F. Caldicott, Mr. Stephen H. Bradlee to Miss Lydia *R.* Snowdon.

In Dorchester, on Sabbath evening last, by Rev. B. Miner, Mr. George H. Rogers to Miss Catharine Austin, both of D.

In *Randolph*, by Rev. Mr. Clark, on Sunday, Nov. 24, Mr. Lemuel S. Pope to Miss Sarah M. Thayer; on Thursday evening, 5th inst., Mr. Haskell Austin to Miss Mary Ann Richardson; on Sunday, 8th inst., Mr. Harrison C. Whitmore to Miss Caroline F. Holbrook; Mr. Moses Been to Mrs. Charlotte Gouch; Mr. Thomas Whalm to Miss Lydia F. Dunton; on Wednesday evening, 11th inst., Mr. Samuel French of North Bridgewater, to Miss Ann Judson Alden, of *R.*

In Albany, Mr. Joseph Pratt of *Roxbury*, to Miss Louisa Jane Ellis, of Carver, Mass.

In Lonsdale, R. I., Oct. 23, in the *Baptist Church*, by *Rev.* Charles W. Hews, Mr. Benjamin O. Day, of Westbrook, Me. to Miss Matilda *C.* Joslin, of Smithfield, *R. I.*; Oct. 31, Mr. Edwin Farnom, to Miss Sarah J. Randall, both of Smithfield, *R. I.*; Nov. 7, Mr. John W. Corey to Miss Hannah S. Roberts, both of Smithfield, *R. I.*; Dec. 1, Mr. George H. Bankman to Miss Abby S. Rothman, both of Smithfield, *R. I.*

In Ipswich, by Rev. Joseph C. Hartshorn Mr. Aaron J. Cate of I., to Miss Ann W. Stickney of Dracut.

DIED.

In this city, Mr. Andrew Marsh, 20: George Henry, son of Geo. F. and Mary A. Hoyt, 8 years; George Henry, son of William and Eunice C. Humphrey, 15 years; Rebecca R. Blanchard, 22.

At the McLean Asylum, at Charlestown, Mr. Albert Ware, late of Kingston, Upper Canada, 44.

In Needham, 14th inst., Miss Mary Elizabeth, daughter of the late Leonard Battelle.

In Leominster, Mr. Benjamin Hawes, 90.

In New Orleans, 1st inst., Mr. David Ramsay, printer, a native of Scotland, formerly of this city, 50.

In Brooklyn, N. Y., Mrs. Lucia Shaw, wife of Mr. John G. Bailey, and daughter of Josiah G. Shaw, of Newport, R. I.

On board ship Massasoit, wrecked at Point Alderton, Mr. Stephen C. Holbrook, 24.

NOTICES.

At a meeting of the Rhode Island Association of Baptist ministers, held in Wakefield, on Tuesday, December, 10, 1844, the following resolutions were unanimously adopted, and ordered to be published, under the direction of the President and Secretary.

Resolved, That as ministers of the gospel, we deem it inexpedient for the Baptist churches to call a Council for the examination and the ordination of a candidate for the ministry; or for the recognition of a church, on the same day, on which such Council is to be held.

Resolved, That it be recommended to the churches in calling a Council for the examination of a candidate for the ministry, to do so, without reference to the time of his ordination.

Resolved, That we, as members of the Rhode Island Association of Baptist ministers, are unwilling to attend as the members of a Council called for the examination and the ordination of a candidate for the ministry, on the same day in which the Council is to be held.

JOSEPH SMITH, Prs't.

J. P. TUSTIN, Sec'y.

☞ The FAIR for the benefit of the MASSACHUSETTS ABOLITION SOCIETY is now open at Marlboro' Chapel, and will continue through this and next week—to close with a tea party. A rich variety of articles has just been received by the last steamer from London and Birmingham.

In behalf of the Committee, M. V. BALL.

Dec. 19, 1844.

T. GILBERT & CO.,

HAVING secured the PATENT for manufacturing and applying COLMAN'S ÆOLIAN ATTACHMENT TO THE PIANO FORTE, will be happy to receive orders for the same at their PIANO FORTE MANUFACTORY,

402 and 406 Washington Street. Boston.

Dec. 13. 1y

JOHN SPENCE, JR., M. D.,

PHYSICIAN.

Office No. 2, Baldwin Place,

BOSTON,

Respectfully tenders his medical services to his friends and the public, and solicits their patronage.

Aug. 2. 1y

GENTLEMEN'S FURNISHING STORE.

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MANUFACTURERS OF "IMPERIAL"

STOCKS, READY-MADE LINEN, &C.,

Wholesale and Retail. Also, constantly for sale

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D. G. GRAFTON.

Nov. 27. 1y S. G. GRAFTON.

CARD.

The views of the subscriber on the subject of medicine having been so frequently asked, he takes this method of saying to his friends generally, that he is a fellow of the Massachusetts Medical Society, and a member of the Boston Medical Association. If, however, to believe that medicine, as a science, is capable of improvement,—that its improvement is most desirable,—and that many remedies not now generally employed by the profession are valuable and highly efficacious, is a peculiarity,—then his views are peculiar. Convinced that there is too little and not too much true science among medical practitioners,—that we have not sufficiently made nature our guide,—and that much truth, especially in the departments of pathology and Materia Medica, is yet to be developed, the subscriber has given himself to diligent and careful research, and has adopted his conclusions only because he has been guided to them by the faithful process of induction. His practice is strictly eclectic; for he receives truth and rejects error, from whatever quarter they proceed; and he claims the confidence of the public solely on the ground that his views are scientific, and can be shown to rest on the immovable foundation of reason and common sense. He has no secret remedies, nor any empyrical tact. His office is at No. 3, Brimmer Place; where he prepares and keeps all his medicines, and where he invites, at any hour when he may be at home, the interested, to a free conversation on the subject of his principles and practice.

All calls for his professional science will be promptly attended to. He will, however, endeavor, as far as practicable, to be at his office daily, (Sundays excepted,) between the hours of 2 and 4, P. M. to wait on such as may wish to consult him there.

C. NEWTON, M. D.

Boston, Dec. 19, 1844.

BRIGHTON MARKET—MONDAY, Dec. 16, 1844.

[Reported for the Daily Advertiser and Patriot.]

At Market 540 Beef Cattle, 1000 Sheep, and 960 Swine.

PRICES—*Beef Cattle*—We quote extra $5; first quality $4 50 a 4 75; second quality, $4 a 4 25; third quality, 3 50 a $4; one yoke very fine 5 75.

Sheep—Sales from 1 33 to $2. A few stall fed Wethers 3 25.

Swine—Several lots to peddle 3c. for Sows, and 4c. for Barrows; one lot 3 1-3 a 4 1-3c. At retail from 3 1-2 to 5c.

BERTINI'S METHOD FOR THE PIANO.

THIS is the only thorough, complete and progressive work yet published in this country. Where pupils have used this method, the most rapid advancement has been observed in all cases. The most prominent feature of this work is that the lessons, exercises, scales and studies are given in such PROGRESSIVE order that they enlist the interest of pupils, and carry them almost imperceptibly through those mechanical difficulties which, otherwise, are too often made irksome, in other instruction books. The time has arrived when a superficial knowledge of the Piano is of but little account, and it is only by the study of such methods as Bertini's, that pupils will be enabled to READ music with facility, and at the same time become good musicians.

This method commences in the most plain and simple manner; the rudiments of Music being given and illustrated at the same time, and each lesson is fully explained by Marginal Notes on the same page.

Professors and Teachers are respectfully invited to examine the work.

Published by E. H. WADE, at 197 Washington Street, Boston. 6m Dec. 20.

THE NEW YEAR.

WHAT WILL HAPPEN IN IT.

A TRACT for the New Year with the above title, by the American Tract Society, for sale at their Depository, 28 Cornhill. 4 pp. 25 cts. per 100 D. 20.

TOWNSEND FEMALE SEMINARY.

THE Winter Term of this institution will commence on Wednesday, the 18th instant.

A. G STICKNEY, *Sec'ry.*

Townsend, Dec. 6, 1844. 3tis

CLARK'S Introduction to Heraldry—A new edition enlarged, with numerous plates. Just received by WM. D. TICKNOR & CO. Dec. 6.

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PICTORIAL MONTHLIES, &c.

Arthur's Ladies' Magazine, 2 00; Columbian Magazine and Ladies' Companion, united, 3 00; Graham's Magazine, 3 00; Ladies' National Magazine, 2 00; Ladies' Book, 3 00; Parlor Annual, 1 00; London World of Fashion, 10 00; New Mirror, (Weekly and Monthly,) 3 00; Ladies' Garland, (cheap and excellent,) 1 00; Ladies' Wreath, 1 00; Harpers' Pictorial Bible, (beautiful,) 6 00.

REVIEWS.

British and Foreign Medical, 6 00; Brownson's Quarterly, 3 00; London, Edinburgh, Foreign, Westminster, $3 each, or for the four, 8 00; The Whig American Review, with portraits, 5 00; Democratic, with portraits, 5 00; North American, 5 00; Christian, (Baptist,) 3 00; Princeton, 3 00; Revue Francais, 3 00; Universalist; Protestant Quarterly, 1 00; Bibliotheca Sacra and Theological, 4 00; Methodist Quarterly, 3 00.

RELIGIOUS.

Biblical Repository, 3 00; Christian Examiner, 4 00; Catholic Magazine, 3 00; Christian Family Magazine, 1 00; Christian Parlor Magazine, 2 00; Missionary Herald, 1 00; Monthly Religious Magazine, 1 00; National Preacher, 1 00; New Englander, 3 00; Ladies' Repository, 2 00; Guide to Christian Perfection, 1 00; Spirit of Missions, 2 00; London Christian Observer, (Episcopal,) 3 00.

JUVENILE.

Merry's Museum, 1 00; Parley's Magazine, 1 00.

LITERARY.

Blackwood's Magazine, 3 00; Eclectic Magazine, 6 00; Living Age, (Weekly Magazine) 6 00; Hunt's Merchants', 5 00; Journal Franklin Institute, 5 00; Knickerbocker, 5 00; Pictorial History of United States, per No. 25c.; Silliman's Journal of Science and Arts, 6 00; Southern Literary Messenger, 5 00; Railroad Journal, 2 00.

MEDICAL.

Braithwaite's Retrospect of Medical Science, 1 00; Boston Medical and Surgical Journal, 3 00; Philadelphia Medical Bulletin, (Dr. Bell's,) 1 00; Philadelphia Medical News, 1 00; New York Journal of Medicine, 3 00; American Journal of Medical Science, 5 00; British and Foreign Medical Review, 5 00; Bell's Medical Library, 5 00; Medico-Chirurgical Review, 5 00.

MISCELLANEOUS.

American Agriculturist, 1 00; Albany Cultivator, 1 00; Mother's Magazine, 1 00; Mother's Assistant, 1 00; Lowell Offering, 1 00; Rover, 3 00; Ladies' Musical Library of New Music, 1 50; Musical Visiter, (twice a month,) 1 00; Massachusetts Common School Journal, 1 00; Smith's Weekly Vols. of Travels, &c., 4 00; Pictorial History of the United States, complete, 5 00; Sparks's Lives of Washington and Franklin, 6 00; Fowler's Phrenological Journal, 1 00; The Magnet, (Magnetism and Physiology,) 2 00.

LAW.

Law Library, 10 00; Law Reporter, 3 00; Law Magazine, 5 00.

☞ Constantly on hand, *School and Miscellaneous Books, Paper, Pens, Ink, and Cheap Publications.* Orders for any Foreign or American Books or Periodicals executed.

References given to many Clubs for our uniform promptness in supplying works for many years.

Dec. 20. 2is2os

NEW YEAR'S PRESENTS.

Elegant Miniature Volumes.

Gilt edges and beautifully ornamented covers.

PRICE, 31 1-4 CENTS EACH.

DAILY MANNA,

For Christian Pilgrims—Containing a text of Scripture for each day in the year, with an analysis of its contents, and a verse of poetry. By Rev. Baron Stow.

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An Aid to the Right Understanding and Spiritual Improvement of the Lord's Supper.

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Or, how to make home happy. By J. A. James.

LYRIC GEMS.

A Collection of Original and Select Sacred Poetry. Edited by Rev. S. F. Smith.

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A Book of Consolation for those who Mourn. Edited by *Rev. Rufus* W. Griswold.

THE CASKET OF JEWELS.

For Young Christians. By J. Edwards, and J. A. James.

THE MOURNER'S CHAPLET.

An offering of sympathy for bereaved friends. Selected from American Poets. Edited by John Keese.

THE ACTIVE CHRISTIAN.

By John Harris, D. D.

THE FAMILY CIRCLE;

Its Affections and Pleasures. Edited by H. A. Graves.

THE FAMILY ALTAR;

Or the duty, benefits, and mode of conducting Family Worship.

☞ *The above are highly approved of by all Christians, and form neat, cheap and valuable presents for the New year.*

Just published and for sale by GOULD, KENDALL & LINCOLN, 59 Washington St. Dec. 20.

COOKING STOVES

ON A NEW PLAN.

THE TROJAN PIONEER, a complete Summer and Winter COOKING STOVE, for coal or wood, possessing the advantage of a Cooking Range, a Cooking Stove, an open grate, or fire place. Boiling, baking, roasting, broiling, frying, washing, heating irons, &c. &c., is all done in the most thorough manner, and with much less fuel than the same work can be done in any other cooking apparatus now in use. The Oven to this Stove is of great value, being sufficiently large to admit of six large pie plates, or six large loaves of bread, or even the largest pudding or bean pots at the same time. There is a fire place under the oven, which can be used morning and evening for boiling and baking—and requires less fuel than any Summer baker. It is acknowledged by all that have examined this Stove, that it has advantages that no other Stove ever yet had. Sizes convenient—from the smallest family to that of a public house. Please call and examine the Trojan before purchasing elsewhere. The Trojan has had three silver medals awarded to it within one year—the first at the American Institute, N. Y., last fall—the second at the great State Fair in Poughkeepsie, N. Y., Sept. 1844—the third at the Mechanics' Exhibition and Fair held in this city, Sept. 1844. A complete assortment of other kinds of Cooking Stoves—Cooking Ranges—Parlor, Entry, Store and Shop Stoves—Stove Apparatus and Funnels of all descriptions. At wholesale and retail, at the Stove and Hot Air Furnace Establishment, 51 and 53 Blackstone street. GARDNER CHILSON.

Oct. 25. 2mis

HOT AIR FURNACES.

ALL persons wishing to warm their houses, stores, churches, and other large buildings with pure heated air, are particularly requested to call at CHILSON'S and see his extensive assortment and examine his improvements. The rapid demand there is now for them, together with the high recommendation of several hundred persons that have them in use, is a positive proof that they do possess superior qualities over every other furnace in use. Hundreds of them are up and being put up this fall in the city and all parts of the country, and many of them into the best public and private buildings we have—the conveniences of the lever grate and the durability of the castings, &c. are worth examining. Some large sizes just finished for heating churches and other large buildings on an improved plan, will be found to stand the test where all others must fail. They not requiring more than one third part of the time, and one half the fuel to heat a large building that has been required in other furnaces, which all will see must be the case when they come to examine them. Furnaces set in the most thorough manner at short notice, and warranted to give entire satisfaction or no pay expected. A silver medal was awarded to these furnaces at the late Mechanics' Fair and exhibition in this city. For sale wholesale and retail, at the Stove and Hot Air Furnace establishment, 51 and 53 Blackstone street.

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Oct. 25. 2mis

HAT, CAP AND FUR STORE.

N. P. KEMP would inform his customers and the public that he will keep constantly on hand, FUR and MOLESKIN HATS, of superior quality and manufactured expressly for *Retail Custom trade* CLOTH, LEATHER, VELVET and FUR CAPS, in great variety. GLOVES, CRAVATS, COLLARS, BRUSHES and UMBRELLAS.

Also, a complete assortment of LADIES' FURS, which will be sold as low as at any other Store in the UNITED STATES. is3m Sept. 13.

PIANO FORTES.

THE Subscribers have formed a co-partnership under the firm of HALLET, DAVIS & CO., for the purpose of manufacturing Piano Fortes; and having taken the stock and stand of the late Brown & Hallet, 293 Washington street, Boston, would beg leave to say to our friends, and all others who may purchase instruments of us, we are not only determined to maintain the high reputation which has been bestowed upon this manufactory in past years, but by our united and personal attention to business, to make such improvements in point of tone, style of finish, and durability, that the public will be satisfied our instruments are equal in every respect, if not superior to any made in this or any other city; and we can, and will sell first rate instruments, upon as reasonable terms as any other makers; and every instrument made by us will be warranted, and if it does not prove as good as recommended, it will be made so at our expense, or the money refunded to the purchaser.

RUSSEL HALLET,

GEORGE H. DAVIS,

July 19. 1y HENRY ALLEN.

POETRY.

For the Watchman.

CHRIST IS PRECIOUS.

Christ is precious! oh my soul,
  Is he not to thee most dear,
Dost thou not his sweet control
  Love to feel around thee here?
Art thou burdened with thy fears?
  He can every fear allay,
Dost thou shed the mourner's tears?
  He can wipe those tears away.

Christ is precious—yes, when pain
  Racks this feeble frame of mine,
And my spirit would complain,
  Murmur at the will divine;
Then is my Redeemer nigh
  To uphold me from despair,
Gently hush each rising sigh,
  Aid me every pang to bear.

Christ is precious—'tis his blood
  On the cross for sinners spilt,
Saves me from the wrath of God,
  Fearful punishment of guilt.
And when I in death lie down,
  Joyful at his high command,
He shall my salvation crown
  Glorious, at his own right hand.

Christ is precious—he forsakes
  None who love to do his will,
All their streams of joy he makes
  Sweeter, purer, deeper still,
Every grief he softly soothes,
  Aids in every trial given,
And the rugged pathway smooths
  Till the pilgrim enters heaven.

Christ is precious—if in life,
  He is so my soul, to thee,
What, in thy last mortal strife,
  Shall the dear Redeemer be?
Hark! an answer from the grave,
  Hear the dying Christian sing,
"Through his might who died to save
  Death has lost its fearful sting!"

Boston, Dec. A. M. C. EDMOND.

MISCELLANY.

For the Christian Watchman.

OBITUARY NOTICE OF MRS. MARY TILLEY,

LATE OF NEWPORT, R. I.

It was the opinion of the celebrated English moralist, Dr. Johnson, that a life very rarely passed which did not include some incidents, a record of which might be profitable to others. This is, perhaps, more strictly and generally correct of the lives of humble and devoted Christians, than of those who "know not God." And though it would be extravagant folly to publish memoirs of every private Christian, or of every one who had been peculiarly distinguished by spiritual attainments, perhaps some brief notice, in one of the religious periodicals of the day, would not only be grateful to surviving friends, as a memorial of departed worth and piety, but might, also, be serviceable to others.

Mrs. Tilley, the subject of this notice, was born March 3d, 1769. Of her early history, or the religious state of her mind during the period of her youth, I possess no information. It is certain, however, that her mind had been seriously impressed, and probably a decided moral change had taken place many years before she had made a public profession of her faith.—When about 28 years of age, the hand of affliction marked her as its victim, and deprived her entirely of the use of her limbs. She could get from place to place only as she was carried in the arms of another, or moved forward in a chair furnished with wheels. Soon after this heavy affliction befel her, her religious feelings and affections assumed a more definite and permanent form, and the duty of making a public profession occupied her mind. It will be immediately perceived, that in her state of bodily infirmity, and to one who had lived under the influence of Baptist principles, this would be a subject most perplexing to the mind. Our departed sister found it such. She tried, first, to reason herself into the adoption of Quaker principles; failing here, she labored to believe that sprinkling was good and valid baptism, and by this mode to unite with a Pedobaptist church; but not being able to satisfy her mind, either on the general question, or that the practical difficulties of immersion, in *her case*, were insurmountable, the resolution was finally taken to "put on Christ," by being immersed in the name of the Sacred Three.

On the 1st of January, 1804, this heroic Christian female was taken from *her bed* in her husband's arms, placed in a conveyance, and carried to the water's side, where a hole in ice several inches in thickness had been cut for the occasion, and, tied in a chair, was borne by the administrator and a member of the church (the First Baptist) into the freezing element, and baptized, as she believed, in obedience to the imperative command of her Lord. The day was bitterly cold, and the water formed into icicles as it dropped from their saturated clothing; but the joy and peace of her mind rendered her insensible to its influence. She was taken back to her couch, and suffered no injury from the immersion.

In the year 1810, it pleased the Lord to restore to her the use of her limbs, so that she was able for several years to walk about, and attend to her household duties and other engagements, as at former times. But an all-wise Providence was mixing another cup of bitter affliction to put speedily into her hand. During the war with England, Mr. Tilley removed his family to Warwick, R. I., whence she was summoned to Newport in the early part of the year 1814, to attend upon her sick and dying husband. In June of that year, he died very suddenly. This event brought on instantly a return of her old complaint, together with the loss of speech; and in a few days she was carried back to Warwick, a bed-ridden widow, unable to speak beyond the faintest whisper, with a large family to be provided for, and their worldly circumstances reduced to a very straitened condition. In this, her extremity, the God of the widow and the fatherless forsook her not. With the warmest expressions of gratitude, our aged friend often spoke of the liberal manner in which he supplied her temporal wants, and restored to her the faculty of speech and the strength of her limbs.

The facts connected with this second restoration to health, are certainly remarkable, and as they exerted considerable influence in forming her subsequent character, they will not, perhaps, be uninteresting to the Christian reader.

It was on a Sabbath afternoon, early in September, 1814, when, having been assisted into a chair by the side of her bed, her Bible and hymn-book being on a stand before her, and all her family gone to public worship, she poured out her soul in prayer for her recovery, and while thus engaged, her voice and strength suddenly returned. After public worship had closed, she was found by her family and some Christian friends, walking and praising God. The following letter, addressed to the First Baptist Church in Newport, conveyed to them this intelligence, and expresses the state of our sister's mind at that time. It has been before published; first, by Dr. Rodgers, of Philadelphia, in the Religious Remembrancer; then by the Rev. E. Mudge, of the Methodist Episcopal Church, in the Zion's Herald, in February, 1826; and from that paper was copied, in March following, into the Rhode Island Religious Messenger, a Baptist paper.

"*Dearly beloved Brethren and Sisters in gospel bonds*,—I feel it to be my indispensable duty to declare to you the wonderful dealings of our Heavenly Father towards me, an unworthy creature, of late. Many of you, my dear brethren and friends, knew the weak state of body and mind I was in when I left Newport. I continued much the same until Lord's day, in the afternoon; being alone, I was reflecting upon my situation—the state of mind in particular, that I was in. I felt that I had been wandering about, seeking the rest and peace my soul desired. Upon examination, I found I was greatly in debt, and had nothing to pay. I felt willing to come as a poor bankrupt at the feet of sovereign mercy, and I trust the blessed Jesus was pleased to answer for me, set my soul at liberty, and bow all within me to his righteous government. It then appeared to be my privilege to ask the Lord to restore me. I considered that I was in the presence of that Being who knew what use I should make of my strength and the use of my limbs. I think that the desire of my heart was to glorify God. I did desire his glory more than any earthly good I could possibly enjoy; and by the grace of God bestowed upon me, I was enabled to cry out to the Lord to glorify his name in me. Those words were applied to me: "Arise and walk." I feared, lest it might be a delusion of the enemy; and I continued on my knees, crying to the Lord to increase my faith, if it was a reality, to convince me of it. It was repeated in my mind, the second time, with more power than the first: "Arise, I say, and walk." In obedience to my divine Master, I arose and walked across my room several times, praising God with my whole soul. I felt less than the dust of the balance in my view.

My dear brethren and sisters, the pure goodness of God that I then experienced, it is not in my power to describe. It seemed to me my frail tabernacle would dissolve. The Lord has been pleased to strengthen me since, so that I am enabled to be in my family. What shall I render to my God for his goodness and mercy to me and mine? O pray for us, my dear brethren and sisters, that we may be kept at the cross; for I fear greatly we shall be like Israel of old, and forget the benefits of God. In all things it is the desire of my soul that the will of God may be done.

'Now unto him who is able to keep us from falling, and to present us faultless before the presence of his glory, be majesty, dominion and power, both now and forever.' My children join me in love to all, and request the continuance of your prayers for your unworthy sister in the Lord.

MARY TILLEY."

However the facts above related be accounted for, they are themselves indisputable, as the Christian friends before referred to are still living, and several of her children have a distinct recollection of them. It was ever after the settled impression of our departed friend, that her speech and strength were restored to her in answer to prayer. This conviction, as might be expected, induced a strong prevailing confidence in God, and the fullest persuasion of the efficacy of prayer.

Her last sickness was a long and a painful one. It had been some years since she had been able to walk out, but she could get about the house with comparative comfort, for a person of her age, and enjoyed pretty good general health. From September, 1843, till the time of her death, she was confined to her room, and, for a large portion of the time, to her bed; suffering severely at seasons from embarrassment in breathing, and bodily pain. Her strong confidence in God kept her patient and calm, though without the raptures which some experience, and in some former sicknesses she had enjoyed. A most humiliating sense of her "utter vileness" was conjoined with a strong attachment to the fundamental doctrine of the cross, a firm reliance upon Christ as her only Saviour, and the sovereignty and immutability of the love of God manifested through him.

On the evening of the 8th inst., she "fell asleep" in Jesus, aged 75 years, 7 months, and a few days, having seen all her children except one, in fellowship with the visible church of Christ, and leaving a name embalmed in the memories and affections of a very large circle of relatives and friends, who knew her worth, and mourn over their irreparable loss. LAMEDH.

October, 1844.

[From the Christian Reflector.]

Dr. Wayland to Dr. Fuller.

LETTER IV.

MY DEAR BROTHER,—In my last two letters I have attempted to show what I mean when I assert that slavery is a moral evil. I have wished to make it clear that slavery, or the holding of men in bondage, and "obliging them to labor for our benefit, without their contract or consent," is always and every where, or as you well express it, *semper et ubique*, a moral wrong, a violation of the obligations under which we are created to our fellow-men, and a transgression of the law of our Creator, *Thou shalt love thy neighbor as thyself*; that, however, while this is true, it is also true that the guilt of any individual doing this wrong may be modified by his means of obtaining a knowledge of his duty, and also by the laws of the community of which he may chance to be a member.

The objection to this view of the subject is founded on the precept and example of the Old and New Testaments. With pleasure I proceed to consider the argument on this part of the question. Believing as we both do that the Bible is a perfect rule of duty, if we can ascertain what it teaches, we may reasonably hope that our opinions my yet coincide. In this letter I propose to examine the argument derived from the Old Testament alone.

Your view, I think, may be briefly expressed as follows: Slavery was sanctioned in the Old Testament; and, since the Old Testament is a revelation from God, and since He would not sanction any thing morally evil, therefore slavery is not a moral evil.

Before, however, I proceed to consider this argument, permit me to remark, that I do not perceive in the views which I have expressed, any thing at variance with the teachings of the Old Testament. I will briefly explain my opinions on the subject.

I grant, at once, that the Hebrews held slaves from the time of the conquest of Canaan, and that Abraham and the Patriarchs had held them many centuries before. I grant also that Moses enacted laws with special reference to that relation. Of the nature of these laws it may be convenient to speak, shortly. I wonder that any one should have had the hardihood to deny so plain a matter of record. I should almost as soon deny the delivery of the ten commandments to Moses.

Granting all this, I do not see that it contradicts aught that I have said. I believe slavery then, as now, to have been wrong, a violation of our obligations to man, and at variance with the moral laws of God. But I believe that God did not see fit to reveal his will on this subject, nor indeed on many others, to the ancient Hebrews. He made known to them just as much of his moral law as he chose, and the law on this subject belonged to the part which he did not choose to make known. Hence, although they did what was in itself *wrong*, yet, God not having made known to them his will, they were not *guilty*.

But more than this. God saw fit to institute peculiar relations between the Hebrews and the inhabitants of Canaan,—relations such as he has never instituted between any other portions of the human family. When the iniquity of the Canaanites was full, God gave them and their lands and possessions, by *special revelation*, to the Hebrews. The Hebrews were authorized *by a divine commission* to invade their territory, to take possession of their houses and fields, and slay without mercy the inhabitants. The limitation and extent of this grant were definitely marked out. They were, however, directed to pause before the work of destruction was fully completed, lest the land, being deserted of its inhabitants, should be overrun by beasts of prey. Still, the people within these limits remained under the primitive curse. The Hebrews were authorized to destroy them, and seize upon their land whenever they needed it. The authority to take them as slaves seems to me to be a part of this original, peculiar, and, I may perhaps say, anomalous grant.

But this grant was made to one people, and to one people only, *the Hebrews*. It *had respect to one people only*, the Canaanites. It can be of force at no other time, and to no other people. If the Jews were now to return to Palestine, the Old Testament would furnish no warrant by which they would be authorized, were it in their power, to devote to destruction or to enslave the Druses or Maronites of Mount Lebanon, the Arabs of Damascus, or the Turks of Acre. Much less would it authorize American citizens, residing in Palestine, to do the same thing; and much less does it authorize American citizens here at home to destroy, or to enslave, or to hold in slavery, the people of another continent. To the Jews it would have been unlawful, except by the special direction of Jehovah. To us and to all men it is unlawful to do the same thing, unless we can show the same special direction. These seem to me to be the general principles which we always apply when reasoning concerning the revelation made by the Most High to the Hebrew commonwealth. They comprehend the case of slavery: and by them is the bearing upon us of the permission in question to be determined.

The view which you take of the case, however, differs materially from this. I will now proceed to examine it. It may be stated briefly thus: Slavery was sanctioned by revelation among the Hebrews; it is therefore sanctioned to us.

Let us reduce this argument to a sylogism, and it will be expressed thus:

1. Whatever God sanctioned among the Hebrews, he sanctions for all men and at all times.
2. God sanctioned slavery among the Hebrews. Therefore,
3. God sanctions slavery for all men and at all times.

I believe that in these words I express the argument correctly. If I do not, it is solely because I do not know how to state it more exactly.

Let us, then, in the first place, examine the major premiss. "*Whatever God sanctioned among the Hebrews, he sanctions for all men and at all times.*"

Now this proposition surely is not self-evident. If it be true, it must be provable by reason, or by revelation. Can it be proved by reason? The only argument by which it could be supported is, I think, the following:

1. Whatever God sanctions to any men at any time he sanctions to all men at all times.
2. The Hebrews are men. Therefore,
3. Whatever he sanctioned to the Hebrews he sanctioned to all men at all times.

Now I think that the major premiss of this syllogism is wholly untenable. It appears to me to be diametrically at variance with the whole theory of the divine dispensation. Every one, I think, knows that God has seen fit to enlighten our race progressively; and that he has enlightened different portions in different degrees. He has first given us the light of nature. Millions at the present day have no other light. We know from revelation that by the truth alone which this light reveals, will they be judged. They will therefore be held guilty for the transgression of no more than this light has discovered to them. The rest of their transgressions of moral law will not be laid to their account. Thus, in this sense of the word, these transgressions are *sanctioned* to them. But I ask, are they sanctioned to us? Could we who have the light of the gospel, go back to the morality of Socrates, Plato, Aristotle or Confucius, for the reason that what the light of nature allowed to them is allowable in us? Yet I see not but this proposition would lead us to precisely this conclusion.

The same principle applies to the other gradual revelations of moral light which God has at different periods made to mankind.—He increased the light of the patriarchs by direct communication of a small part of his will. A large part of that will, however, he saw fit to withhold. The violations of this latter part he did not forbid, but on the contrary he allowed them to remain unchecked, that is, in this sense he sanctioned them. But could any of us, in the fear of God, go back to the patriarchal dispensation, and take for our moral rule the revelation, and only the revelation, made to the patriarchs?

So of the Mosaic dispensation. By this revelation the light was more fully discovered, but still much of it was withheld. We cannot plead in this case, more than in the other, that what was permitted without rebuke in a darker age is permitted to us to whom greater light has been given. I suppose, therefore, that directly the reverse of the proposition in question is true; that God reveals his will in different degrees, at different times, and to different people at the same time; that he holds them accountable for precisely as much light as he has given them; that he allows without rebuke those actions on the moral character of which that light has not shined, and, in this sense, he sanctions them; but that this allowance can never be pleaded in behalf of those who enjoy a more perfect revelation, that is, on whom a better light has shined.

But suppose we take the strongest meaning of the word *sanction*—that of *approve* or *commend*—the proposition will not be, I think, more tenable, as I have before said. God commanded the Hebrews to destroy the Canaanites. He commanded Saul to destroy the Amalekites, etc. But were these commands to all men and at all times? It is therefore, I think, manifest, that this proposition, on which the argument from reason must rest, is, in every sense of the word *sanction*, without foundation.

I hope, my dear brother, you will excuse this use of formal syllogisms in a familiar letter. It is not done for the sake of formality or with the design of appearing precise and logical. I have adopted this mode of discussion simply because I thought that thus I could present the points at issue with greater distinctness than seemed possible in any other mode.

But can the proposition, "whatever was sanctioned to the Hebrews is sanctioned to all men at all times," be proved from revelation? It seems to me that precisely the reverse is the fact. To arrive at the truth in this case, it is only necessary to inquire whether there were any acts sanctioned to the Hebrews by Moses, which were not sanctioned to all men.

Take for instance the whole Mosaic code of civil law; its severe enactments, its very frequent capital punishments, its cities of refuge, its tenure of real estate. Could any legislator at the present day enact similar laws, and justly plead as a sufficient reason that God had sanctioned, nay enacted, such laws for the Jews? Would this be a sufficient reason for abolishing the trial by jury in a case of accidental homicide, (as for instance when the head of an axe slipped from the helve and wounded a man to death) and enacting that the next of kin might slay an innocent person if he found him out of a city of refuge? I think every one must immediately perceive that this law was a humane limitation to the spirit of oriental vindictiveness, but that it would be very wrong to put it in practice at the present day.

But we are not left to our own reasonings on this subject. We know full well that polygamy and divorce are wrong, that they violate the obligations established by God between the sexes, and are transgressions of his positive law. On this subject I presume we can have no difference of opinion. Yet these sins were not forbidden by Moses. Nay more, laws were enacted by the Hebrew legislator in respect to both of these practices. When a man was already united to one wife, and chose to take another, the manner in which the first wife should be treated was prescribed. The right of the first-born was in such a case defined. When, again, a Hebrew wished to divorce a wife, the manner in which this should be done was a matter of positive enactment. The discussion of our Saviour with the Jews on this subject is given us in Matth. 19: 3—9. I will quote the whole passage. "The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? And he answered and said unto them, Have ye not read that at the beginning, when the creator made man, he formed a male and a female, and said, For this cause a man shall leave father and mother and adhere to his wife, and they two shall be one flesh. Wherefore they are no longer two but one flesh. What therefore God hath conjoined let no man separate. They replied, Why then did Moses command to give her a writing of divorcement and dismiss her? He answered, Moses indeed, because of your *untractable disposition, permitted* you to divorce your wives, but it was not so from the beginning. Therefore I say unto you, whosoever divorceth his wife except for whoredom, and marrieth another, committeth adultery," &c. You perceive I have used the translation of Dr. Campbell, who seems to have understood the scope of the argument better than the authors of our version.

Now concerning this decision of our Lord, several things are to be remarked.

1. Our Lord authoritatively lays down the law of marriage, defining it to be an exclusive engagement between two parties for life.

2. He not only does this, but he declares that this doctrine was taught from the creation, quoting Genesis 2: 24, in confirmation of his assertion.

3. Notwithstanding this, Moses had sanctioned divorce, that is, he had not forbidden it, and had enacted laws for the regulation of it.

4. And moreover, the reason of this is given; it was because of the hardness of their hearts; or their untractable disposition.

Here then is an institution sanctioned, that is permitted and made a subject of legislation, which is wrong in itself, and therefore forbidden by our Saviour to them and to all men. Nay, it had been thus sanctioned, although a prior revelation had discountenanced it. It is therefore clear, that a practice may have been sanctioned to the Hebrews, which is not sanctioned to all men at all times, nay, which before and after a particular period was not sanctioned to the Hebrews themselves. I think, therefore, that the teachings of the Scriptures is diametrically at variance with the proposition on which the whole argument from the Old Testament is founded.

I will, in passing, add a single remark respecting the manner in which the inspired legislator of the Hebrews dealt with this subject. Polygamy and divorce at this time were universally practised among the Jews, and indeed among all other oriental nations. Moses did not at once directly forbid these wrongs. He only permitted them and modified some of their worst features. He however did not leave the subject here. He inculcated such principles as would, by appealing to their reason and conscience, gradually abolish these abuses. And the result took place as he had intended. Hence we observe that the prophets rebuked their countrymen for the practice of these very wrongs—wrongs *permitted*, or (in the manner which we have explained) sanctioned by Moses, and they denounced the wrath of God in consequence of them. A most touching expostulation on this subject is found in Malachi 2: 13—16. "And this have ye done again, covering the altar of the Lord with tears, with weeping, and with crying out, insomuch that he regardeth not the offering any more, or receiveth it with good-will at your hand. Yet ye say, Wherefore? Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion, and the wife of thy covenant. And did not he make one? Yet had he the residue of the Spirit. And wherefore one? That he might seek a goodly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth. For the Lord, the God of Israel, saith, that he hateth putting away: for one covereth violence with his garment, saith the Lord of hosts: therefore take heed to your spirit, that ye deal not treacherously." It was in consequence of these very fundamental truths inculcated by Moses, truths diametrically opposed to polygamy and divorce, that these evils had to a great degree ceased, as you have remarked, at the time of the coming of Christ.

But to return. Suppose this proposition, that whatever was sanctioned to the Hebrews is sanctioned to all men at all times, be granted, I do not see in what manner it could justify slavery in the United States. It is, I presume, conceded, that a permission of this kind is to be understood according to the utmost strictness of application. If slavery be justified by the law of Moses, it is, of course, only justified *in the manner* and *with the restrictions* under which it was placed by that law. Let us look at some of the provisions respecting it, which Moses established.

1. A distinction was made between their brethren and the Canaanites. The former could be held in slavery only for six years, but strangers might be held for life.

2. The slaves of the stranger were circumcised and admitted to the ordinary privileges of the Hebrew church and commonwealth.

3. If a master in any manner maimed such a servant, even to the breaking of a tooth, he was obliged to manumit him.

4. The Hebrews were positively forbidden to deliver up a slave who had escaped from his master, but were commanded to allow him to dwell in the place which he chose, in any of the gates where it liked him best. Deut. 23: 15, 16. It is not necessary that I attempt to contrast these laws with the laws of the Southern States, respecting slavery. Every one must, I think, perceive the unreasonableness of pleading the Jewish laws as authority for an institution so entirely dissimilar, and so forgetful of the limitations by which that practice was originally guarded. If it be said that the Jewish commonwealth was so peculiar that it is impossible for us to conform ourselves to their laws in this respect, this I think establishes the very point in dispute; namely, that the Jewish law was made exclusively for that people, and can be pleaded in justification by no other people whatever.

And again, this last precept, I think, clearly shows that Moses intended to abolish slavery. How could slavery long continue in a country where every one was forbidden to deliver up a fugitive slave? How different would be the condition of slaves, and how soon would slavery itself cease, were this the law of compulsory bondage among us!

I have already been so long detained upon the first proposition of the argument derived from the Old Testament, that I have room for but few words to devote to the second. The remarks above will however render extended discussion unnecessary. The second proposition is as follows: "God sanctioned slavery among the Hebrews."

If by the word *sanctioned* it is meant that God in any manner testified his *approbation* of slavery, I am obliged to say that the evidence of such sanction no where exists, to my knowledge, in the Old Testament. Precisely as in the case of divorce, the institution was permitted and regulated; absolutely nothing more. In the meantime principles were inculcated and laws were enacted which must naturally, in the end, undermine and overthrow it. Slavery, so far as I can perceive, is no more sanctioned in the Old Testament than polygamy and divorce, and these institutions were, in precisely the same manner as slavery, tolerated and regulated, while they were, both before and afterwards, declared to be totally at variance with the whole will of God. From the fact of toleration and regulation of these practices, therefore, we can no more infer the approbation of God in the one case than in the other.

The passage from Liviticus 25: 44—46, is not, that I can see, at all at variance with the view which I have taken on this subject. "Both thy bond-men and thy bond-maids, which thou shalt have, shall be of the heathen that are round about you; of them shall ye buy bond-men and bond-maids. Moreover, of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they begat in your land: and they shall be your possession. And ye shall take them as an inheritance for your children after you, to inherit them for a possession; they shall be your bond-men for ever; but over your brethren the children of Israel, ye shall not rule one over another with rigor." If any one will take the trouble to turn to the chapter and read from the beginning, he will perceive that its general intention is to inculcate the duty of kindness to their Jewish brethren as distinguished from the heathen. The verses above quoted are a particular exemplification of a general law. They really say no more than that the Hebrews might hold slaves for life of the Canaanites, but not of the Hebrews. I know that the word "*shalt*" is used when speaking of this subject, but it is clearly used as prophetic and not as mandatory; it tells what *would* or what *might* be, and not what *should* or *must* be. No one can for a moment confound this use of it with the use in the ten commandments; nor can any one suppose it to render it obligatory on the Hebrews to hold slaves, either of their own brethren or of strangers. As this is the strongest passage in the Old Testament in favor of the views which we are examining, I do not know that it is necessary to extend this part of the discussion any farther.

Let us now review the ground which we have passed over. I have supposed that the argument by which slavery is justified from the Old Testament is properly expressed by the following syllogism.

1. Whatever God sanctioned among the Hebrews he sanctioned for all men and at all times.
2. God sanctioned slavery among the Hebrews. Therefore,
3. God sanctioned slavery among all men and at all times.

I suppose myself to have shown that the first of these propositions is at variance with reason and the Scriptures, whether the word *sanction* mean *tolerate* or *enact*—that the second proposition is untrue, if the word sanction mean any thing more than tolerate; and as with this meaning it can at the present day afford no justification of slavery; therefore the conclusion that God in the Old Testament sanctions slavery to all men, that is, to us, is without foundation.

I merely use this technical formality, as I have said before, because I wish to expose my views in the clearest light, so that if I err, I may the more easily be corrected. There is no one, my dear brother, who is more capable of detecting my error, if it exist, than yourself; and there is no man living before whom I would more willingly stand corrected.

I am, my dear brother, yours with every sentiment of Christian affection,

THE AUTHOR OF THE MORAL SCIENCE.

TO TEACHERS.

AN IMPORTANT OPENING.

THE subscribers are authorised by the Proprietor, the Rev. Dr. Dagg, of Penfield, Georgia, to make arrangements for the occupancy and use of the buildings at Tuskaloosa, known as the "Athenæum," for the purpose of a school. The buildings and situation are most eligible in every respect. A female boarding school of high order was sustained here by the Proprietor in person, for more than seven years, with handsome profit; and, to persons prepared for such an undertaking, a very inviting location is now offered. The rent will be moderate; and possession may be had after the first of February, 1845.

Letters may be addressed to Benj. Whitfield, Esq., Tuskaloosa.

B. WHITFIELD,
T. F. CURTIS,
H. W. COLLIER,
B. F. PORTER,
J. J. ORMOND,
ED PRINCE,
J. GUILD,
B. MANLY.

Tuskaloosa, Ala. Nov. 5, 1844.

Reference may be made for further information to Rev. R. W. Cushman, Boston. Dec. 6.

CHURCH BELLS.—The subscribers continue to cast at their foundery in Boston, Church Bells of any weight required—having great facilities in the business are enabled to cast bells of perfect harmony and evenness of tone. Persons about purchasing will find it for their interest to call on us as we are selling them at an unusually low price. Orders by mail or otherwise will meet with prompt attention.

HENRY N. HOOPER & Co., Copper Dealers and Founders, No. 24 Commercial St.

FLOUR.

S. G. BOWDLEAR, & CO. Dealers in Flour, No. 17 Long Wharf, Boston, have constantly on hand a large assortment of Extra Genesee, Ohio and Graham Flour in whole and half barrels for families; also Clagett, Sharrer, E. S. Beach and other approved brands Southern and Western Flour suitable for Bakers use; which they offer for sale at the lowest market prices.

Oct. 25. 6m

FARM FOR SALE OR EXCHANGED

FOR A GOOD HOUSE IN THE CITY.

SITUATED in the pleasant town of Pembroke, Mass., containing about 30 acres of prime Land, under a good state of cultivation, well walled, with a two story House well finished, Barn with cellar, and about 150 loads of manure in it, chaise house, shed and shop, a young orchard just beginning to bear. Meetings, schools, mills and stores are as handy as in any town in the State. Any one who wants a pleasant country seat will do well to call on I. R. PRUDEN, at No. 50 Long wharf, as it will be sold at a bargain.

☞ I. R. PRUDEN, at No. 50 Long wharf, will be happy to see all his old friends and customers, and accommodate them with Codfish, Mackerel, &c.

May 31. tf

LADIES

I HAVE now in store one of the most extensive stocks and the largest variety of FUR GOODS to be found in New England, for the WHOLESALE and RETAIL trade.

Any style of Muffs, Boas, Tippets, &c. made to order at short notice. Your attention is respectfully invited at the old stand 173 Washington street.

Sept. 13. W. M. SHUTE.

FORD'S EATING HOUSE!

No. 2 Wilson's Lane.

MEALS are served up at this establishment at all hours, from 6 A. M. till 9 P. M. Sundays excepted. Persons transiently visiting the city, will find this a convenient and economical place of resort, to procure, at a few moments notice, whatever refreshment may be desired that the market affords.

This establishment has no connection with any other in the city.

March 31. tf

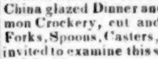
CHINA HALL,

No. 21, Hanover Street, 2d door from the Shawmut House, near Court Street, Boston. E. B. McLaughlin, by authority of the Legislature, will take the name of E. B. MASON. Having a store 82 feet deep, and the back hall 32 feet wide, with a large back store and packing room, he is enabled to keep one of the most extensive assortments of CROCKERY, GLASS, CHINA and BRITANNIA WARE, that can be found in this country. Having the advantage of importing his ware, he can sell at wholesale or retail, at the lowest prices. After a trial of twelve years in a cash business, he is satisfied that he can take the most comfort himself, and give the best satisfaction to the public, by continuing the same course.

Just received and on hand the newest and best patterns of China Tea setts, blue and brown printed, white China glazed Dinner and Tea setts; all kinds of common Crockery, cut and common Glass, Knives and Forks, Spoons, Casters, &c., &c. Cash purchasers are invited to examine this stock and judge for themselves.

July 22. tf

OPERATIONS ON TEETH.



DR. FLETCHER Dentist, No. 6, Hanover Street, three doors from Court Street, Boston, continues to perform all operations, necessary for the health and beauty of the teeth, in the best possible manner.

TEETH FILLED with the best of Gold and made permanently good, if not too much decayed. Also, Teeth filled with any other substance in use, that the patient may wish, or the case require.

MINERAL TEETH INSERTED on Gold Plates or Pivots, from a single tooth, to a whole set. Upper sets inserted on the principle of Atmospheric Pressure.

Teeth Cleansed, Extracted, &c. Terms moderate, and entire satisfaction warranted. Teeth examined free of expense. tf May 17.

STOVES—STOVES—STOVES.

THE subscriber would solicit the attention of individuals about to furnish themselves with either COOKING, PARLOR, OFFICE, SHOP or other STOVES, to his large stock at the CHEAP STOVE STORE, No. 44 Congress Street, a few doors north of Water Street.

This stock embraces a very large assortment of most of the best patterns of STOVES now in use, and will be sold at prices to satisfy the most economical.

Individuals having HOT AIR FURNACE PIPES which require cleaning out, repairing, or new ones substituted, will find workmen at this establishment, who are perfectly familiar with all such work.

L. STETSON BATES.

Sept. 6. 17w

WATERMAN'S PATENT

PNEUMATIC SHOWER BATH, AND IMPROVED BATHING PAN.

THOSE about to adopt the healthy practice of daily ablution, will find the above the easiest, cheapest, and quickest method of performing the operation.

Those on the eve of house-keeping will find at this establishment every thing appertaining to the kitchen department, with catalogues to facilitate in making their selection, and are respectfully invited to call.

NATH'L. WATERMAN,
Nos. 85 Cornhill, 6 Brattle, & 73 Court Streets.

April 12. 1y

LUTHER HOSMER.

TEMPERANCE RESTORATOR, No. 51 NORTH MARKET STREET, Boston.

L. H. having taken the above Cellar, will keep a variety of Refreshments, Puddings, Pies, Cakes, Coffee, Tea, Fruit, &c., and provide HOT MEALS, at all hours of the day. All persons who may desire to procure meals or refreshments, will find this a neat and convenient place. tf Feb. 23.

ROBBINS & CO. Furniture Dealers, Upholsterers Matress and Mahogany Chair Manufacturers, No 43 Blackstone Street, Boston.

C. L. ROBBINS.
C. CARLISLE. 1y May 10.

NEW-YEAR'S GIFT.

A FAMILY PAPER,

Devoted to Piety, Morality, Brotherly Love,—No Sectarianism—No Controversy.

The Companion has come.

THE YOUTH'S COMPANION is published *every week*, by N. WILLIS, at No. 11 Cornhill, Boston. It has been printed upwards of seventeen years, and is the largest juvenile paper published, containing twice as much matter as some that are offered at a lower rate. Price one dollar a year—six copies for five dollars.

THE COMPANION is adapted to the taste of all Evangelical denominations, and has been recommended by Editors of *Congregational, Presbyterian, Episcopal, Baptist, Methodist, Political*, and *Mercantile* papers.

THE COMPANION is intended to convey Religious and Moral Instruction, in a manner the most interesting and impressive to Youth and Children. The articles it contains are mostly in the narrative form, and are generally classed under the following heads:—*Narrative, Religion, Morality, History, Obituary, Benevolence, Natural History, Biography, The Nursery, The Sabbath School, Editorial, Variety, Poetry.* Many of these articles are illustrated by Pictures.

The YOUTH'S COMPANION is often used in *Sabbath Schools*. The Teachers find in almost every number something suitable to be read to their scholars, which furnishes them with the groundwork for remarks. It is also proper to be read by the scholars during the week, and circulated among them, like Library books.

No Advertisements, and nothing Sectarian or Controversial, are admitted into the Companion.

Letters from *Subscribers* state, that Children are so anxious to receive the COMPANION, that they often do extra work, and deny themselves luxuries, in order to have it continued to them.

Terms of the Youth's Companion.

A single copy, $1 a year in advance.		
Six copies for $5	" "	To one Address.
25 copies, 80 cents per copy	"	
50 do. 75 do.	" "	
100 do. 50 do.	" "	

"BEWARE OF FOREIGN INFLUENCE."
Washington.

THE SATURDAY AMERICAN,

A NEW and Handsome Weekly Family Newspaper, under the title of "THE SATURDAY AMERICAN," has been commenced in Philadelphia, by the subscriber, at the

LOW PRICE OF ONE DOLLAR PER YEAR.

By the purchase of the List of the TEMPERANCE ADVOCATE, we have already a large basis for the enterprise and are determined that nothing shall be left undone to make it the

MOST USEFUL SHEET IN THE COUNTRY.

The principles upon which the paper will be conducted, are those which distinguished the

IMMORTAL WASHINGTON.

We shall, by constant argument and the representation of constantly occurring facts, point the American people to the growing injury of the foreign

IRISH CATHOLIC CLASS VOTE

In the United States. We shall show that the *highest patriotism from American hearts*, the adoption of a more extended and comprehensive

NATURALIZATION LAW.

That the fraud and perjury perpetrated at the ballot box, by foreigners, may be checked, and that, in truth, and in deed,

"AMERICANS *shall* GOVERN AMERICA."

The principles therefore of AMERICAN REPUBLICANISM, shall be the foundation stone of our enterprise. But, in order to render the sheet welcome at every fireside, the tone of the paper shall be in a very high degree

TEMPERATE AND MORAL.

The true principles of Temperance shall be honestly advocated, on the basis of correct moral character, great care shall be taken in the selection of literary matter to advance this end, and statistics and articles from influential and responsible sources, shall be constantly laid before our readers. Full reports of the *proceedings of Political, Agricultural, and Religious Assemblies*, shall be given, with all the

NEWS OF THE WEEK IN FULL.

In fine, *the literary tone* shall be second to none. The

TALES, STORIES, SKETCHES, AND POETRY,

On the First and Fourth Pages, shall be from the pens of our most accomplished writers.

TEMPERANCE TALES—BY T. S. ARTHUR.

This accomplished writer has agreed to write us a series of his highly instructive and brilliant temperance stories. No man in the country holds a more powerful and effective pen, and none has done more to advance the interests of *sound morals* and *domestic happiness*. His articles, all are pointed with a good moral, and are written in that truthful spirit, which wins upon the heart. We have no hesitation in saying that these stories of Mr. Arthur will be *widely sought after and read, by the thousands of temperance sons and daughters* scattered over THE UNION.

THE CURRENCY.

A full and comprehensive review of the MONEY MARKET will appear in each number. This department is under the supervision of a gentleman who has no superior in the United States as a commercial writer.

TO THE MERCHANT,

A single number containing these reviews will be worth a year's subscription.

TERMS.

One copy per year,	One Dollar.
Six copies per year,	Five Dollars.
Twelve copies per year,	Ten Dollars.
Twenty-five copies per year,	Twenty Dollars.

Postmasters and others will oblige us by exerting their influence to extend this List. Address

WM. SLOANAKER & CO.,
corner of Dock and 3d sts., Phila.

Dec. 6. 4w

HISTORY OF AMERICAN MISSIONS.

THE HISTORY OF AMERICAN MISSIONS TO THE HEATHEN, *from the Commencement to the Present Time.* Under the superintendence of the Rev. Messrs. JOSEPH TRACY and SOLOMON PECK. This valuable work, containing 726 octavo pages, is for sale at the Christian Watchman office, No. 5 Washington street, at the remarkably low price of $1,50 per copy, handsomely bound. There are on hand about two dozen copies. istf Feb 2

FRESH Supplies.—Received this day, by WM. D. TICKNOR & Co., corner of Washington and School sts., the Public and Private Life of Lord Chancellor Eldon, with selections from his Correspondence, by Horace Twiss, Esq., in 2 vols. The Poets and Poetry of England in the 19th century, by Rufus W. Griswold, editor of the "Poets of America," with engravings. Illustrated octavo edition of the Lady of the Lake, by Sir Walter Scott. Oracles from the Poets, a fanciful diversion for the drawing-room, by Caroline Gilman. Chess Studies, containing 1000 Games actually played, selected and arranged by George Walker. Tyas's illustrated edition of Shakspeare, with designs by Kenny Meadows, &c. &c. Dec. 6.

ADCOCK'S Engineer's Pocket Book, for the year 1845, containing Tables of Weights and Measures, etc. etc., together with a valuable Almanac; Punch's Pocket Book for 1845, with humerous designs; Ackerman's Manual of Colors used in the different branches of water color painting, with directions for mixing, etc., by T. H. Fielding; Maunder's Scientific and Literary Treasury, a neat and popular Encyclopedia of the Belles Lettres; The Star of the Court, or the Maid of Honor and Queen of England, Anne Boleyn, by Miss S. Bunbury; The Recreation for 1845, a Gift Book for Young Readers. Just received and for sale by W. D. TICKNOR & Co. corner of Washington and School sts. Dec. 6.

CHRISTIAN REVIEW.

THE Christian Review 8 vols. Complete sets in numbers can be furnished at the reduced price of *eight dollars*. Half bound, *twelve dollars*. Single volumes, *one dollar and fifty cents*.

There is still a large amount due from subscribers which is much needed, and *ought to be paid*, in order to refund the sum expended for publishing the work.

☞ *A list of the names of those indebted for the Review previous to Volume nine, will soon be published by*

GOULD, KENDALL & LINCOLN,

Nov. 1. 2m 59 Washington St.

SWEET Auburn and Mount Auburn, with other Poems, by Caroline F. Orne. A few copies for sale by W. D. TICKNOR & Co. Dec. 13.

THE Book of Family Crests, comprising nearly every family bearing, properly blazoned and explained, accompanied with 4000 engravings illustrative of Crests, with the surnames of the bearers, alphabetically arranged; a dictionary of mottos and a glossary of terms—2 vols. Just received by W. D. TICKNOR & Co. corner of Washington and School sts. Dec. 13.

THE CICERONIAN:

OR the Prussian method of teaching the Latin Language. Adapted to the use of American schools, by B. SEARS.

This work has been recently published, and already introduced into several of the best schools in the country, and approved by all who have examined it. It is confidently commended to teachers as the best work for commencing the study of the Latin language.

From the Professors in Harvard University.

We consider this book a very valuable addition to our stock of elementary works. Its great merit is that it renders the elementary instruction in Latin less mechanical, by constantly calling the reasoning power of the pupil into action, and gives, from the beginning, a deeper insight into the very nature, principles, and laws not only of the Latin language, but of language in general. If the book required any other recommendation besides that of being the work of so thorough and experienced a scholar as Dr. Sears, it would be this, that the system illustrated in it is not a mere theory, but has been practically tested by many able instructors in Germany. We wish that the same trial may be made here.

CHARLES BECK,
C. C. FELTON.

Cambridge, Oct. 2, 1844.

From S. H. Taylor, Principal of Phillips' Academy Andover.

I have examined with much pleasure and profit the "Ciceronian," prepared by Dr. Sears. It is admirably adapted to make thorough teachers and thorough pupils. It requires of the teacher a precise and intimate acquaintance with the minutiæ of the Latin tongue, and necessarily induces in the pupil habits of close thought and nice discrimination. The plan of the work is excellent, as it constantly calls the attention of the pupil to the peculiar construction and idioms of the language, and by a system of constant reviews keeps the attention upon them till they are permanently fixed. The pupil who shall go through this book in the manner pointed out in the plan of instruction, will know more of the Latin than most do who have read volumes.

Andover, Oct. 3, 1844. S. H. TAYLOR.

From the Messrs. Abbott, New York.

We have examined the Ciceronian, and have made some use of it in our institution. We intend to introduce it more fully, considering it, as we do, a very valuable aid in teaching the elements of the Latin tongue.

JACOB ABBOTT,
GORHAM D. ABBOTT.

New York, Oct. 8, 1844.

Published by GOULD, KENDALL & LINCOLN, 59 Washington st., Boston. Dec. 13.

RIPLEY'S QUESTION BOOK.

A QUESTION BOOK of Scripture History, for Sabbath schools, and family instruction. By Henry J. Ripley, Prof. in Newton Theological Institution. Written for the New England S. S. Union, and revised by the Committee of Publication.

CONTENTS.

FIRST PERIOD—The Creation, The Temptation and Fall of Adam and Eve, Abel killed by his brother Cain, The Flood, the Dispersion of Mankind over the face of the Earth.

SECOND PERIOD—The Settlement of Abraham in Canaan, The Destruction of Sodom and Gomorrah, Abraham's Offering up Isaac, Jacob's Removal to Padan Aram, and his Return to Canaan, Joseph made Governor of Egypt; the Removal of Jacob and all his Family from Canaan to Egypt.

THIRD PERIOD—The Preservation of Moses' Life, The Deliverance of the Israelites from Egypt, The Giving of the Law on Mount Sinai, The Israelites' Journey in the Wilderness, The Death of Moses, The Entrance of the Israelites into Canaan under Joshua.

FOURTH PERIOD—The appointment of Judges to Rule the People, The appointment of Kings to be Rulers of Israel, The Revolt and Captivity of the Ten Tribes, The Captivity of the Two Tribes, which formed the Kingdom of Judah.

FIFTH PERIOD—From the Babylonian Captivity to the Return.

PART SECOND.

FIRST PERIOD—The Birth of John the Baptist, and of Jesus Christ, The Removal of Jesus from Judah to Egypt, The Visit of Jesus to Jerusalem at the age of twelve years, The Ministry of John the Baptist, and the Baptism of Jesus.

SECOND PERIOD—*The Temptation of Jesus*, The Miracles of Jesus, The Death of John the Baptist, The Betrayal of Jesus, The Crucifixion and Death of Christ.

THIRD PERIOD—The Resurrection of Christ from the Dead, The Ascension of Jesus to Heaven, The Imparting of the Holy Spirit's Influences and Increase of the Disciples, Opposition of the Jewish Rulers, The Martyrdom of Stephen, Conversion of Saul, The Spread of the Gospel among the Gentiles.

The Union take much pleasure in recommending this book to the examination of the friends of Sabbath schools, believing it will be found admirably adapted to the purpose for which it is intended.

For sale at the Depository, No. 79 Cornhill.

Dec. 13. H. S. WASHBURN, Ag't.

NEW BOOKS.

THE N. E. S. S. Union, are *constantly receiving* new books, and now offer a *larger variety* than ever, from which to select libraries. Among those lately received are the following:

The History, Manners and Customs of the North American Indians, illustrated with cuts, 245 pages; Columbus and his times 190; Good, Better, Best, or The Three Ways of making a happy world, a beautiful volume of 321 pages; The Martyr Missionary of Erromanga, or the Life of John Williams, who was murdered and eaten by the savages in one of the South Sea Islands, with fine cuts, 270 pages; Reuben Kent; The Teetotaller; Willey Graham; Ann Ray; Fanny; Flowers by the Wayside, with beautiful plates, 168 pages; The Suppliant, or Thoughts designed to aid and encourage private devotion, 268 pages; A Visit to the Celestial City; The Crusade of the Children, an interesting story, translated from the German.

Miniature Volumes, Elegantly bound.

Golden Gems; Scripture Marks of Salvation; Christ Precious; The Young Communicant; Daily Manna; Self Culture; The Marriage Ring; The Casket of Jewels; Songs for the Sabbath; Cypress Wreath; Bible in the Closet; Lyric Gems, &c.

H. S. WASHBURN, Ag't.,
Dec. 13. No. 79 Cornhill, Boston.

WM. D. TICKNOR & Co., corner of Washington and School streets, have lately received THE CREATION, exhibiting the progressive advance of creation through the six days, in a series of letters from a father to his children, briefly explaining in language to their young minds, the natural history of each day's mercies, and their peculiar adaptation to the wants of man. The scriptural use of the same in illustration of divine truths, by W. G. Rhind.

The Book of Sports, British and Foreign, devoted to the Pictorial Illustration of the pursuits of the Sportsman in every part of the globe. The Book of Birds, edited and abridged from the text of Buffon, illustrated by 150 designs by Victor Adam. Jesse's Scenes and Tales of Country Life, with recollections of Natural History, wood cuts, a new edition. An Encyclopedia of Rural Sports, or a complete account, historical, practical and descriptive, of hunting, shooting, fishing, racing and other field and athletic amusements of the present day, by D. P. Blaine, Esq. 600 plates.

The Antiquarian Repertory—A miscellaneous assemblage of Topography, History, Biography, Customs, and Manners, intended to illustrate and preserve several valuable remains of old times, chiefly compiled by and under the direction of Francis Grose, F. R. S., Thomas Astle, Esq., and other eminent Antiquarians, with numerous views, portraits and monuments; a new edition; with many valuable additions, in 4 vols.

Burton's Anatomy of Melancholy—What it is; with all the kinds, causes, symptoms, prognostics, and several cures of it, etc.; new edition, corrected, to which is prefixed an account of the author.

Memoirs of the Life of Sir Samuel Romilly, written by himself, with a selection from his Correspondence, 3d edition. Correspondence of William Pitt, Earl of Chatham, edited by the Executors of his Son, and published from the original manuscripts in their possession. Life of Field Marshal His Grace the Duke of Wellington, by W. H. Maxwell. Anecdotes and Sayings of Dr. Johnson, beautifully illustrated by 45 fine plates.

Dec. 13.

THE Life of Absalom, just published by the American S. S. Union.

We have here all the Scripture facts connected with the story of Absalom, thrown into the form of a continuous narrative, in a way that is fitted at once deeply to interest the youthful reader, and to leave a strong impression of the evil of a wayward, profligate and treasonable course. It is a most impressive and monitory history, and rendered the more interesting by the cuts that illustrate it.

For sale at the Depository, No. 5, Cornhill.

Dec. 13. WM. B. TAPPAN, Ag't.

ANNUALS for 1845.—WM. D. TICKNOR & Co., corner of Washington and School sts., have for sale all the new Annuals for the next year, that have been published in England and America. The Keepsake; Book of Beauty; Drawing-Room Scrap Book, Forget-Me-Not; Nature's Gems; The Gift; Literary Souvenir; Rose of Sharon; Gems of Art and Romance; Youth's Keepsake; Juvenile Gem; Hawthorn; Hyacinth; Annualette, etc. etc.—all richly bound and illustrated. Dec. 13.

CHRISTIAN WATCHMAN.

☞ Published weekly, by NICHOLS & CROWELL Office, No. 5 Washington St., and 60 Brattle Street each entrance three doors from Dock Square.

☞ The price to single subscribers is $2,50 per annum if payment be made within *six weeks* after the commencement of the year, or $3,00 at the close of the year.

☞ Companies in the country may receive five copies for $10,00, *provided* the whole business of supplying the company is done by one person, and no account is kept by us except with him, and provided the pay is *strictly in advance*.

☞ Local agents in the country, by becoming responsible for ten or more copies, and doing all the business of their companies, shall be entitled to ten per cent. of all the money which they collect and pay over to us.

☞ No paper can be discontinued without the payment of all arrearages except at the discretion of the Publishers.

☞ All letters and communications should be directed to the Publishers, *post paid*.

Art Hall

CHRISTIAN WATCHMAN.

NICHOLS & CROWELL, PUBLISHERS. OFFICE, 5 WASHINGTON STREET---3 DOORS FROM DOCK SQUARE. WILLIAM CROWELL, EDITOR.

VOL. XXV.---NO. 52. BOSTON, FRIDAY, DECEMBER 27, 1844. WHOLE NO. 1300.

THE WATCHMAN.

MAJOR NOAH'S LECTURE ON THE JEWS.

[From our N. Y. Correspondent.]

NEW YORK, Dec. 14, 1844.

In accordance with the promise in my last, I shall proceed to present the readers of the Watchman with a sketch of the lecture of Judge Noah, the well known Jewish Editor, upon the history, the condition, and prospects of his brethren of the house of Israel, repeated on Monday evening last at the Broadway Tabernacle. If it had not been for the admission fee, rendered necessary by the price charged for the house, probably that spacious building would have been filled, as much interest has been taken in the subject of the Jews, and especially in the views of Mr. Noah. As it was there was a respectable audience of some ten or twelve hundred people. I shall take the liberty of furnishing headings to the various topics, and of occasionally correcting my notes, from a report of a considerable portion of the address, which I find in one of the city papers, copied, I presume, from the original notes of the lecturer, as so far as my notes and my memory serve, the sentences quoted are, *verbatim*, those of the lecturer.

The Singing.

The services commenced with the singing of that beautiful hymn—

"Jerusalem, my happy home!
Name ever dear to me."

The melody was charming, as it always is, when produced by the choir who officiated on that occasion. Among the multitude of upturned faces, I recognized many of the strongly marked countenances of the children of Abraham, and could not avoid being interested with the attention and emotion they manifested, while listening to the soul-stirring melody, especially at the oft repeated cadences at the close of the piece, of that familiar name, Jerusalem! *Jerusalem!!* JERUSALEM!!! As I write, I almost wish I could make the paper vocal with these sweet sounds, instead of italics, capitals, and notes of admiration, but it is unnecessary. In Boston, emphatically the city of sweet sounds, this delightful piece is familiar to all.

I thought to myself, these children of Abraham, "beloved for the fathers' sakes," are doubtless thinking not of a heavenly but an earthly Jerusalem; their minds are wandering, perhaps, to the valley of Jehosaphat, at the foot of the hill once hallowed by the beautiful temple of Solomon, but now desecrated by the musselman mosque of Omar, where, perhaps, some of them are sighing to mingle their bones with the dust of the thousands of their brethren who have there at length found a resting-place.

Far different were the feelings that thrilled my own breast, and that of many others. I can never hear those words without being carried on the wings of imagination, perhaps of faith, up to those "happier homes," where Jesus leads his people to fountains of living waters, and the Christian friends of earlier, perchance of happier days, now separated by distance or death, shall meet no more to part. Nor could I help longing for the time to arrive when these now blinded Israelites, with Christ's love in their hearts, and Christ's presence in heaven animating their hopes, may be enabled to sing with the same thrill of sweet anticipation and holy delight as fills the bosom of the heavenly minded believer in Jesus.

"Jerusalem! my glorious home!
Name ever dear to me!
When shall my labors have an end,
In joy and peace in thee?
Oh! when, thou city of my God,
Shall I thy courts ascend,
Where congregations ne'er break up,
And Sabbaths have no end?
"There happier bowers than Eden's bloom,
Nor sin nor sorrow know;
Bless'd seats! through rude and stormy scenes,
I onward press to you!
Why should I shrink at pain and wo,
Or feel at death dismay?
I've Canaan's goodly land in view,
And realms of endless day."

The Lecture.

After the singing, the lecturer, who is a portly and somewhat venerable looking man of about sixty, commenced his discourse by remarking that he had long desired to appear before the American people on behalf of his beloved nation, a people venerable for their antiquity, and whose history and sufferings had filled the world with astonishment and awe. He then proceeded to present his views of

The Advent and Crucifixion of Christ.

As the Christian public will doubtless feel an interest in hearing what a Jew would say on these topics, I shall report his remarks at considerable length. "To comprehend and fully understand the peculiar situation in which the Jewish people were placed at that important crisis," said Mr. Noah, "we must endeavor, if possible, to place ourselves in their position. A nation once powerful, rich and happy, prosperous and independent, the conquerors of every neighboring power, living in the midst of luxury and civilization, enjoying a happy and an equitable code of laws, with wise kings, gallant warriors, a pious priesthood, and a great national prosperity, suddenly assailed by powerful Pagan nations, allured by a love of gold, and tempted by the hope of plunder, contending year after year against fearful odds; their enemy strengthened by fresh levies, while their own resources were exhausted; finding themselves at length gradually sinking, a weak, decayed, defeated power; the once glorious and famed people, abandoned by hope, and almost deserted by Providence, their Temple, their pride and glory, wrested from them, and the beams of the setting sun, falling upon the helmet of the Roman centurion, keeping guard near the Holy of Holies!"

"In this distracted position, and at this period of unexampled calamity, Jesus of Nazareth found the Jews at the commencement of his ministry."

Corruptions of the Jews, rebuked by Christ.

"Corruptions, the natural consequence of great misfortune, had crept in amongst them; a portion of the priesthood forgot the obligation due to their high order; hypocrisy and intrigue had reached the high places, and Jesus appeared amongst them the most resolute of reformers. Denouncing the Priests and Pharisees, preaching against hypocrisy and vice, prophesying the downfall of the nation, and thus attracting followers and apostles by his extraordinary and gifted powers, he became formidable by his decision of character, his unceremonious expression of opinion, and the withering nature of his rebuke; he preached at all times and at all places, in and out of the temple, with an eloquence such as no mortal has since possessed; and to give the most powerful and absorbing interest to his mission, he proclaimed himself the Son of God, and declared himself ordained by the Most High, to save a benighted and suffering people as their Saviour and Redeemer. The Jews were amazed, perplexed and bewildered at all they saw and heard. They knew Jesus from his birth: he was their neighbor; they knew his father Joseph and Mary his mother, his brothers, James and Judas; he was in constant intercourse with his brethren in their domestic relations, and surrounded by their household gods; they remembered him a boy, disputing, as was the custom, most learnedly with the doctors in the Temple; as a man pursuing to the age of thirty, the modest and laborious calling of his profession; and yet he proclaimed himself the Son of God, and performed most wonderful miracles, was surrounded by a number of deciples, poor, but extraordinary gifted men, who sustained his doctrines, and had an abiding faith in his mission; he gathered strength and followers as he progressed; he denounced the whole nation, and prophesied its destruction, with their altars and temples; he preached against whole cities and proscribed their leaders with a force, which even at this day would shake our social systems. The Jews became alarmed at his increasing power and influence, and the Sanhedrim resolved to become his accuser, and bring him to trial under the law as laid down in the 13th of Deuteronomy."

"In contemplating all the circumstances of this, the most remarkable trial and judgment in history, I am convinced, from the whole tenor of the proceedings, that

His Arrest, Trial, and Condemnation

was conceived and executed under a decided panic. That he proclaimed himself Son of God, that he declared he had been delegated from the Father to enter upon his mediatorial character, that he was a prophet and the promised Messiah, was understood and admitted by all his friends and disciples; but still it has appeared to me throughout that there was not sufficient testimony to come under the special and distinct provisions of the law.

"It is not my duty to condemn the course of our ancestors, nor yet to justify the measures they adopted in that dire extremity; but if there are mitigating circumstances, I am bound by the highest considerations which a love of truth and justice dictated, to spread them before you, at the same time, to protest against any entailing upon us the responsibility of acts committed eighteen hundred years ago by our fathers, and thus transmitting to untold generations the anger and hatred of a faith erroneously taught to believe us the aggressors."

Ordained by God.

"But the death of Jesus was the birth of Christianity; the Gentile Church sprang from the ruins which surrounded its primitive existence; its march was onward, beset with darkness and difficulties, with oppression and persecution, until the Sun of the Reformation rose upon it, dissipating the clouds of darkness which had obscured its beginning, and it shone forth with a liberal and tolerant brightness, such as the Great Master had originally designed it. Had not that event occurred, how would you have been saved from your sins? The Jews in this did nothing but what God himself ordained, for you will find it wrttten in the Acts of the Apostles—'And now brethren, I know that through ignorance ye did it, as did also your rulers!'"

Jews still preserved.

"While the Almighty raised up, enlarged and extended the Gentile Church, gave it power and dominion, he threw the mantle of his divine protection over his chosen people, and has preserved them, amidst unheard of danger to this very day, numerous as they have ever been, but still distinct as a nation, preserving the Abrahamic Covenant, walking in his statutes, and obeying his commandments; the same people whom he had brought out of Egyptian bondage, and to whom he had given the land of Israel as an inheritance forever, and who is now leading us back in peace and happiness to repossess our ancient and promised land."

Their future Destiny.

Mr. Noah then referred to the various recent political contests between the powers of Europe and Asia, in the regions lying around Palestine. "The result of the conquests," said he, "has been marked with singular success, and evidently indicate the progressive power of the Christian governments in that interesting quarter of the globe. France has carried its victorious arms through the north of Africa. Russia, with a steady glance and firm step, approached Turkey in Europe; and when her railroads are completed to the Red Sea, will pour in her Cossacks from the Don and the Vistula, and Constantinople will be occupied by the descendants of the Tartar Dynasty, and all Turkey in Europe, united to Greece, will constitute either an independent empire, or be occupied with Russia, who, with one arm on the Mediterranean and the other on the North Sea, will nearly embrace all Europe. The counterbalance of the gigantic power will be a firm and liberal union of Austria with all Italy and the Roman States down to the borders of Gaul—but the revolution will not end here. England must possess Egypt, which will afford the only secure route to her possessions in India through the Red Sea, Then Palestine, thus placed between the Rus-
Apples, and all the tropical fruits known to us, flourish every where about Syria. The sian possessions and Egypt, will revert to its legitimate proprietors, and for the safety of surrounding nations, a powerful, wealthy, independent, and enterprising people, are placed there, by and with the consent of the Christian powers; and with their aid and agency, the land of Israel passes once more into the possession of the descendants of Abraham. The ports of the Mediterranean will be again opened to the busy hum of commerce, the fields again will bear the fruitful harvest, and the Christian and the Jew will, together on Mount Zion, raise their voice in praise of him, whose covenant with Abraham was to endure for ever, and in whose seed all the nations of the earth are to be blessed."

This is our Destiny.

"Every attempt to colonize the Jews in other countries has failed—their eye has steadily rested on their beloved Jerusalem, and they have said, 'the time will come, the promise will be fulfilled!'"

Capabilities of Palestine.

"The Jews are in a most favorable position to repossess themselves of the Promised Land and organize a free and liberal government. In Poland, Maldavia, Wallachia; on the Rhine and Danube, and wherever the liberality of the government shave not interposed obstacles, they are practical farmers. Agriculture was once their only natural employment. The land is now desolate, according to the prediction of the prophets, but it is full of hope and promise. The soil is rich, loamy, and every where indicates fruitfulness; and the magnificent cedars of Lebanon show the strength of the soil on the highest elevations. The climate is mild and salubrious, and double crops in the lowlands may be annually anticipated. Every thing is produced in the greatest variety; wheat, barley, rye, corn, oats, and the cotton plant in great abundance. The sugar cane is cultivated with success; Tobacco grows plentifully on the mountains, Indigo is produced in abundance on the banks of the Jordan; Olives and Olive Oil are every where found; the Mulberry almost grows wild, out of which the most beautiful silk is made; Grapes of the largest kind flourish every where; Cochineal is produced in abundance on the coast, and can be most profitably cultivated; the Coffee tree grows almost spontaneously, and Oranges, Figs, Dates, Pomegranates, Peaches, Apples, Plums, Nectarines, Pine several ports in the Mediterranean, which formerly carried on a most valuable commerce, can be advantageously re-occupied. Manufactures of wool, cotton and silk could furnish all the Levant and the Islands of the Mediterranean with useful fabrics. In a circumference within twenty days travel of the Holy City, two millions of Jews reside. Of the two and a half tribes which removed east of the trans-Jordanic cities, Judah and Benjamin and half Manassah, I compute the number in every part of the world as *exceeding six millions.* Of the missing nine and a half tribes, part of which are in Turkey, China, Hindostan, Persia and on this continent, it is impossible to ascertain their numerical force."

After thus undertaking to show that Palestine was still abundantly capable of sustaining the race of Israel, when gathered to the land of their fathers, Mr. Noah proceeded to express his opinion that the funds now employed in efforts for their conversion to Christianity, should be employed in aiding their return to Palestine, and closed by an appeal for

Christian aid in their Restoration

to the land of their fathers, and a statement of the steps, in his opinion, necessary to be taken for the accomplishment of the result he expected and desired. "I propose, therefore," said he, "for all the Christian Societies who take an interest in the fate of Israel, to assist in their restoration, by aiding to colonize the Jews in Judea; the progress may be slow, but the result will be certain. The tree must be planted, and it will not want liberal and pious hands to water it, and in time it may flourish and produce fruit of hope and blessing.

"The first step is to solicit from the Sultan of Turkey permission for the Jews to purchase and hold land, to build houses, and to follow any occupation they may desire. The moment the Sultan issues his *Hatte Scherif*, allowing the Jews to purchase and to hold land in Syria, subject to the same laws and limitations which govern Mussulmen, the whole territory surrounding Jerusalem, including the villages of Hebron, Lafat, Tyre, also Beyroot, Jaffa, and other ports of the Mediterranean, will be occupied by enterprising Jews. The valleys of the Jordan will be filled by agriculturalists from the north of Germany, Poland, and Russia. Merchants will occupy the sea-ports, and the commanding positions within the walls of Jerusalem will be purchased by the wealthy and pious of our brethren. Those who desire to reside in the Holy Land, and have not means, may be aided by these Societies to reach their destined haven of repose.

"Christians can thus give impetus to this important movement, and emigrants flowing in, and actively engaged in every laudable pursuit, will soon become consolidated, and lay the foundation for the elements of Government and the triumph of Restoration."

I fear I have already trespassed too much on your columns, and will conclude by the information that, in accordance with the resolutions of a meeting held this week, a meeting is to be holden next Monday, for the purpose of forming a Baptist Society for the promotion of Christianity among the Jews. Particulars in my next.

IOTA.

ORDINATION IN ORLEANS, MASS.

Pursuant to letters missive issued by the Baptist Church in Orleans an Ecclesiastical Council convened at Orleans, Dec. 5th 1844, for the purpose of ordaining Bro. Orin T. Walker as pastor of the Baptist church in that place.

The Council being organized by the choice of Bro. A. Pollard Moderator, and Bro. D. Cobb Clerk, listened to the doings of the church relative to their calling Bro. Walker to become their pastor, after which proceeded to his examination, and being fully satisfied with the Christian experience, call to the ministry, and doctrinal views of Bro. Walker. Voted unanimously to proceed to his Ordination, and the following to be the order of exercises, viz:—Reading of the Scriptures and Introductory Prayer by Bro. D. Cobb, of Chatham; Sermon by Bro. A. Pollard, of Hyannis; Ordaiding Prayer by Bro. D. Lothrop, of Harwick; Charge by Bro. N. Chapman, of Brewter; Hand of Fellowship by Bro. A. Pollard; Address to the Church by Bro. N. Chapman; Goncluding Prayer by Bro. White, of the Congregation Church; Benediction by the Pastor elect.

The exercises were interspersed by singing—and throughout were of a highly interesting character. On account of the unpleasant state of the weather, many were prevented from attending, yet the house was nearly filled, and the congregation was solemn and attentive during the whole of the exercises. The sermon by Bro. Pollard was very appropriate and exceedingly rich and instructive. His text was in 2d Cor. 4: 7—"But we have this treasure in earthern vessels, that the excellency of the power may be of God, and not of us." In the introduction it was remarked that the glory of the gospel of Christ is a prominent theme of revelation. The value and richness of its various blessings, are represented in the Bible by the strongest forms of language, and the most beautiful and expressive imagery. In the text it is called a *treasure*. This passage it was said contains several highly important sentiments.

I. It asserts that the gospel is a *treasure*, and the following considerations justify the assertion.

1st. It is a wonderful and glorious exhibition of the mercy and compassion of God to mankind.

2d. It makes provisions for the pardon of sinners and their reconciliation to God.

3d. It produces the most benign and salutary effects on the intellectual character, and social condition of mankind in this world.

4th. The saving efficacy of the gospel on the spiritual condition, and eternal destiny of mankind, exhibits its glory and value as a treasure bestowed by Infinite Grace.

II. The dispensation of the gospel, is committed to a human ministry. "We have this treasure in *earthern vessels.*"

III. The reasons for this arrangement.

1. Converted men are the most *suitable* agents to labor for the conversion of other men.

2. That the power and grace of God in the salvation of sinners may be most conspicuously displayed.

The sermon was closed by some very important remarks by way of inferences from the subject.

The above is a mere outline of the sermon. In remarking upon it I cannot do justice to the sermon without extending this notice to an unwarrantable length.

I will say however, that it was a sermon well worth hearing, and made a deep impression upon all who listened to it. Bro. Walker has entered upon an interesting field of labor, and may the Great Head of the Church crown his labors with abundant success.—*Comm.*

DISCUSSION OF SLAVERY.

The fifth letter of Dr. Wayland is entirely occupied with "suggestions on the subject of expediency." As it is quite long, and somewhat prolix, we think our readers will be better pleased with a brief analysis of the argument and the conclusions from it, than with the letter at length; and especially as it contains nothing on the subject of slavery itself, but is simply a statement of the writer's views of expediency as a metaphysical and moral question.

The fourth letter, it will be recollected, was occupied with an argument against slavery, from the Old Testament; the next point was, 'to consider the manner in which this institution is treated in the New Testament.' Before doing this, however, as the subject of expediency is incidentally introduced into the discussion, he proposes to offer a few suggestions upon it. He agrees with Mr. Fuller, that the Saviour and his apostles would not, for the sake of escaping persecution, shun to declare the whole counsel of God, nor be deterred by fear from preaching against any sin. The word '*expedient*,' means 'fitness or suitableness to effect some end or purpose intended.' Expediency, therefore, being morally neutral, an action performed for its supposed expediency, is good or bad, wicked or innocent, according to the character of the act, or the motive from which it sprung. "Pious frauds," or false miracles, though made use of with the intention to convert men's souls, are wicked. To modify or withhold a part of the truth which God has commanded us to preach, in order to make it acceptable, or through fear, is also wicked. So to do an innocent act from an imperfect motive, as Peter conformed to innocent Jewish rites, but *from fear of man* afterwards separated himself. Paul innocently complied with an innocent custom, because he did it for the good of others; Peter guiltily complied from the fear of man, or refused compliance to avoid persecution.

On the other hand, Dr. W. lays down this rule: "We may innocently employ any means for the accomplishing of our purposes, which are innocent in themselves, and which we employ with a virtuous intention." For instance, we may unfold our views of truth and duty gradually, allowing one part to work its effect before another is introduced, and bringing them forward as men are able to bear them. Again, there is not only room for choice in the *succession*, but the *manner of presenting* truth. Again, what is more to the point, in cases where a *precept* would be obnoxious, he argues that the *principle* on which it is founded may be inculcated, leaving the principle to work out its own result, instead of distinctly inculcating the precept itself. As, for instance, (our own illustration) if the Southerners will not bear to be told that slavery is a moral evil, or a sin, and will not listen to the *precept* to "let the oppressed go free," we must not inculcate that precept, but the general principle of love to man. This application of the rule, carried out, would require us to preach the gospel to the southern people, and let slavery alone, to die out with all the other evils which the gospel is to do away.—Whether the writer would apply the rule thus, the paragraph which immediately follows furnishes the only indication.

"This form of expediency, the inculcating of a fundamental truth, rather than the duty which springs immediately out of it, seems to me innocent. I go farther. In some cases it may be really demanded. Thus, suppose a particular wrong to have become a social evil, to have become interwoven with the whole framework of society, and to be established by positive enactment and immemorial usage. Suppose that all departments of society have become adjusted to it, and that much instruction was necessary before any party could avail themselves of the advantages of a righteous change. Suppose also that the whole community was ignorant of the moral principles by which both the wrong was condemned, and the right established. In such a case the wrong could only be abolished by changing the sentiments and enlightening the consciences of the whole community. Here it seems to me that it would be not only allowable, but a matter of imperative duty, to inculcate the principles on which the duty rested, rather than the duty itself. The one being fixed in the mind, would necessarily produce the other; and thus the end would in the most certain manner be accomplished."

We have thus endeavored to present the *substance* of this letter in a condensed form; thanks to the author of the Moral Science for teaching us how to do such things in days of yore. The discussion of slavery we shall give in full, but as this letter related to that subject only "incidentally," the entire omission of it would not have impaired the unity or completeness of the main discussion.

To the Rev. Richard Fuller, D. D.

LETTER VI.

MY DEAR BROTHER,—You will at least give me credit for being an indefatigable correspondent. I hope, however, that you are not wearied either with the number, or the length, of my replies. Although I have commenced my sixth letter, I believe that I have alluded to no topic on which both you and our brethren at the South have not placed reliance in the construction of their argument in favor of slavery. I rejoice that my labor is drawing to a close. But one more subject remains to be considered; it is the argument derived from the New Testament. With this, I shall close my remarks, after having asked your attention to some incidental reflections which could not so well have been interwoven with the main body of the discussion.

In my letter on the Old Testament argument in favor of slavery, I suppose myself to have shown, that the Mosaic law contains nothing more than the permission of slavery; that this permission was granted specially and exclusively to the Jews; and that we could not assume it as a law for ourselves, without claiming every other permission that was granted to them, and subjecting ourselves to every precept that was enacted for them. I cannot but believe that you, as a preacher of the New Testament, will agree with me in this view of the subject. I am confident that you would hardly reason with a man who should endeavor to enforce any other Mosaic usage, or plead any other Mosaic license, on the same grounds that are used to sustain the institution of American slavery. Indeed I can hardly suppose that any of our Southern brethren place any great reliance on this part of the argument. I feel assured that they will not, if they reflect on the consequences which it necessarily involves.

I think, then, that the Scriptural argument in defence of slavery is narrowed down to the limits of the New Testament. Let us then endeavor carefully to inquire whether this institution is supported by the instructions of the Saviour and his apostles. You say that 'slavery was at least tolerated by Christ, and his apostles;' and hence you argue that it is no wrong; and, therefore, I presume, consider that this toleration is universal; and if so, that slavery is right and proper every where, or as you well remark, *semper et ubique*. You do not, I know, thus generalize the doctrine; but I do not see how such generalization is to be avoided. The New Testament was not given, like the Mosaic law, to one people, but to the whole race; not for one period, but for all time. If, therefore, it tolerates slavery really and truly—if this is the doctrine of our Saviour, it justifies this institution to all men, and pagans, Christians and Mohammedans who have united in abolishing it, have been greatly in error, in supposing it to be at variance with the clearest principles of natural justice or of Christian duty.

It is then important to us as disciples of Christ, to ascertain in how far the New Testament really upholds what the natural conscience of man, from at least as far back as the time of Aristotle, has declared to be a violation of the plainest dictates of natural justice. I will not detain you by inquiring into the meaning of the word *tolerate*. It may perhaps convey a stronger sense than the facts will warrant. I will at once come to the passages in the New Testament in which this subject is mentioned. By calmly considering these, we may, I think, ascertain what foundation is furnished for the superstructure which has so frequently been erected upon them.

1. Slaves are frequently alluded to by our Saviour in the gospel. Several parables are founded upon this relation. But as the object of these parables is to enforce some duty which had no respect to slavery, no one will for a moment pretend that this sort of allusion has any bearing upon the question. Our Lord illustrates the wisdom of men in temporal, contrasted with their folly in spiritual concerns, by the parable of the steward who had wasted his lord's goods. But this is never pleaded in justification of dishonesty in a confidential agent. The same principle applies equally to one case, as to the other.

In the Epistles the relation between masters and slaves is several times adverted to. I will quote, so far as I remember, all the passages which are considered to be of importance in the settlement of this question.

1. Of the duties of slaves.

Ephesians 6: 5—8. 'Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, *as unto Christ.* Not with eye-service, as men-pleasers; but *as the servants of Christ*, doing the will of God from the heart; with good will doing service, *as to the Lord*, and not to men; knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.'

Colossians 3: 22—25 'Servants, obey in all things your masters according to the flesh; not with eye-service, as men-pleasers; but in singleness of heart, fearing God; and whatsoever ye do, do it heartily, *as to the Lord*, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance; *for ye serve the Lord Christ.* But he that doeth wrong, shall receive for the wrong which he hath done; and there is no respect of persons.'

1 Timothy 6: 1—5. 'Let as many servants as are under the yoke count their own masters worthy of all honor, *that the name of God and his doctrine be not blasphemed.* And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort. If any man teach otherwise and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputing of men of corrupt minds, and destitute of the truth, supposing that gain is godliness; from such withdraw thyself.'

Titus 2: 9, 10. 'Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again; not purloining, but showing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.'

1 Peter 2: 18—23. 'Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward. For this is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps; who did no sin, neither was guile found in his mouth; who when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously.'

Now I do not see that the scope of these passages can be misunderstood. They teach patience, meekness, fidelity, and charity,—duties which are obligatory on Christians towards all men, and of course towards masters. These duties are obligatory on us towards enemies, because an enemy, like every other man, is a moral creature of God. They are demanded of Christians, because by acting otherwise they would bring reproach upon the cause of Christ. And it is to be observed, that the apostles are in every case careful not to utter a syllable by which they concede the right of the master, but they always add as a reason for these precepts, the relation in which the slave stands to Christ. The fact seems to be simply this. There are certain vices to which ignorant and ill instructed persons, when laboring for others, are specially liable; such for instance, are disobedience, lying, purloining, eye-service, and the like. These practices are inconsistent with the Christian character, and the apostles forbid them, referring always to the principles of love and piety which the gospel inculcates. These instructions, then, would have been appropriate (as indeed they are every where appropriate at this moment) had there been no such institution as slavery in existence. They were therefore appropriate to slaves, who stood in the relation of *persons doing service.* These precepts seem to me to emenate directly from the principles of Christianity, and hence, in 1 Tim. 6: 3—5, the apostle sternly rebukes those that teach any other doctrine. But in this very rebuke he makes no allusion to the right of the master over the slave; and boldly exposes the motives of those who would excite insubordination for the sake of their own personal gain. To present this subject in the clearest light, I ask, do our obligations to practice fidelity, honesty, charity, to avoid purloining, lying, eye-service, depend on the justice of the authority which the master claims over the slave? If not, the inculcation of these duties in no manner involves a concession of the claim of the master to that authority. Supposing slavery to be wrong, will this wrong justify a Christian in lying, stealing, deception, or even in rebellion against the authority by which he is unjustly held in bondage?

If this be so, the only foundation for the argument in favor of slavery from the New Testament must be found in the precepts which it addresses to masters. These are as follows:

Ephesians 6: 8. 'And ye masters, do the same things unto them, forbearing threatening, knowing that your Master also is in heaven; neither is there respect of persons with him.' This passage immediately follows that above quoted from Ephes. 6: 5—8, and merely inculcates reciprocity of duties between master and servant.

Colossians 4: 1. 'Masters, render to your servants that which is just and equal; knowing that ye also have a Master in heaven.'

These precepts simply inculcate on masters the duty of treating the slave as he himself would wish to be treated; and of allowing to him suitable means of subsistence. And this is all.

Let us now see the use that is made of these two passages. They are supposed to sanction the whole system of domestic slavery; and to grant a universal permission to establish and maintain it everywhere and at all times; for as I have said, if it be a permission of *the New Testament*, it is of course without limitation. Let us see what this permission involves. It is the right to compel another man, a fellow creature of God, in every respect made like to myself, in his social, intellectual and moral nature, and held at the bar of God to precisely the same responsibility as myself, to labor for me without his contract and consent. This right also, as I have shown, involves the right to use all the means necessary to its establishment and perpetuity; and of course the right to crush his intellectual and social nature, and to stupify his conscience, in so far as may be necessary to enable me to enjoy this right with the least possible peril. Nay more, I do not see that it does not sanction the whole system of the slave trade. If I have a right to a thing *after* I have gotten it, I have a natural right to the means necessary for getting it. If this be so, I should be as much justified in sending a vessel to Africa, murdering a part of the inhabitants of a village, and making slaves of the rest, as I should be in hunting a herd of wild animals, and either slaying them or subjecting them to the yoke. *If I err in making these inferences, I err innocently*; for they seem to me to be of necessity involved in the principles which would be established by the argument in question.

Now I ask, was there ever such a moral superstructure raised from such a foundation? The doctrine of purgatory, from a verse in Maccabees, the doctrine of the Papacy, from the saying of Christ to Peter, the establishment of the inquisition, from the obligation to extend the knowledge of religious truth, all of these seem to me as nothing to it. I say it with entire kindness, for on such a subject I am incapable of any other feeling, if the religion of Christ allows us to take such a license from such precepts as these, the New Testament would be the greatest curse that ever was inflicted on our race.

I need not say, my dear brother, that I know you would abhor such an inference as much as any man on earth. I know well your kindness of heart, and what is still better, your entire will, fully to subject yourself to the whole doctrine of Christ. But I ask, do not the principles which our Southern brethren adopt, lead to precisely these results? Let us test the case by an example. Suppose that a foreign foe should land an overwhelming force on your shores, for the sake of reducing the State of South Carolina to bondage; would not the language of every man, because he is a man, be, 'give me liberty or give me death!' And do you suppose that the apostolic precept respecting masters and slaves was intended to stifle this first and strongest aspiration of a human soul? Suppose that such an enemy should establish this authority, and reduce you to servitude, it would be your duty as men, and especially as Christians, to be kind, charitable, and forbearing; to avoid lying, purloining, and deceit. But would it not be a most cruel mockery to plead the apostolic precepts on this subject in justification of the tyranny and oppression under which you were crushed? Now strong as this case may seem, I think it is put fairly. For we are always to remember that a New Testament rule is a universal rule. It was not made for the Northern or the Southern States, for white men or for black men, but for all men. And hence the precept which would justify slavery in one case, would justify it equally in all similar cases.

But it may be said, that although these precepts, taken by themselves, will not authorize slavery, yet that it is really authorized by the inference which may be drawn from a consideration of the circumstances under which the precepts were delivered. At the time of our Saviour and his apostles, slavery was universal, and was of a very oppressive character. These precepts were given for the sake of correcting its abuses. But inasmuch as the abuses were thus corrected, and nothing was said respecting the institution itself, it is inferred that the gospel considers slavery in itself as innocent, and only reproves these incidental wrongs which are by no means essential to it. If this be so, it will I think, be true, that we are to learn our duty, the universal duty of man respecting slavery, from a consideration of Roman slavery, in connection with the precepts of the New Testament. Roman slavery is the basis on which we are to rest. This, in its principles, was right, and agreeable to the will of God, and became at variance with the gospel only by abuse. The New Testament undertook to correct these abuses, and what is not thus corrected is therefore according to the will of God.

Let us then inquire what were some of the features of slavery among the Romans at the time of Christ.

1. Slavery* was universal throughout the empire, and the number of slaves almost exceeds belief. Some rich individuals possessed 10,000, and others even 20,000 of their fellow-creatures. In Italy it is computed that there were then three slaves to one freeman, and that their number in this part of the empire alone was at this time more than twenty millions.

2. Persons became slaves by being made *captives in war*, *by purchase* from slave dealers, *by birth*, and by the operation of law; as for instance in consequence of debt, or as a punishment for crime. Cæsar is said to have taken 400,000 captives in his Gallic wars alone. The islands of the Mediterranean were almost universally slave markets. In Delos alone, 10,000 slaves were sometimes bought and sold in a single day.

3. On the condition of slaves, it may be remarked that—

1. The master had the power of life and death over the slave.

2. Slaves were not permitted to marry.

3. They were permitted to hold no property as their own; whatever they acquired being the property of their masters.

4. They were exposed to the most unrelenting barbarity, being perfectly unprotected by law, and left entirely in the power of their owners. They were liable to every kind of torture; and cruel masters sometimes kept on their estates tormentors by profession, for the purpose of punishing their slaves. Burning alive was sometimes resorted to, and crucifixion was frequently made the fate of a slave for trifling misconduct, or from mere caprice. In fine a slave was considered in no other light than as a representative of so much value. Hence it is not wonderful that they should be slain in order to make food for fishes, or that the question should arise, whether in a storm a man should sacrifice a valuable horse or a worthless slave.

I need not pursue this subject more at large.—It is too revolting to humanity. I only present a few of the more prominent points for consideration. Enough, however, has been adduced to answer the purpose of the argument.

If, then, the view which we are considering be correct, the New Testament, with all these facts in sight, did really justify Roman slavery in the main, and set itself to correct its abuses. This correction is contained in the few lines which I have quoted above. All the rest is therefore permitted to us and to all men, on the sanction of inspiration. The selling of prisoners of war, the slave trade itself, (for as I have said, the Mediterranean then was full of slavers) the power of life and death over the slave, the prohibition of marriage, and the infliction of death at the master's will, all these are sanctioned by the word of God himself. The master has only to forbear threatening, to give his slave suitable physical comforts as the reward for his toil, and the master's right, and the authority to exercise this right, remains as it was under the Roman empire, in the time of Christ. If this be so, there is no reason why Christians at the South should be grieved with the severity of the laws respecting slaves. They are as yet very far within the power confided to the master by the New Testament itself. The gospel of Christ, on the subject of human rights, falls infinitely below the Declaration of American Independence.

But it is said that the gospel allows of slavery, but forbids the abuse of it. The distinction between the proper use and the abuse of it, however, most evidently is not to be found in the precepts which we have quoted. Where then is it to be found? Where shall we find the direction in the Scriptures by which we shall be guided? Let us take a few instances. Under what circumstances may a man be made a slave, by war, by purchase, by birth, or by all of them? If unlawfully enslaved at first, how is the right over him afterwards to be lawfully acquired? Has he a right to marry; and is the relation of marriage protected by the rules of Christ on this subject? The Roman law allowed slaves to read, and many of them were learned men; can this permission be abrogated? Can a slave be properly forbidden to read the sacred scriptures? I will not however multiply such questions. If it be said that the New Testament intends to discriminate between the use and the abuse of slavery, it must certainly present us with precepts bearing on these questions, for they are all eminently practical, and they are of daily occurrence. But where in the New Testament shall we find any precept by which such questions can be decided? Who would ever think of going to the New Testament for such a decision? Where have we ever known the New Testament to be called upon to decide the question, what constitutes the proper use, and what the abuse of the institution of slavery?—Would it not be utterly impossible to find the elements for such a decision in any part of the word of God?

If this be so, I think it must be evident that the precepts of the New Testament furnish no justification of slavery, whether they be considered absolutely, or in relation to the usage of the Roman empire at the time of Christ. All that can justly be said, seems to me to be this; the New Testament contains no precept prohibitory of slavery. This must, I think, be granted; but this is all.

But if the New Testament has left no precept justifying, and no prohibition forbidding slavery, are we to conclude that it is wholly indifferent on the subject? I answer, by no means. It has in my opinion prohibited it in a manner far more emphatic than could have been done by any precept whatever.

The universal existence of slavery at the time of Christ, took its origin from the moral darkness of the age. The immortality of the soul was unknown. Out of the Hebrew nation, not a man on earth had any true conception either of the character of the Deity or of our relations and obligations to him. The law of universal love to man had never been heard of. Every nation considered every weaker nation a fit object for plunder. A stranger and an enemy were equivalent terms. It was moreover an age of great intellectual refinement, and of unbounded wealth, and hence an age of thorough and universal sensuality. Combine these elements together, and slavery must naturally result from them, and must continue so long as they existed.

In what manner then did the Saviour and his apostles deal with this universal sin? I answer, by promulgating such truths concerning the nature and destiny of man, his relations and obligations both to man and to his Maker, as should render the slavery of a human being a manifest moral absurdity; that is, a notion diametrically opposed to our elementary moral suggestions. I have in my second letter alluded to those ideas of human nature which the scriptures have revealed. Let us observe how strangely these ideas were in contrast with all that was then known of the character and value of a man.

To men who had scarcely an idea of the character, or even the existence of a Supreme Intelligence, and whose objects of adoration were images of 'gold, and silver, and stone, graven with art and man's device,' and whose worship consisted in the orgies of Venus and Bacchus, the gospel revealed the existence of one only living and true Jehovah, all wise, all just, all holy, everywhere present beholding the evil and the good, knowing the thoughts and intents of the heart, who will bring every secret thing into judgment, whether it be good or whether it be evil, and who has placed us all under one and the same law, that law which declares, 'Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself.'

To men who had scarcely an idea of existence after death, whose notions of futurity were the fables of Charon's boat, the Styx and Tartarus,—fables which were already held up as objects of inextinguishable laughter,—the gospel revealed the doctrine of man's immortality; it taught that every human being was a never dying soul, that the world to come was a state either of endless and inconceivable happiness or woe, and that for this infinitely important state, the present brief existence was the probation, and the only probation that God had allotted to us; and that, during this probation, every one of our race must by his own moral character determine his destiny for himself.

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* For these statements respecting slavery among the Romans, I am indebted to an article in the Biblical Repository, for October, 1835, by the Rev. Prof. Edwards, of the Theological Seminary, Andover.

To men who had scarcely formed an idea of their moral relations, the gospel revealed the fact that our race were universally sinners, and were without exception under the condemnation of that law which denounces eternal death as the desert of every transgression; that God placed such an estimate upon a human soul, nay, that he so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life; and that in consequence of this atonement, eternal salvation is freely offered to every human being, who, repenting of his rebellion, will return to the love and service of God.

To men steeped in the most debasing and universal sensuality, whose motto was, 'let us eat and drink, for to-morrow we die,' the gospel revealed the truth, that while this salvation was thus freely offered to all, yet still every individual of our race was placed on earth to work out his salvation with *fear* and trembling; that he was still in the strictest possible sense in a state of probation, and that in a world lying in wickedness, surrounded by every temptation to sin, exposed to all the allurements of vice, and assailed by all the arts of the adversary of souls, he must come off conqueror over every moral enemy, or else he will after all perish under a most aggravated condemnation. And lastly, to men who esteemed the people of another nation as by nature foes whom they had a right to subdue, murder or enslave, whenever and in what manner they were able, the gospel revealed the fact that all men are by the act of their creation *brethren*; that all are equally beloved by the same Father of all; that Christ died equally for all; that all are equally exposed to the same perdition; that to all is equally offered a mansion in the same Father's house, and that the title to that inheritance, the same to all, can be secured in no other way than by obedience to the universal law of love, a law enforced by the solemn sanction, 'inasmuch as ye did it not *to one of the least of these*, ye did it not *unto me*.'

Such then were some of the effulgent truths which the gospel poured upon the moral darkness of the heathen world. Such was the entire revolution (the word, you perceive, is feebleness itself when applied to such a case) which the gospel effected in all notions which were then entertained respecting the character, the destiny, the responsibilities, and the *inestimable value* of a man. We feel at once that the highest seraph around the throne would not dare to violate the meanest right of the meanest creature who stood in such a relation to God; infinitely less would he dare, for the sake of his own temporary convenience, to interfere with any of the means to which such a creature was entitled, for ascertaining and doing the will of God, and thus escaping eternal death, and laying hold on everlasting life. 'Are *they* not all ministering spirits, sent forth to minister to those that are heirs of salvation?' What shall we say, then, if a creature of yesterday, himself subject to the same law, exposed to the same condemnation, and going to the same judgment seat, abolishes, at his own pleasure, and on the authority of physical force, the social, intellectual, and moral rights of his brother; and for the sake of pecuniary gain interferes with the most solemn relations which can exist between the God and Father of us all, and his child here on earth, a child redeemed with the precious blood of his only begotten Son.

It is obvious that such principles as these, instilled into the public mind, must of necessity abolish slavery and every other form of wrong. Just in so far as slavery is in its principles or its practice at variance with these elementary truths of revealed religion, it is forbidden. Whether it be thus at variance, let every man judge.

Suppose then that slavery were permitted in the New Testament, and at the same time these truths at variance with it are inculcated, it would be evident that the permission must yield to the principle. Divorce was *permitted* but the Hebrews were censured for availing themselves of the permission. You may give your child, if he were approaching to years of discretion, permission to do an act, while you teach him principles which forbid it, for the sake of teaching him to be governed by principles rather than by any direct enactment. In such a case you would expect him to obey the principle, and not avail himself of the permission. So in the present instance, were the permission proved, we, as moral creatures of God, would be bound by the principles which controlled it.

But if no such permission was ever given, if, on the question of right, the New Testament has never uttered an approving syllable, then we are left entirely to the direction of the principle; and what this principle is, I have endeavored to show. But why was this mode of teaching adopted? This question must be reserved for the next letter.

I am, my dear brother, yours with every sentiment of affection.

THE AUTHOR OF THE MORAL SCIENCE.

CHRISTIAN WATCHMAN.

BOSTON, DECEMBER 27, 1844.

Present State of Religion.

As a single decisive symptom is sufficient to prove the presence and the nature of disease in the human body, so a single fact often indicates more than any general description could do, of the state of religion in the churches. Such a fact, drawn from unquestionable statistics, was contained in our remarks of last week. It is of itself a history. It tells of closets deserted, of family altars broken down, of temptations to sin embraced, of unbelief indulged, of precious truths rejected, of mischievous heresies conceived, then uttered, then advocated; it tells of "perverse disputings of men of corrupt minds and reprobate concerning the faith;" it points to a long history of strifes and dissensions in churches, ending, alas! in the casting out of more than seven hundred, as unworthy a place in the household of God! And to fill up the sad picture, a far smaller number was received from the world, and none to supply the diminution caused by changes and by the ravages of death!

It is with unutterably painful feelings that we record these things. Yet if the dearest friend whom any one of us possess, was dangerously sick, we should wish to know the worst of his case. We should not consider him a faithful friend, or a wise physician, who would conceal all alarming symptoms, and speak only of those which were favorable. And especially, if it was any part of our duty to administer remedies, we should regard al attempts at concealment as in the highest degree presumptuous and wrong.

That there must be some cause or causes of the twofold evils—the almost entire absence of revival influences and the prevalence of apostacy which have signalized the past year, all will admit. The first step towards the cure of a disease, is, to ascertain its causes. If through blindness or prejudice we remain ignorant of these, it must go on unheeded without a remedy to do its work of death.

If we survey the external condition of our churches, we see them possessed of abundant means of prosperity and increase. They have spacious and commodious houses for public worship, an intelligent ministry, a sufficient share of wealth and influence; they have Sabbath schools and congregations numerous and intelligent; there are no laws to restrain, no persecutors to oppose. Could any thing more in regard to outward advantages be desired?

Besides, we know that in the days of their small things, and of their persecutions, Baptist churches made headway against the world. And though it would be folly to reason that their present want of prosperity is to be attributed to the fact that they are not as formerly, small, and despised, and persecuted, yet it is plain that it cannot be attributed to any want of external means.

In attempting to point out some of the causes which have contributed to produce the deplorable results to which our statistics have borne witness, which we do with unaffected diffidence, we claim no credence for our views, except what may be properly accorded to an honest sincerity of purpose, and opportunity for somewhat extended observation.

If the fact that there have been a large number of apostacies and consequent exclusions from the churches, were the only one to be accounted for, many things might be said in explanation creditable to the churches and the ministry, and not unfavorable, on the whole, to the progress of religion. The kingdom of Christ has its seasons of sowing, of gathering in the harvest, and of winnowing the wheat from the chaff. For the latter purpose the Lord of the harvest suffers the violent heat of fanaticism to stir up commotions in the spiritual atmosphere, producing every "wind of doctrine," which sweeps over the churches. That this is a part of the Divine plan for the training up of the people of God, the inspired word furnishes the clearest didactic and historical proof. "There must needs be heresies among you," that the children of God may be proved, and that false professors may be unmasked. The past few years have been distinguished by the prevalence of numerous heresies, some of them possessed of many popular and attractive features, and it requires but little observation to convince any candid Christian that they have been the occasion of revealing many unsound members, who have been very properly cut off from the fellowship of the churches. In this view the result is both honorable to the churches, and encouraging as it respects their future prosperity.

But there are other facts to be accounted for. The churches receive none to their fellowship except those whom they believe to be born of the Spirit—true believers in Jesus whose hearts have been regenerated by the grace of God. By what means then, have so large a number of hypocrites and unbelievers, as they have since in the judgment of the same churches proved themselves to be, been swept into the churches? If the churches have but done their duty in casting out "them who hold the doctrine of Balaam," or any other false and pernicious doctrine, were they not remiss or very unfortunate when they received them? And does not the admission of so many spurious converts to church fellowship prove that false tests of conversion, and false views of what constitutes Christian character, and erroneous principles of judging, have obtained among the churches?

To begin then—where every inquiry of this kind ought to begin, with the ministry—we ask if one cause is not to be found in defective exhibitions of truth from the pulpit? Has not too much of the preaching been confined to first principles—such as the inculcation of repentance and baptism? Has there not in many cases been more effort made to persuade inquirers to take a stand—to commit themselves, than to convince them of their guilt, depravity, and ruin, and the awful justice and sovereign mercy of God? Has there not been too much impatience to number up converts? Have not ministers been too much disposed to estimate the success of their labors by the mere numbers added to the church?

It is to be feared, too, that ministers have been too much disposed to hasten the natural operation of the truth. Instead of sowing the word liberally, watering it by prayer, and leaving it in the care of the Divine Spirit, to cause it to spring up and bear fruit in God's own time, various artificial, hothouse appliances, not commanded in the word of God, nor sanctioned by apostolic example, have been resorted to, as if to force a premature and unnatural development. Plants brought into existence in this manner will soon be sickly and die. It is not surprising that it becomes necessary to remove many of them from the garden of God.

The churches have depended too much on the ministry, and have not been sufficiently ready to share with them the labor and the responsibility. They have not been aware of the actual necessity of their personal co-operation in the work. If the church was not increased in numbers, and their pecuniary burdens lightened, they have been ready to attribute the fact to defects on the part of the pastor. And instead of seeking to know and to do their own personal duty to the church and to the unconverted, in humble dependence on, and earnest prayer to God for His blessing, they have looked abroad for human aid. On seeing the multitudes famishing for the bread of life, they have asked "Whence shall we *buy* bread that these may eat?" Forgetting that this question was asked to *prove* the defective faith of the disciple, and that the reply should be, "'Give YE them to eat, bring out the five loaves, all the gifts you have, and the ever present Head of the church will bless them to the feeding of a multitude;" they have gone the cities and villages round about to *buy* bread for money, where surely there was no bread to spare. "Some trust in horses and some in chariots," and some in the unfailing word of God.

And it is not surprising that churches who adopt one questionable expedient should adopt another. It is to be expected that they will sanction a course of mere exciting preaching. And as a necessary consequence, measures in keeping must be resorted to. Incessant meetings, in which the same class of feelings are appealed to, must be kept up, and no means must be left untried to persuade people to feel, to speak, to commit themselves publicly, on the subject of personal religion. As the influence not only of persuasion but of example is needed, those who profess to be converted must be hastened forward to baptism. And in the hasty examinations of candidates, little evidence of their spiritual state can be known except that derived from the workings of their *feelings* for the few weeks or days last past. Is it strange if numbers are admitted who are deceived respecting their spiritual state? Or that the church should be deceived which manifests so much readiness to be so? Would it not rather be strange if the church, and its pastor, and the professed converts, were not all more or less under the influence of delusion? Is not such a course directly calculated to multiply spurious converts, and to make numerous excisions necessary?

"Getting into God."

Be not startled, dear reader, at the seeming irreverence of the caption. Strangely as it may sound to thee, it is with many a very familiar expression; and so far is it from being profanely used, that it is regarded as denoting the highest movement of a soul in its spiritual progress. It has been for centuries a cant phrase of the class of mystics now called "Perfectionists," but who, if they lived on the banks of the Ganges, would be appropriately styled "Absorptionists."

Not long since, an aged and judicious minister of the gospel visited a certain theological seminary where this theory is taught, and where, in some instances, it has been practically illustrated. He there found a young man who was introduced to him as of the same denomination as himself. "Well, brother ——," said the minister, "what was your object in coming here?" "I came here," was the reply, "to prepare for the ministry of my blessed Jesus." "How long have you been here?" "About six months." "How do you like the Institution?" "O it is a perfect paradise, bless the Lord." "How far have you advanced in your studies?" "O I have not begun my studies yet." "What, then," said the minister, "have you been doing?" "I have been *getting into God*." "Well, have you succeeded?" "Yes, bless the Lord." "How long did it take you?" "Why nearly six months. It was only last week that I got rid of the least and last remains of sin. Now I have got completely into God, and I know all about perfect love, bless the Lord." "Indeed! then you must have made wonderful attainments. Have you received instructions upon this subject?" "Yes; I was told when I came here that I must postpone all other branches, and attend to this alone. And I am not sorry that I did it, bless the Lord."—"Could you not accomplish it in shorter time?" "O I was so full of unbelief that I was a very hard case. I had to get a new conversion; and my conviction for sanctification was harder than my conviction for justification, and it was a long time before I could believe that the blessing was for me. When I believed, it came right down into my soul, bless the Lord."

The minister gave him the best advice he could, and left him "alone in his glory."—R.

For the Christian Watchman.

TO THE HON. RICHARD FLETCHER.

DEAR SIR,—I think I have made it apparent, 1. that the Newton Theological Institution has enjoyed from its establishment up to the present time, a measure of success sufficient to characterize the undertaking as a decidedly successful one; 2. that its benevolent founders were moved to the undertaking as religious men, and from an enlightened regard to the general good. The enquiry now naturally arises whether the Institution has accomplished its purpose and is now no longer needed, or whether that purpose is only in the progress of realization. I do not suppose, Sir, that there is an intelligent man among us who would admit that our Theological Institution is no longer needed, and yet, I very much doubt whether there are many men among us who have that deep religious conception of its paramount importance which seems to have rested perpetually upon the minds of its original founders. The reason of this is, I am persuaded, not because we have no men who are capable of appreciating such an institution, nor because we have no men who have the means and the liberality necessary to sustain it, but rather, because their attention has not been called to it.

What we need is, I think, Sir, to possess ourselves of the original conception of the generation who preceded us in reference to this object; to ask in the true spirit of Christianity, What does the general good require?

The Baptists of New England for more than half a century, have been accustomed habitually to labor for objects of general benevolence. Their first effort was made in 1791. It was the commencement of a fund for the education of young men for the Christian ministry, the interest of which only could be expended until it should amount to ten thousand dollars, at which time the income was to be expended equally in the education of young men for the Christian ministry, and in the support of missionaries to be sent into destitute places in our own country. This was indeed a day of small things. The good men of that age, however, saw the promises at least afar off, and embraced them. In these incipient measures we see the kindlings of that spirit of benevolence which in after years was more fully developed. This fund was never completed. It never exceeded about $3,000. As the spirit of benevolence began to burn more intensely in their bosoms, the brethren became impatient of this slow process. In 1802, a Domestic Missionary Society was formed for the purpose of sending the gospel into those new settlements which were daily forming in Maine, New Hampshire, Vermont, New York, and Pennsylvania. To the funds of this Society the churches were invited to make annually contributions to be expended immediately in the support of missionaries. The income of the Society soon exceeded by two or three times the whole amount that could have ever been realized from the projected fund. In the mean time Providence raised up a few individuals who needed assistance in obtaining an education for the Christian ministry, and they were placed upon these funds. And soon the number of young men began to increase, so that, in 1814 it was deemed advisable to form a Society for the purpose of awakening a more general interest in the subject of ministerial education, and for the patronage of such young men as might need assistance. Simultaneously with the formation of the Education Society in 1814, was originated, as we have before remarked, the Baptist Triennial Convention, and since that period these three great objects of benevolence, Domestic Missions, the Education of young men for the Christian ministry, and Foreign Missions have been acknowledged to be objects claiming the attention of our churches as appropriate means for evangelizing the world.

I have mentioned these historical facts to show that our churches have thus acknowledged the claims of Christianity; and I shall take it for granted that these claims are still felt with unabated force; that we still feel bound to use every probable means for enlarging the empire of Christ. The particular point of our enquiry now will be, what rank does our Theological Institution hold among the means to be used. If we may take it for granted, that sound learning in our ministry is as fully appreciated as when our enterprise was commenced, the enquiry is then reduced to the simple question of demand and supply; for however important a thing may be, if the supply be equal to the demand, it is enough. Have we then in our ministry a competent supply of thoroughly educated men? This is the question; and we might with about as much propriety ask, are all the heathen nations converted to Christianity; for in both cases the thing is too notorious to admit of a question. It is in fact, but just coming to be admitted as a general thing that any considerable degree of education in a minister of the gospel is at all necessary.

The number of men who receive ordination in our ministry annually, is not less than two hundred. Compare this number with the probable number of well educated men who enter the ministry, and it will appear manifest that not one in three who enter the ministry can make any pretentions to being educated men. This may not be true of those who enter the ministry in Massachusetts, or Rhode Island, or New York, and it may be some other States, but it is true of those who enter in most of the States; and in some of them the proportion is still greater. Properly speaking we have but two, or at most three Theological Institutions in the country, and the whole number who annually graduate at these Institutions does not exceed thirty.—The entire number of men who graduate annually from all our Colleges and Theological Institutions in the United States, is less than the number who receive ordination in our ministry. It is true that some enter the ministry on graduating from College, and some enter, who have been educated for other professions, still, the proportion of educated men cannot be greater than I have stated.

Is this then the moment for us to abandon our enterprise. The number of students at Newton, for reasons which I have stated, is not great, the Institution has however an able Faculty, and is attracting students in as large numbers as the nature of the case will admit from various parts of the Union. The students now in the Institution are from no less than eleven different States. Those who have graduated in former years are laboring successfully in all the principal States in the Union, and in all those remote regions of the earth where our missions have been established, as translators of the Scriptures, and as missionaries among the heathen; they are indeed, filling a large share of the more important posts of usefulness in our Zion.

If then our churches still cherish the feeling of general benevolence, which has so long and so happily characterized them, if they still feel constrained by the love of Christ to labor for the general good, I see not how they can do it more effectively than by carrying out the original design of their Theological Institution. Let it be rendered as attractive to the student of theology, to him who is endeavoring to furnish himself as fully as possible for the arduous duties of a minister of Christ's holy gospel, as it well can be.

With sentiments of high respect,

I am yours, &c.

EBENEZER THRESHER.

Philadelphia Correspondence.

American Protestant Association—Philadelphia Sunday School Union.

The second anniversary of the American Protestant Association was held on Tuesday evening, the 17th inst., in the meeting-house of the Union Methodist Episcopal Church, on 4th street, below Arch. The Rev. Drs. Johns and Breckenridge, of Baltimore, and the Rev. Mr. Ide, of this city, were expected to address the meeting, but failed to be present. The national hymn was sung, when the opening prayer was made by the Rev. Levi Scott, pastor of the church. The Report was then read by the Corresponding Secretary, Rev. Dr. Berg, of the Dutch Reformed Church. It was a judicious, well-written, and interesting document. In it was stated a fact worthy of note, to wit—previous to the call to form the Association, an impression and conviction existed in the minds of many of the clergy of Philadelphia, that such an Association was called for and demanded at their hands. Hence, when they came together for consultation they were prepared for action. The Association was therefore regarded the child of Providence. Among other things done the past year, is the establishment of a Quarterly Review, the object of which is to expose the errors of the Romish Church, by diffusing light on the subject. It is published at one dollar a year, and was said to be worth five, by one of the speakers, the Rev. Mr. Chambers.

Dr. Kennedy, of the Methodist Episcopal Church, from Wilmington, Delaware, then addressed the meeting. He dwelt on the objections to the formation of such Associations, which he thought generally had their origin either in *prejudice*, *self-interest*, a *misguided charity*, or a *wrong conception* of the *rights* of *conscience*. In the course of his remarks he stated that when located in Philadelphia, in attempting to baptize (he should have said, sprinkle,) an infant, his hand was stayed by a female Romanist, the nurse of the child, who said it had been baptized. She had taken it to a Romish priest, without the knowledge of its parents, and he had performed the ceremony. The Rev. John Chambers, of the Congregational Church, next addressed the meeting. He dwelt on the *professed liberality* of the Romish Church. We doubt not but that he satisfied his hearers that it was a thing in name, not in reality. He spoke with some severity of their course at the ballot box, public schools, &c. &c. He stated that a female servant, a member of the Romish Church, in his family, when the now notorious Bishop Hughes was pastor of St. John's Church, Philadelphia, refused to attend his family devotions. The reason was that this said Bishop Hughes had forbidden her. Mr. Chambers thought it best to dismiss such a servant, not because he was unwilling she should enjoy her *private judgment*, (if she had any) or act conscientiously in the matter, but because he could not consent to have Bishop Hughes regulate his family affairs. He denied that the Association, or he, as an individual, cherished any unkind feelings towards the Romanists; their object was to do them good. He thought that an open and read Bible, in less than six months, would teach them the absurdity of the notion that placing a horse shoe over their doors would keep the ghosts out. He thought the sayings "that they had not done us any harm," and "would not do us any harm," were not founded in fact. Their whole course of procedure proved it otherwise.

The Rev. Mr. Griswold, of the Baptist Church, made a verbal report of the doings of the Romish Church, in which were brought to light many strange things. He referred to the effort now being made in New-York, by Bishop Hughes, to deceive the people into the belief that they are not opposed to the reading of the Bible, as seen in their printing and circulating widely their version of the scriptures. A collection was taken up, when Dr. Berg, the Corresponding Secretary, made a short and interesting address, in which he gave it as his opinion that a day of severe trial for the Protestants of this country was not far distant. He thought the triumph of Anti-Christ, however, would be very short, and that she would be cast down to rise no more. Mr. Berg having closed, the benediction was pronounced by the Rev. Mr. Boardman, of the Presbyterian Church.

The meeting was large, the spacious house being well filled. The speakers (though called on unexpectedly, with the exception of Dr. Kennedy) acted their part well. There was much interest felt, (although three of the expected speakers were not there) and we think all went away satisfied that they had enjoyed an evening of good entertainment. Every thing was conducted in a Christian-like manner, and had a Romanist been there he could not have objected to the proceedings. May this Association ever be characterized by a truly benevolent spirit, and be the means in the hands of God, of the salvation of many a Romanist.

The third anniversary of the Philadelphia Sunday School Union was held in the Central Presbyterian Church, corner of Eighth and Cherry streets, on the 17th inst. The meeting was commenced by singing, after which the 17th Psalm was read by the Rev. Dr. Bethune, and prayer was offered by the Rev. Dr. McDowell, pastor of the church. Numerous extracts from the Annual Report were then read by the Secretary, J. S. Cummings. The following exhibit the doings of this institution.

"We have returns from 92 schools within the bounds of the Society, though this number does not embrace all the schools in our city and districts connected with evangelical denominations, yet so far as the reports have been received, we have reason to believe they are for the most part correct.

The schools thus reported, number male pupils, 9,455; females, 12,565; male teachers, 1,255; female, 1,602.

"To sixty-three schools of this number there has been an aggregate increase during the past year, of 1,242 males, and 1,544 female scholars. Eight schools of the above reported have been organized since our last Report. Since our last annual meeting we have received the Report of one of our auxiliaries, exhibiting results of the most gratifying character. To show the fruitful workings of our system, we present the returns as officially reported. The schools in the district now contain of male pupils, 1,175; females, 1,953; male teachers, 154; female, 210. Of this number, 398 males, and 660 female scholars, have been gathered into the Sunday school within the preceding year."

Addresses were then made by Rev. D. P. Ridder, of the Methodist Episcopal Church, the Rev. M. La Rue Thompson, and the Rev. R. Newton, of this city. The exercises were said to be of the most interesting character, and were participated in by a large and respectable audience. May increased prosperity attend this effort of God's people to advance the interest and happiness of the rising generation.

ALPHA.

PHILADELPHIA, Dec. 18, 1844.

By-gone Scenes.

How many a bye-gone scene will frequently arise distinctly before the mind, chasing away the present and causing us to live over again the days of the past; those blissful days when no disappointment had crushed our fond hopes, no anxious care pressed heavily upon our hearts, and no dark clouds shadowed our bright visions of future happiness.

It was twilight and I was returning from a long and solitary walk among the haunts of my early childhood. I had been musing upon those who had long since gone to the land of silence, those whose devoted and faithful friendship could never be replaced on earth. While thus employed the gentle murmur of ocean waves, when in their calmest mood broke in upon my reverie, and almost involuntarily I directed my steps to the beach, on which I had so often roamed in company with those now numbered with the dead. Scarcely had my feet crossed the pebbly surface, and pressed its smooth sand ere I seemed to become a denizen of the past. All unconscious of the lapse of time I became an active participator in a scene, which more than five years before had been transacted on that very shore.

Several of us on a fine afternoon in July had projected preparing a simple rural repast, in this lovely spot; far separated from the high road by tall and thickly branching trees formed a most delightful retreat. Every thing proved favorable to our design. No untimely event interfered to cause the absence of any one of our number, and the afternoon was a season of much enjoyment.

Now I seemed to be again mingling with the friends of my early youth. I seemed again to hear the gentle request of one whom we all fondly loved to be permitted to thank the giver of our provisions, and to ask his blessing upon our little feast. Again I bent my head as the mellow accents of her voice breathed forth a thanksgiving to the Almighty provider, and a prayer that a blessing might descend upon every individual of the little group.

Singular and unexpected as had been the request, it had been met with no half smile, no hint that such an act would not be in accordance with the occasion. She who preferred the request was a general favorite among us. Kindness and affection were her bosom companions. Ever ready to sacrifice her own accommodation to promote the happiness of others, to sympathize with the sorrowing, and to return good for evil it is no wonder that we all were warmly attached to her. In childhood she had consecrated herself to the service of her Redeemer, and she was one of the most devoted disciples that I ever met with.

As standing on the beach I lived over again that touching scene, where her gentle spirit shrank not from honoring her Redeemer, even amid a group of young laughing girls who for all she knew might have considered the act as arrogant and out of place, my emotions were of a mingled character. A serene and pleasing melancholy, and a species of veneration difficult to define took possession of my mind.

* * * * *

Gradually however the illusion vanished and I was alone. The busy hum of voices which my imagination had conjured up had ceased, the familiar countenances had passed away, and I realized that the one dearest loved of all my youthful companions had passed away from the scenes of earth.

She had died among strangers. Far from her loved home she was serving her Redeemer when death caused her earthly labors to cease, and she found rest in Heaven. How many times since I have longed once more to look into the light of her face, and to hold sweet converse with her. But she is blessed beyond all conception.

"'Tis well, 'tis well!
Saviour of souls! I thank thee for her bliss."

THETA.

For the Christian Watchman.

Peace Convention in Worcester.

The first of a series of Peace Conventions, to be holden in several towns in Worcester County, commenced its sessions on the 14th inst. at Brinley Hall. Present, Samuel E. Coues, Esq., Pres. Am. Peace Society; J. P. Blanchard, Agent do.; Prof. Amasa Walker, of North Brookfield; Rev. Joshua Bates, Dudley; Rev. Mr. Peck, Grafton; all of whom took a part in the discussion.

The Convention was organized by the choice of Rev. Dr. Bates, as President, and J. P. Blanchard and Elihu Burritt as Secretaries. The following resolution was presented by Mr. Coues:

Resolved 'That all war is inconsistent with the spirit of the gospel.'

This resolution Mr. Coues introduced and supported with a vigorous and glowing speech. He took and ably defended the ground, that war can never cease while the Christian world admits it to be justified by the principles of the gospel, in *extreme cases*. All the blood that has been shed since the Christian era, has been poured out like water, in defensive wars. There never have been any *offensive* wars in christendom. The crusades, and all the bloody campaigns of Napoleon were *defensive* wars. All of them were *extreme cases*, and in war, extremes are exceedingly prone to meet. Between the attitudes of defence and aggression there is no dividing line. If we may fight in defence of our own lives, we may and must fight in defence of the lives of others; if we may fight in defence of others, we may fight in defence of our property; if in defence of our property, then we may fight in defence of political rights; if in defence of rights, then we may fight in promotion of our interests; next in promotion of our glory and our crimes. The graduations by which we reach this climax, are easy and inevitable.

Dr. Bates, being under the necessity of leaving the chair, in order to return to his residence by the evening train of cars, arose and addressed the meeting, in a short and felicitous speech, which was listened to with deep interest. In his younger days he had been infected with the fascination of martial glory. He was not entirely divested of its influence when he entered upon the Christian ministry. Officiating as Chaplain, he rode around with the Colonel, and prayed eloquently to five thousand soldiers encamped in Dedham, about the time of the breaking out of the Last War. When war was declared against Great Britain he was settled as a pastor over a church in Vermont. Feeling himself called to preach the gospel of peace, he prayed for peace between the two nations just entering upon the business of mutual slaughter. Next day, a member of his church entered his study, and with his voice trembling with angry emotion, declared if he prayed again for peace, at that stage of the struggle, he would leave the meeting-house. During the war, he was presented by Governor Strong with a commission of chaplaincy, and was urged to accept it; but convinced that the religion of the Prince of Peace could have no communion with the spirit of war, he sent back the commission to the Governor, with the reasons for declining it. From that time to the present, he has felt a growing interest in the cause of peace, and a stronger faith in its principles.

Speeches were also delivered by Messrs. Blanchard, Peck and Walker.

Have you Paid for your Paper?

There are occasions when the enforcement of certain duties seem to be peculiarly appropriate. Thus the close of the present year appears to be a proper season for introducing the subject of unsettled newspaper accounts.

It is apparently a universal law of our being that with all proper indulgences there are connected corresponding obligations. Hence the gratification which the subscribers for the Watchman derive from its perusal, involves on their part certain conditions, which should be faithfully complied with.

They should pay for it,—and promptly. This duty is so simple and manifest, that it seems useless to mention it, as though any one ever dreamed of subscribing for a newspaper, and not paying for it. But while so many unsettled accounts are to be found in our newspaper offices, it is plain that although such a thing may not have been dreamed of, it is of common occurrence in real life. With regard to miscellaneous and political papers, I have heard editors assert that they had accounts against some subscribers of ten, and even twenty years standing. Very recently, a successful and popular editor, who had taken pains to arrive at a correct result, remarked that probably one-fifth of the subscriptions to such papers were entirely worthless.

As it respects religious newspapers this evil is I suppose immeasurably lessened, for among the class of individuals who subscribe for a religious paper, it is scarcely possible that many are to be found, who would postpone for a long period, much less indefinitely, the payment of a just debt.

To delay paying for your paper beyond the expiration of the year for which you have received it, is a species of fraudulent management more annoying to the editor than an act of open theft; for in the latter case he would not calculate the value of the lost papers as among the resources by which he is to meet his expenditure. But in the former his judicious plans of graduating his expenses according to his income, are frustrated, for his calculations must of necessity be inaccurate.

Individuals neglecting to pay for their paper, likewise impose upon him an endless succession of petty annoyances. To a sensitive mind it is no slight grievance to be obliged to resort to dunning. An editor especially, whose complaint of the delinquency of his subscribers must sometimes at least be transmitted through the medium of his newspaper, shrinks with aversion from such a task. He dislikes exceedingly to make it the vehicle of such communications, and the necessity of doing it is to him a source of extreme vexation.

Beside the delay of payment, and consequent uncertainty whether it be made at all has a disastrous influence upon his mind. This is doubly pernicious, when considered in reference to his daily employment. No one possessing any degree of information on the subject, will hesitate to admit that the demands which it makes upon every faculty of the understanding, are such as to render it essential that he possess a mind at ease.—Nothing will so effectually rob it of its necessary calmness, and consequently so cramp its energies as the existence, or reasonable apprehension of pecuniary difficulties. Delinquent subscribers are therefore accountable for the loss which the paper sustains through the disquietude of mind produced by their unpaid accounts.

That occasionally there may be an individual unable from some unforeseen circumstances to accomplish his honest design of remitting punctually the sum required for his yearly subscription is frankly admitted; and to such the foregoing remarks do not of course refer.

But they are referable to all who can, and do not pay, and such are bound to reverse their present conduct by a practical observance of the golden rule.

Let it not be said that they are out of place, unless all the subscribers for the paper in which they appear, have invariably liquidated their yearly accounts.

Y.

Mr. Mann and the Boston Schoolmasters.

In the brief introductory notice to their "Remarks," the teachers declare their object to be, "to correct erroneous views and impressions, and to promote a healthy tone in public sentiment, in relation to many things connected with the welfare of our common schools." This design is a highly proper and laudable one in itself, and the schoolmasters are the very men to undertake its accomplishment.

In doing this, there was no occasion for making a general attack upon the Secretary of the Board of Education. The known character of that officer, his abilities, his noble philanthropy, his disinterested ardor in the cause of popular education, and his valuable services to the common schools of Massachusetts, in arousing public attention to their importance, in promoting inquiry and discussion, in collecting, condensing, and circulating intelligence, in stirring up school committees to increased vigilance, in raising the standard of teachers' qualifications, and though last not least, in measurably abating those horrid nuisances, the district schoolhouses as they were, and substituting pleasant and commodious structures in their room, —these facts should have admonished the teachers to use great discrimination and candor in examining and opposing his views. If he was making use of his official influence to promote erroneous theories, it was proper that these should be pointed out and refuted. But in opposing what we believe to be the errors of a useful and otherwise a valuable man, we should beware of destroying the wheat with the tares.

In this respect, the teachers have not done justice to Mr. Mann, nor, we think, to their own feelings respecting him. We have yet to find the evidence in their pamphlet, that they intended it as a general attack on his standing and influence. The last three articles are devoted to the investigation of specific questions, respecting which they differ from him, and their remarks are courteous and kind, and have as favorable a bearing on him personally, as consists with a decided expression and clear exhibition of the points of difference in debate. As to the first article, it has no heading or title to inform us what is the point in hand, and after reading it twice over, we are not sure that we have yet ascertained though its tone towards the Secretary is manifestly very different from that of the others. With the exception of this article, the remarks are a candid expression of the teachers' dissent from some of the views of the Secretary, and not a general onslaught upon his character and influence.

This first article by the teachers, opens the controversy, and announces the theme. And it most unwarrantably assumes that Mr. Mann intended in his Seventh Annual Report to disparage the Boston schools. Yet we must say, that without reading a word of what he has said in reply, or examining the documents from which the extracts were taken, we saw no proof from their own representation, that he intended to convey any such censure as they have attempted to find aimed at themselves. Some of his expressions may be somewhat unguarded—a fault from which he is not wholly free; yet we see no satisfactory proof that he intended any attack on the Boston teachers, direct or indirect.

If we apprehend the general scope and object of this article, it is a general summing up of Mr. Mann's supposed delinquencies and errors, to represent him as holding impracticable theories; creating distrust towards teachers, by unduly extolling the plan of Normal schools; making unjust comparisons between the schools in this country and those in Europe; of inconsistency in decrying emulation in schools, and yet practically adopting it in his reports; of want of practical knowledge and fixed principles in relation to modes of teaching; of disparaging the Boston schools, yet never visiting them to become personally acquainted with their true condition; of adopting hasty conclusions; of presenting exaggerated views of the Scotch schools, and of propagating unsound theories of discipline and government. The manner in which these charges are brought, or rather hinted at and insinuated, is in our opinion very ill-advised, to say the least. The proper course would have been, to state these charges distinctly, not to insinuate them, and prove their validity by unquestioned facts, and then to refute the *heresy*, or point out the evil tendency of the action. This was not done in this first article, and though there are in it many true sayings, yet it is not easy to tell why they ever assumed their present form and company.

The reply of Mr. Mann to this article is long, and in our judgment unnecessarily and unjustifiably severe. He does not treat it simply as emanating from "the Thirty-one," as he sarcastically terms the teachers, but only when that reference of it may enable him best to satirize and lash them, then he in no dubious language designates its reputed author, singles him out from the others, and in short makes him a scape goat to bear the sins of all the rest to the "opposite side of the moral universe." What 'private griefs' may have stirred the bosoms of either of these gentlemen, we know not; but it would seem scarcely possible that without some such disturbing cause they could have been so much ruffled.

The Secretary refutes, however, if any refutation was needed, their assumption that he was openly or secretly hostile to the Boston teachers, fortifies his description of the Scotch schools by the concurrent testimony of others, expresses his disapprobation of their excessive mental excitement, and of the emulation from whence it sprung, and presents a sufficient apology for any marks of haste and looseness of expression which his report might have evinced, in the vast amount of labor which had accumulated upon his hands.

In looking back over the 38 pages of the Teachers' "Remarks," and the 73 pages of the Secretary's "Reply," we are compelled to regard both, up to this point, as on the whole, an unprofitable waste of time and paper, if not of feelings and character. It is not well that *such* an attack was made; it is not well that it was *so* answered. It is much to be regretted that the teachers should have descended to what looks so like lurking insinuations and ungentlemanly thrusts; and still more that an officer of the Commonwealth of Massachusetts, holding not only a highly dignified civil station, but an elevated moral position, should have felt it necessary to call to his aid the power of biting sarcasm and retort. Of both these parties, but of the latter, certainly, the greatest magnanimity and forbearance, in respect to every thing personal, and broad statesmanlike coolness and patience, might be expected. We should expect that the Secretary, returning from a tour most of all adapted to give expanded views, to promote the spirit of patient continuance in well-doing, by surveying the progress of society, the working of civil and religious institutions, and above all by examining those nurseries of greatness—the schools of the most favored nations of the old world, and by communing with those philanthropic souls who have been so long devoted to their welfare,—would return prepared to overlook mere personal considerations, and patiently to let truth, and goodness, and faithful assiduity, work out their slow but sure results.

From this point, however, the discussion is in a good degree confined to principles, which are more important than mere personal matters. Two of the topics discussed are of great practical importance to all who are interested in the cause of education, and will therefore receive more particular attention in future articles.

OPINIONS OF THE PRESS.

The Biblical Recorder, published at Raleigh, N. C., noticing the appearance of Dr. Wayland's fourth letter, says:

"It is the first in which the writer has attempted to reply to brother Fuller's argument. It is confined exclusively to the argument founded on the Old Testament Scriptures. It is a long and labored dissertation, but in our opinion, a *signal failure*. The writer admits candidly, as we presumed he would of course, that slavery existed under the Mosaic dispensation, and that it found a place among the legal sanctions of the divine lawgiver. He admits also that the Hebrews held slaves *without sin*. But contends that what they did in this respect was done in *ignorance*, because God had not thought proper to reveal to them his will on the subject!! But we must not anticipate bro. Fuller. We shall publish the Dr's. argument in full so soon as we can learn from an authentic source, whether bro. Fuller intends to rejoin. As yet we have seen nothing from him except his first brief letter, in relation to which Dr. Wayland has written *four*. We presume bro. F. will rejoin, of course, but we prefer to have something more to be relied on than any thing that has yet come to hand."

Mr. Sands, the veteran editor of the Religious Herald, Richmond, Va., in reference to the above, and to the confident assurance of the editor in whose columns the letter of Dr. F. originally appeared that there would certainly be a discussion, says:—

"We beg leave to say to our cotemporary, that we thought he was rather premature, in announcing with so great a flourish of trumpets, that a discussion would take place betwixt these two renowned champions. We thought it would have been but common courtesy to have consulted Dr. F. first. He might have other engagements which would prevent him from entering on a prolonged discussion requiring both time and labor. At least we were resolved to wait until he had signified his acceptance of the proposition. Dr. Wayland has now written five replies to Dr. F.'s article, and no response has been received, no indication given by his opponent, of any intention to continue the discussion. The controversy is, therefore, all on one side, and Dr. W. may continue it for months. The editor will, therefore, excuse us for refusing to participate in such a one-sided controversy. Lest, however, he might flatter himself, that Dr. W. is so formidable an antagonist, that we are afraid to let our readers see the strength of his arguments, if Dr. Fuller is willing to discuss the subject thoroughly, we promise to give the articles on each side at full length in the Herald; or if he declines, if Elder Stringfellow is willing to meet the Dr., our columns shall be at their service. We have no fears of the result in the hands of either of these brethren.

"It strikes us as being rather singular that Dr. W. should be considered as the most fitting champion on the abolition side of the question. Heretofore he has been deemed a fence-man, and denounced by the abolitionists as being rather inclined to apologize for, than denounce slavery. We fear that if he did not succeed, or come up to their expectations, they would repudiate their champion, and contend that he was no real Simon Pure member of their fraternity. The editor of the Reflector occupied too, a singular position; his journal was to be the organ of the abolition Baptists. Previous to the meeting of the Triennial Convention he was quite belligerent, and insisted on the exclusion of slaveholders. Since that period he has been the apologist of the Board, thinks that they occupy, (the Massachusetts members, at least, since the passage of the resolutions at the annual meetings of the Boston and Salem Associations,) the same position as himself. Query, are Drs. Sharp, Pattison, and brethren Peck and Lincoln as deeply imbued with abolitionism as the editor? He hangs on to the Board apparently with the hope that they may be induced to violate the constitution, and by some overt act, illegally disfranchise their Southern brethren. Whilst the members of the Board have no reason to deem him a true friend, the consistent and straight forward abolitionists regard him with suspicion. He declares that he has no fellowship with slavery or slaveholders, yet continues to act with them—many of his former coadjutors finding that they could not expel slaveholders at the meeting of the Convention, and having said that they would not countenance the system by associating with its upholders, have withdrawn like men, and formed a society of their own. Whilst we differ totally with them, their consistency and manly course commands our respect. But the party of the Reflector, who talk one way and act another, will be trusted by neither side, and we perceive that the new society are about to start a weekly paper in opposition to his journal. The assertion which appeared in his paper, that the Board had no slaveholder in their employ, was vouching for what is not matter of fact."

CLOSE OF THE VOLUME.

With the present number the volume of the Watchman, for 1844, is brought to a close.—To our faithful and tried friends who have been fellow helpers in the work of circulating our weekly sheet, we tender hearty thanks. They know full well that such an enterprise as that in which we are engaged, cannot be carried on by mere mercenary forces. The Christian Watchman was established—not as a means of gain, but as a messenger of truth. It cannot leave its appropriate position to enter on a mere pecuniary competition. While we do not ask any one to labor for us, without a fair reward, we must say to all, that we shall not attempt to outbid on commissions for obtaining subscribers. It is our unchanged opinion that we shall do better for our readers, and ultimately for ourselves, by laying out all the means we can obtain to increase the value of the reading matter of the paper.

We say, therefore, to all, and to pastors especially, we shall not place great pecuniary temptations before any one to engage in the mere work of urging or flattering people to take the Watchman. We wish that higher motives should actuate all who engage in circulating it. It is true we might come down to the mere level of pecuniary competition, and we might also go still further and make a paper to please the multitude, trim our sail to every popular breeze, flatter all parties, reprove and oppose nothing till it become unpopular, thus stand an equal chance among the scrambling time-servers of the day. But heaven forbid that a desire to please men should ever turn us from the path of duty, or prevent the exercise of a conscience void of offence before God.

Our desire is that all who labor to increase the circulation should do so from a hearty good will, and a desire to promote truth and sound principles; all such, whether agents or not, are assured of a fair and satisfactory remuneration. We can tell our friends a secret, perhaps, by understanding which our circulation might be doubled to commence next volume. It is this—let every subscriber obtain one new one, and let each agent and pastor obtain five, to provide for all contingencies. Is this impossible? Not at all; a pastor of a church to which a large number is now sent, writes us that he shall send us fifteen new subscribers. No time is to be lost, as it is much more convenient to receive names for the next volume before the commencement of the year.

VARIETY.

Destructive Fire in Salem, Mass.—On Wednesday night, last week, a fire broke out in a steam planing mill, at about eleven o'clock. This building has for a great length of time been considered as dangerous to the welfare of our city, on account of its combustible nature, and the purposes for which it was used. The reader will feel somewhat acquainted with the building to which we allude, when he learns that it was for years celebrated by the name of "Deacon Giles' Distillery." In a very short time the fire communicated from this to the buildings adjoining on both sides and opposite, and from these it spread rapidly to other buildings. These buildings were situated near the water's edge, but the tide having ebbed, there was difficulty in obtaining a sufficient supply of water. Much of the furniture in the houses, and a large proportion of the goods in the stores, must have been destroyed. The members of the engines, and hundreds of citizens, were promptly at the fire, eager to give their assistance in extinguishing it and in saving property. There is far more alarm, excitement, and energy manifested at a fire in Salem than in Boston. At the latter place, the inhabitants are so accustomed to alarms of fire, and fires occur so frequently, that comparatively but little interest is manifested by the inhabitants generally; but in Salem, the excitement occasioned by a fire is great, and universal, among all classes, the ladies not excepted. It seemed as if the poor and the rich, the literate and illiterate, the minister and the layman, were endeavoring to surpass each other in their strenuous efforts. Some were seen manning the engines; some carrying articles of furniture, and others removing goods from buildings. One gentleman exclaimed to another, "Go and ask my brother to make up a fire in his house as soon as possible, for I am going to take a sick man up there in my chaise." An accomplished lady was seen among a crowd of men, a great distance from her residence, at about twelve or one o'clock at night, with a large pail and mug, with several gallons of hot coffee, in order to refresh the weary in their fatiguing labors. Public and private houses were thrown open to accommodate those who had been rendered destitute of shelter, or who needed refreshments. The streets and houses in the vicinity of the fire were soon filled with an indescribable mixture of house furniture and merchandize, rescued from the buildings on fire and in danger. The next building west of the planing mill was the large grocery store of Geo. C. Varney & Co., 13 Front-street, which was entirely demolished. The extensive stove warehouse of John T. Ropes & Co. was also destroyed; the cellar of this warehouse, after the conflagration, was literally filled with the remnants of stoves, &c., which had fallen into it. The stone-cutter's shop of Messrs. Lord was partly burned. Mr. Benjamin Edwards's tailor's shop, the dwelling-house of Mr. Joseph Shatswell, and a large brick building occupied by Mr. Wm. Ball, as a bakery, were destroyed.

On the south side of Front-street, the fire made a clean sweep to the corner of Central-street, destroying a barber's shop, occupied by Andrew Williams, and the shipping office, and clothing store of Mr. Eben. Griffin, jr., on the corner. Extending southward, the large building of Mr. Griffin's, in Lafayette-street, occupied as a boarding house, and a long wooden block, occupied by fourteen families, was entirely destroyed, together with the office of Mr. Samuel Briggs, and a large quantity of wood on his wharf. The fire also communicated to Concert Hall building, the lower part of which was occupied by Mr. Nathaniel F. Stafford, dealer in rags, paper, and iron, and the hall by Mr Sheridan, for his gymnasium. Mr. S.'s apparatus was all destroyed. The flour stores of Messrs. Bowker & Clark, and Mr. David Moore, and two dwelling houses occupied by colored persons, were all destroyed. Some 20 or 30 outbuildings were destroyed by fire or torn down in order to prevent the further spread of the fire. The roofs of several houses were set on fire by the cinders, some of which were half a mile from the scene of conflagration, but not much damaged. The whole value of property destroyed probably amounts to about $100,000.

On the breaking out of the fire, trains of cars were despatched to Marblehead, Lynn, and Boston, and engines and a large number of men were brought down. Engines from Beverly and Danvers were also present.

Among many others who lost a considerable property by this fire, whose names have not been mentioned, were several worthy and enterprising mechanics, who occupied rooms in some of the buildings that were destroyed. Their losses were in stock, machinery, and tools. The losses by this extensive conflagration will be seriously felt, especially from the fact that, owing to the danger of fire apprehended from the steam planing mill, many of the owners of the property destroyed were unable to effect any insurance. But the citizens of Salem do not desire that assistance should be rendered to the sufferers from abroad; they are abundantly able to grant all necessary assistance themselves. Probably there are but few, if any, places in our land, where there is so much wealth as in this city, in proportion to the population, or where there is more willingness to administer to the necessities of those who suffer by misfortune or poverty.

For many years Salem has been remarkably favored in respect to losses by fire. The conflagration which we have been recording is the most extensive that has occurred for seventy years. The number of buildings totally destroyed at the Liberty-street fire, in 1816, was nineteen. That was the greatest fire which had occurred in this place since 1774. H. U.

Salem, Dec. 24, 1844.

☞ The editor of the Christian Index may be assured that he knows very little of "the character of the Boston influence," if he supposes that these is any thing in it which would hinder us from publishing the circular of the Executive Committee of the Georgia Convention, and still less of our motives and views, if he suspects that we would be deterred by any set of men or any sort of influence from publishing any thing which in our judgment would subserve the cause of truth, and the welfare of the whole body. The reasons why we did not copy that document are, we did not publish the Circular of the Board of the Home Mission Society for the purpose of taking any *side* or of giving the views of any party, but as a matter of intelligence respecting the movements of a great national Society, and because the document from Georgia would occupy two or three columns which we could ill afford to spare. We ask for no "allowance," such as the Index hints at.

Boston City Election.—Two unsuccessful trials have been made to elect a Mayor for our city. At the first trial, Dec. 9, J. Quincy, jr. the Whig candidate, had 4457 votes; T. A. Davis, Native American, 4017. Thaxter, Dem. 2115. At the second trial, Dec. 23, Mr. Wetmore, who was nominated in the place of Mr. Quincy, who declined, received 3767; Davis, 3904; Greene, nominated instead of Thaxter, 2270. Three Aldermen only are yet elected, leaving five vacancies. Another trial is to be made on Monday next.

Congressional Elections.—Hon. Daniel P. King, the present member for the 2d District, was re-elected on Monday; in the 4th District, Hon. Benjamin Thompson is elected in place of Hon. Wm. Parmenter, the present incumbent. Returns from the 5th District, in part received, leave the result doubtful. In the 9th District there is again no choice.

The Hon. Henry Clay has given his man Charles a deed of emancipation, securing to him his freedom.

Reduction of Postage.—Bills have been reported in both Houses of Congress, for a reduction of the rates of postage on letters conveyed less than 500 miles to five cents; on those conveyed over that distance, ten cents. This looks like running from one extreme into another.

SECULAR INTELLIGENCE.

Arrival of the Acadia.

FIFTEEN DAYS LATER FROM EUROPE.

The royal mail steamship Acadia, Capt. Harrison, arrived at this port on Saturday morning at a quarter past eight, in 16 1-2 days from Liverpool. The Acadia brought 65 passengers, 55 of whom are from Liverpool. She has had a succession of adverse winds, which delayed her passage. Capt. Harrison reports having experienced the worst weather he ever encountered; lay to 36 hours on the 12th and 13th inst.; lost bulwarks, one boat, and foreyard.

The Great Western arrived out on the 28th ult. in 13 1-2 days from N. York. The splendid new steamship *Cambria* is advertised for this port on the 4th of Jan. 1845.

Mr. O'Connell has returned to the Irish metropolis full of health and vigor. On his way he has been feasted at Limerick, entertained at a sumptuous dinner, which was graced by the presence of hundred of ladies, eight members of Parliament, two bishops, large numbers of the clergy, and nearly eight hundred gentlemen.

Attention continues to be fixed upon the feverish state of Spain, the fitful transitions of which show symptoms of that smouldering volcano that every day threatens to break forth, and reduce the elements of society to chaos. Zurbano has been obliged to abandon the field, and take refuge in flight. But this insurrection, although unsuccessful, is only one of the signs of the diseased state of the country. The old Carlist may yet prove an "ugly customer" to Narvaez. The trial of Prim has ended, as every one anticipated it would, in his conviction. He has been mildly dealt with—his life has been spared, and he is to be immured for six years in a fortress.

The Russians, so far from being able to put down these hardy mountaineers, the Circassians—a work in which they have been so fruitlessly engaged for many years, and which has cost them so much blood and treasure—are in a fair way of being themselves put down in that quarter. The spirit which animates freemen, fighting for their homes and liberty, is, it would seem, when put to its tension, capable of achieving what would otherwise appear to be beyond human power.

The French Chambers are to meet on the 26th inst., and the British Parliament on the 4th of February next.

Trade at Manchester continues brisk, and there are no stocks of either goods or yarns; notwithstanding this is what is termed the dull season; when spinners have usually had to accumulate stock.

The iron trade is most animated, and even at this, usually the dullest, season of the year.

The American provision trade continues to form an important branch of commerce, every day adding to its growth.

The imports of cheese have been large, and the quality of the article is much approved by the English palate.

The government contract for 100,000 gallons of rum, half East India and half West India, has been taken by one firm, at 2s. 2d. per gallon. Money is likely to become much more abundant, owing to the Bank of England having reduced the rate of interest on loans to 2 1-2 per cent. The accounts from the manufacturing districts are not of a very favorable character, still there is a good business going forward in the more important branches of trade, and workmen are tolerably well employed.

Great Bank Robbery in London.—The banking house of Messrs. Rogers & Co., in which the poet of memory, Mr. Samuel Rogers, is a partner, has been the scene of one of the most astounding robberies on record. The iron safe in the banking house was plundered on the night of Sunday the 24th, of notes and specie exceeding forty thousand pounds. It is customary for a clerk to watch over the safe on Sunday, and another during the night. One of the partners being at home on the day of the robbery, the clerk in attendance asked permission to go out a few hours, which was granted. The partners, of whom there are four, have each, it seems, a key of the safe, and it is supposed that one of them, in the hurry of business, left it in the lock, for when the safe was opened on the Monday morning, there appeared to have been no violence used, although the robbers had taken some pains to get at a box in the safe containing securities. A reward of £3000 has been offered for the discovery of the perpetrators, and the Queen's pardon is secured to any of the robbers giving such evidence as may convict the offenders. The notes were stopped at the Bank of England, and measures were taken to prevent the notes from passing on the Continent.

Princess Sophia Matilda, in the 72d year of her age, died at Blackheath on the 3d inst. She was sister to the late Duke of Gloucester, and only daughter of Prince Wm. Henry, brother of Geo. III.

Lieut. Gen. Sir J. Cameron, Colonel 9th foot, died on the 1st. Mrs. Bloomfield, mother of the Bishop of London, is deceased. Thomas Henderson, professor of astronomy of the University of Edinburgh, died the last of November.

A letter from Warsaw says, that four fortresses in Russian Poland have cost 300,000,000 francs.

Queen Victoria has sent three carriage dogs of great beauty as presents to King Frederick Wm. of Prussia.

The King of the French has sent £200 to be distributed this winter among the poor of Windsor.

The total number of letters despatched through the Post Office, London, in 1838, was 75 millions; in 1843, upwards of 230 millions.

A daring act of piracy was committed in the very midst of the shipping in the port of Gibraltar on the night of the 5th ult.

A most lamentable fire recently broke out at Lisbon, in the Rue Magdalena, by which 13 persons were burned to death.

The late crop of potatoes in Ireland is found to exceed the produce of any year on record.

Sir Henry Pottinger has been sworn in a member of her Majesty's Privy Council, and took his place at the board on the 28th ult.

The British Cabinet, it is said, contemplates a complete change in the government of India, which will extinguish the political power of the East India directors.

It is stated in a London paper, that the agitation of repeal has cost the people of Ireland, in twelve months, the sum of £121,364, of which £56,000 were devoted to the personal and private uses of Mr. O'Connell.

DOMESTIC.

Distressing Casualty.—A young man named Ellenwood, 23 years of age, a mason, working for Messrs. Newhall & Abbott, lost his life on Monday, in a sudden and shocking manner, from incautiously walking on the Worcester rail road track, near Harrison Avenue. He was returning from his work in South Cove, about twelve o'clock, to his boarding house in Indiana Place, passing through the deep cut of the rail road, a heavy freight train following directly behind him upon one track, while the inward passenger train was approaching and about to meet him on the other. It is probable that, in consequence of the thick fog, he did not see the approaching passenger train until it was near him, and that in the confusion of his mind occasioned by the surprise, he stepped upon the other track at the moment of the passing of the freight train from behind, and was knocked down. He was not perceived by the Engineer of that train, or by any other person, and the accident was not discovered until the gate tender, who passed up a few minutes afterwards, discovered his lifeless body, dreadfully mangled by the passing of the train over it. We learn that he was without a family, and that his parents reside in Dracut.

We have had occasion frequently to caution all persons against the practice of walking on a rail road. It is at all times hazardous, except to one who is sure of being constantly self-possessed, especially where there are two tracks, both which are liable to be occupied at the same time by engines moving rapidly in opposite directions. In the present case the melancholy accident cannot be in any degree attributed to carelessness on the part of the managers of either of the trains, because they could not by any possibility have done any thing to prevent it.—*Boston Adv.*

Millerism.—The Midnight Cry of last week, says that it has now "very small receipts. In the mean time many of our subscribers are falling off, and but few new ones are added." Under "discouraging circumstances" it states, "our brethren in the late movement consecrated and expended all their available means; and very many of our friends are in straitened circumstances. Some few have lost the interest they once felt in the cause." May we not hope that this peculiar infatuation is now gradually dying away, and that in a short time it will be spoken of as things that "have been."

More Trouble.—From the tone of an article in the New Orleans Courier, we are led to believe that the Hon. Henry Hubbard, who has been appointed Agent of Massachusetts, to reside at New Orleans, will meet with no better reception there than our very worthy citizen, Mr. Hoar, met in Charleston. The Courier warns him to keep away, and concludes by saying—"Should the Hon. Henry Hubbard happen to broach his abolition doctrine here, he will stand a good chance of keeping company in the same building with his black fellow citizens of Massachusetts."—*Mer. Journal.*

Railroad from Portland to Montreal.—The Portland Advertiser speaks of the report of James Hall, Civil Engineer, of a reconnoisance of a route for a Railroad from Portland to Montreal, made to the city authorities of Portland. The citizens of Portland have lately taken hold of this project with a spirit which augurs well for its ultimate success. The report represents that the route is much more feasible than is generally supposed. Mr. Hall estimates the whole expense of building the road, depots, engines, cars and contingencies, at $9,500,000.—*Mer. Journal.*

Fire at Newburyport.—The range of one story buildings on Merrimack street, between the brick store at the head of Newburyport Bridge and the store of Mr. George Stover, was nearly destroyed by fire about 3 o'clock, Sunday morning. The fire originated in the shop of Mr. Wm. Creasey, which with the adjoining shop on the south end of the building, occupied by Mr. John Ross, were completely destroyed, and all their contents, except a small portion saved from Mr. Ross's shop. The fire extended also to the shop of Mr. Charles Marstes, which was considerably injured, though the tools and stock were all got out. The barber's shop on the north end of the block was not injured by fire except in the roof and ceiling.

There were fifteen shoemakers who had seats in these shops, and several of them have lost all their tools and stock. Nothing was saved from Mr. Creasey's shop, in which, among other things, several boxes of shoes, all packed, were consumed.—*Herald.*

Foreign Missions.—Letters have been received by the Secretary of the Board of Foreign Missions of the Protestant reformed Dutch Church, from Borneo, Singapore and Amoy, of a very interesting character. The letter from Borneo mentions that the government was looking more favorably upon the mission, in connexion with which two schools had been permanently established.

The suspicion entertained by the parents generally, that the missionaries sought the children's confidence with the design of ultimately enslaving them, had given way. The prospects of the missions were very favorable, and the only hindrance to more rapid success and enlarged operations was the need of additional labors, for which the missionaries make an urgent appeal.

From Amoy the Rev. Mr. Pohlman reports the good health of all the mission family, with the exception of Mrs. Youngblood. The language puzzles the newly arrived missionaries greatly, notwithstanding their previous study. The dialect they had acquired was not spoken in the province. He describes the island Koolongsoo, where they were settled, as a delightful spot, of about one mile in length, varied with hill and dale and rocks. Two English missionaries, from the London Missionary Society, were daily expected. Their plans were not yet sufficiently arranged and matured for communication.

From Singapore the accounts were gratifying. The labors among the Dyaks promised a rich harvest of spiritual fruit. Mr. Steele had made a great proficiency in the language. Mr. Brooke, founder of the settlement at Sarawah, had shown the missionaries much kindness. All were well.—*N. Y. Commercial.*

Strange Accident.—We learn from the Courier, that Mr. John Waters, 70 years of age, Secretary of the New England Marine Insurance Company, residing at No. 25 Elliot street, arose on Monday morning, and after dressing himself, being in a state of somnolency, or temporarily confused, instead of passing down stairs, went upwards, opened the scuttle, and walked off his house, four stories high, into the yard below. He broke the bones of both his ancles and feet, and probably sustained some other injuries.

Mormon and Indian Outrage.—The Warsaw Signal of the 4th inst. confirms a rumor put forth the week previous, in relation to the fate of Lyman Wright and his band of Mormons, in a fight at a trading station, about ninety miles from Prairie du Chien. It appears that Wright's band were suffering for the want of provisions, but he would not let them disperse over the country to find employment. In order to relieve them, he went to the traders, and finding that they had flour, he tried to get some on credit, but was refused. He then took thirty men, and told the traders that if they did not let him have the flour, he would take it. He was defied, and made the attack on the store. The French and Indians fired on his men, and killed four on the spot, and it is supposed that nearly all fell in the retreat.

Lamentable Accident.—Mr. James B. Clark, of Elizabethtown, and a young lady, his neice, Miss Crilly, who were returning home in his carriage, from this city on the evening of the 18th inst., were both thrown out, in consequence, as is supposed, of his horses bolting from the turnpike, under a fright from the Rail Road cars, and the breaking of one of the axles, it being about the time of the passing of two of the trains. The young lady, who was the least injured, was able to reach a shop about 40 yards distant, near the junction of the Turnpike and Rail Road at the edge of the Newark Meadows, and gave the alarm—though with great indistinctness—merely saying "*horses*" "*horses*"—upon which several persons started in pursuit, and soon found Mr. C. upon the side of the road, and the horses in the meadows. Mr. Clark, it is feared, is dangerously wounded—having fallen upon his head, which produced a violent concussion of the brain. The young lady will probably recover.—*Newark D. Adv., Thursday.*

Fire and Loss of Life.—About half past 5 o'clock yesterday morning, a fire broke out in the Bakery of Messrs. Jamieson & Sanford, 154 South street, which entirely destroyed their stock in trade, fixtures, &c. and nearly ruined the building (3 story brick) in which they were located. One of the buildings adjoined, No. 153, was occupied by E. Goodwin, Tabacconist, whose stock was considerably damaged by water. No 155, on the other side, was occupied as a dwelling, by Dennis Kane, who, with his family, vacated the rooms immediately on hearing the alarm of fire. But Mr. K., wishing if possible to save some of his goods, returned into his house, which had become quite filled with smoke, and died from suffocation. Mr. Kane was about 35 years of age, a hatter by trade, and has left a wife and child in indigent circumstances.

We learn that Messrs. Jamieson & Sanford were fully insured.

Another alarm of fire was given yesterday afternoon, which proved to be false.—*N. Y. Tribune.*

Fire and serious Accident.—A barn on the premises of Mr. Ingram, between Fourth and Fifth streets was set on fire on Sunday night, but the flames were extinguished with little loss of property. We regret to add that Mr. Peter Dunn of Company No 4, was run over while the engine was descending Congress street hill, and so seriously injured that his life is despared of.—*Troy Budget, Tuesday.*

Accident.—On Thursday night last, a small house was burnt, at Easthampton, and in it an old colored woman, of nearly 100 years of age; together with her grand daughter, aged about 40.—*Sag Harbor, Corrector Wednesday.*

Steamboat Accident.—On the night of the 2nd inst., the steamer Walnut Hills, on her trip up from New Orleans for St. Louis, struck a snag, which carried away a portion of her starboard guard, boiler, deck, bar-room, &c. A German boy, named Henry Hoffman, was missing next morning, and it is supposed that he jumped overboard and drowned in attempting to swim ashore.

SUMMARY.

An old frame building in the upper part of Lawrence Street, Lowell, occupied by Perez O. Richmond, paper manufacturer, as a store house for cotton waste, was with its contents consumed by fire on Monday morning. Loss $600.

A Vermont paper states that there are six hundred and five clergymen in that State, equal to one to about four hundred and eighty-two inhabitants. Two hundred and three of these are Methodists.

In a recent trial at Talladega Ala., in the case of Hammock and wife against Hay and wife, for slander, a verdict was rendered for the plaintiff for ten thousand dollars.

The select committee of the Ohio Senate, to whom was referred the subject of the disabilities of people of color under the existing laws of the state, have reported in favor of the repeal of said laws.

The cotton, grist, and saw mills on Almuchee, Sumpter co, Alabama, belonging to Major Walter Chiles, have been burnt to the ground. The fire is supposed to have been the work of an incendiary.

A dreadful occurrence took place in the lower part of Dallas county, Ala. It seems that a party of men went in disguise and made an attack upon an old man named Burge, with the intention of dispossessing him of his land. The old man closed his doors and made the best defence in his power, but in the affray he with a daughter of 12, was killed, and his son so dangerously wounded that his life is despaired of. Another daughter was slightly wounded. One of the attacking party was killed.

The President has recognized Carl Ernest Ludwig Henricks as Consul for the United States of the Duke of Saxe Coburg and Gotha.

The Journal of Commerce of Monday says: The steamboat Mt. Pleasant has not been heard of since she left this port for Philadelphia several days ago. She is probably lost with all on board.

A child of Mr. Tobin, keeper of the gate on the Lowell Railroad in East Cambridge, about six years old, was fatally burned by its clothes taking fire, on Sunday, while its parents were absent in the city.

Among the confirmations of Executive nominations by the Senate, we notice that of James Miller, Collector, and Benjamin F. Browne, Deputy, Postmaster, at Salem; and Simeon Bailey, Deputy Postmaster at New Bedford.

MARRIED.

In this city, Mr. Lorenzo Abbe to Miss Frances J. Barnard; Mr. Daniel Rhoades to Miss Nancy Pierce; Mr. Samuel Morrison to Miss Hannah H. Dodge; Mr. Peter Black to Mrs. Rebecca Brewer.

In this city, on Thursday evening, 19th inst., by Rev. R. Turnbull, Mr. William E. Gotterson, firm of Renkin & Gotterson, to Miss Sarah Frances Lord, daughter of Henry E. Lord, Esq., of New York.

In Webster, by Rev. J. F. Burbank, Mr. Ely Taylor to Miss Mary Hayes.

In Charlestown, 19th inst., Mr. Abraham B. Shedd to Miss Mary Jane Dyer, daughter of Smith Dyer, Esq., all of C.

In Norwich, Ct., 13th inst., Mr. George H. Hills, of Lowell, Ms., to Miss Lydia B. West, formerly of Salem, Ms.

In Charleston, S. C., Mr. Wm. W. Davenport, of Boston, to Miss Julian Emelia Mansfield, of C.

In Medway, Ga., Mr. Henry L. Bullen, formerly of Medway, Ms., to Miss Mary Farrington, of Walden, Vt.

In New Orleans, Mr. John M. Gould, formerly of this city, to Miss Ann H. Rhodes.

DIED,

In this city, 18th inst., Samuel Dorr, Esq., 70; Mrs. Sarah, wife of Mr. Daniel Wise, 60; Mrs. Sophronia S., wife of Mr. Abner B. Loring; Mr. Joseph Bourne, formerly of New Bedford, 21; 24th inst., Mr. Charles H. Neally, 29.

In Charlestown, Mr. Hugh Mellen, 29.

In Somerville, Mrs. Rebecca Preston, 85.

In Cambridgeport, 18th inst., Mrs. Mary Elizabeth, relict of the late Hannibal Wright, and eldest daughter of Mr. Franklin Sawyer.

In Needham, 14th inst., Miss Mary Elizabeth, daughter of the late Leonard Battelle, 20.

In West Dedham, Col. Abner Ellis, 74.

In Ipswich, Mrs. Sarah Smith, wife of Theodore Andrews, Esq., 42.

In Northborough, Mr. Jonathan Heath, 62, formerly of this city.

In Weston, Mr. Amos Fisher, 69, formerly of Boston.

In Oxford, 8th inst., John Larnard, an aged pilgrim of 86 years—one of the original members of the Baptist church in Webster. For many years he was a constant reader of the Watchman.

In Newburyport, Mr. Stephen B. Marshall, 36.

In Worcester, 21st inst., Louisa Adelaide, daughter of Sylvester and Mary Ann Ellis, 5 years.

"Art thou gone so soon
To realms of endless bliss,
Sweet visitant! from other worlds,
No more to dwell in this?
Thy form will be resolved to earth,
Thy soul to God be given;
Thou can'st not die—it is not death
To pass from earth to heaven."

In Wilkinsonville, Dec. 19th, Mr. James Dudley, 39.

In Fitchburg, Dec. 18, Mrs. Sarah M., wife of Dr. Artemas Farwell, 25 years and 8 mos.

In Walpole, Mr. Horace Dupee, late of this city, 65.

In Westboro', Mrs. Flavella Mills, wife of Mr. Jonathan Grout, and daughter of Rev. David Holman, of Douglas, 27.

In Springfield, 13th inst., Mr. Josiah Taylor, 35, publisher of the Springfield Gazette.

In Attleboro', 13th inst., Oan Wilmarth, Esq., 95, a revolutionary soldier.

In Ashford, (Westford Society,) Ct., 6th inst., Mr. Ichabod Ward, 57. He went to the barn to take care of his stock, tied up one ox, and was found on the stable floor lifeless—supposed from a fit.

In New York city, 19th inst., of consumption, Mr. John C. House, printer, 31, son of Col. E. G. House.

In Cleveland, Ohio, 14th inst., Mrs. Elizabeth Chamberlain, wife of Mr. Charles A. Dean, and daughter of Dea. Ezra Chamberlain, of this city, 27.

In Springfield, Ill., Nov 18, Mrs. Sarah Ann, wife of Mr. Geo. W. Pierson, formerly of this city, and daughter of the late Maj. Edmund Haggens, of South Berwick, Me., 38.

In Nauvoo, Illinois, 29th ult., Mrs. Susan Edes, formerly of Cambridge, Ms.

In Mobile, Martin Durand, Esq., a well known and respectable merchant of that city, 60.

At the Osage Prairie, Oct. 1[illegible], Abel Baker, Jr., son of Mr. Abel Baker, of this city, 35. After an absence of nearly eleven years, on his return home, Mr. B. was seized with an intermittent fever, which terminated his life in three weeks.

Died, in Great Falls, N. H., Nov. 3, Mrs. Mary J., wife of Abial Hamilton, Esq., aged 37 years. Mrs. H. was for a number of years previous to her death, a devoted, exemplary Christian, possessing a mild and amiable disposition, she won the respect and esteem of all who were acquainted with her. During her long illness she manifested the utmost resignation to her heavenly Father's will, her conversation was often enlivened by expressions of heavenly peace and of firm trust in her Saviour. She has left a husband and large circle of relatives and friends to mourn her early loss.—*Comm.*

Died, in Weston, Dec. 13, widow Anna Harrington, aged 87. Mrs. H. was born in Weston, in 1757. In 1780, at the age of 23 years, she was enabled to indulge hope in Christ, and united with the Congregational church in Weston, then under the pastoral care of the Rev. Mr. Woodward. She continued a member of this church until 1829, during which time like many others of this order in Massachusetts, it had gradually changed its sentiments, and had become Unitarian. On this ground she asked and received her dismission. She then presented herself to the Baptist church in Weston, for admission, and was baptized and received as a member, June 21, 1829, by Rev. S. S. Mallory, being then in her 73d year. Well does the writer remember her aged form as she "went down into," and "came up out of the water," a living example to young and old of obedience to the commands of Christ. We do not intend to write an eulogy upon the character of the deceased; her memory is written upon the hearts of those she has left behind who knew her. Having often passed through the waters of affliction herself, she could sympathise with others when called to endure the trials and afflictions of life. In her, the sick and the suffering found a tender and devoted friend—the young a faithful and judicious adviser,—and the careless and indifferent one who could plainly and affectionately exhort and reprove them. Her death was peaceful and happy, and her hope was founded on the merits of Jesus Christ.—*Comm.*

NOTICES.

☞ The Board of the Rhode Island State Convention will hold their quarterly meeting with the Baptist Church at Fiskville on Tuesday, Jan. 14. Meeting for business at 10 A. M. Public meeting for addresses at 2 P. M. Sermon in the evening by bro. Sykes, of Bristol.
T. C. Jameson, Sec'ry.
Providence, Dec. 20, 1844.

☞ The FAIR for the benefit of the MASSACHUSETTS ABOLITION SOCIETY is now open at Marlboro' Chapel, and will continue through this and next week—to close with a tea party. A rich variety of articles has just been received by the last steamer from London and Birmingham.
In behalf of the Committee, M. V. Ball.
Dec. 19, 1844.

T. GILBERT & CO,

HAVING secured the PATENT for manufacturing and applying COLMAN'S ÆOLIAN ATTACHMENT TO THE PIANO FORTE, will be happy to receive orders for the same at their PIANO FORTE MANUFACTORY,
402 and 406 Washington Street, Boston.
Dec. 13. ly

GENTLEMEN'S FURNISHING STORE.
GRAFTON & CO.,
No. 85 Washington Street, (Joy's Building,)
BOSTON.
MANUFACTURERS OF "IMPERIAL"
STOCKS, READY-MADE LINEN, &C.,
Wholesale and Retail. Also, constantly for sale
☞ Scarfs, Cravats Pocket Hdkfs., Stock Ties, Under Shirts, Drawers, Etc., Suspenders, Gloves, Hosiery, Etc.
Nov. 27. ly D. G. Grafton. S. G. Grafton.

CARD.

The views of the subscriber on the subject of medicine having been so frequently asked, he takes this method of saying to his friends generally, that he is a fellow of the Massachusetts Medical Society, and a member of the Boston Medical Association. If, however, to believe that medicine, as a science, is capable of improvement,—that its improvement is most desirable,—and that many remedies not now generally employed by the profession are valuable and highly efficacious, is a peculiarity,—then his views are peculiar. Convinced that there is too little and not too much true science among medical practitioners,—that we have not sufficiently made nature our guide,—that much truth, especially in the departments of Pathology and Materia Medica, is yet to be developed, the subscriber has given himself to diligent and careful research, and has adopted his conclusions only because he has been guided to them by the faithful process of induction. His practice is strictly eclectic; for he receives truth and rejects error, from whatever quarter they proceed; and he claims the confidence of the public solely on the ground that his views are scientific, and can be shown to rest on the immovable foundation of reason and common sense. He has no secret remedies, nor any empyrical tact. His office is at No. 3, Brimmer Place; where he prepares and keeps all his medicines, and where he invites, at any hour when he may be at home, the interested, to a free conversation on the subject of his profession and practice.

All calls for his professional services will be promptly attended to. He will, however, endeavor, as far as practicable, to be at his office daily, (Sundays excepted,) between the hours of 2 and 4, P. M. to wait on such as may wish to consult him there. C. NEWTON, M. D.
Boston, Dec. 19, 1844.

BRIGHTON MARKET—Monday, Dec. 23, 1844.
[Reported for the Daily Advertiser and Patriot.]

At Market 800 Beef Cattle, 1000 Sheep, and 850 Swine. 130 Beef Cattle unsold.

Prices—*Beef Cattle*—The prices obtained last week for a like quality were hardly sustained. We quote a yoke or two extra 4 80 a $5; first quality $4 50 a 4 75; second quality, $4 a 4 12 1-2; third quality, 3 50 a 3 75. Six beautiful Cattle, from Athol, Mass., sold for 5 50—the price was made several weeks since.

Sheep—Common Sheep from 1 50 to $2. A lot of fed Wethers $4.

Swine—Two lots old Hogs, 3c; a lot of small selected Shoats 3 1-4 a 4 1-2c. At retail from 4 to 5c.

NEW GOODS.
HOLIDAY PRESENTS!
FOR SALE—At MARSH'S, No. 77 Washington street, Joy's Buildings, an extensive assortment of New and Choice
FANCY STATIONERY ARTICLES,
adapted for Presents; among which are
PORTABLE WRITING DESKS,
Rosewood and Mahogany, of 12, 14, 16, 18, and 22 inches in length—PLAIN and ORNAMENTED.—These Desks are of American Manufacture, made by experienced Workmen—*Equally Handsome as the Foreign*, and warranted more Perfect and Substantial. Prices from $3 to $25 each, comprising the best assortment in the city.
LADIES WORK BOXES,
Rosewood and Maple, some new Patterns, containing the desk.
Ladies Dressing-Cases, Writing and Working Companions.
LEATHER AND MOROCCO GOODS,
Among which are, Portfolios, Dressing-Cases, Roll-up Writing Cases, Pocket Books, Wallets, Note Cases, Sermon Cases, Lawyers' Roll-ups, Card Cases, Bankbill Books, Bankers' Cases, Memorandum Books, Tablets, &c. &c.
Papier Mache Portfolios—very elegant—Papier Machie Inkstands, new style—Bronze Inkstands, Ebony, and Rosewood Standishes, Porcelain Inkstands, new patterns—Porcelain Slates, Transparent Slates, Ivory Tablets, Gold and Silver Pencil-cases, Gold Pens, Ivory, Pearl, and Shell Card and Needle Cases, Rodger's Penknives, with Pearl, Shell, and Ivory handles, from 1 to 4 blades. Rich wrought Pearl and Ivory Paper Cutters, boxes of fine Water Colors, with lock and key, from $6 to $15 each.
Cases of DRAWING INSTRUMENTS, from $1.50 to $12 each. PAPEITRIE BOXES—a great variety, in Rosewood, Illuminated, and Leather Cases. Gentlemen's Dressing Cases, of Rosewood and Leather.
GAMES.
All the new and popular American and English Games, Dissected Maps, Pictures, Puzzles, &c. Alphabet Blocks, Architectural Blocks, Gammon boards, some of extra finish, Loto games, Chessmen, Dominos, Battledoors, Jump Ropes, Coronelles, Graces, &c. &c. with a great variety of other articles too numerous to particularize. Purchasers are invited to call and view the assortment. 3tis Dec. 27.

NEW BOOKS.
JUST published by the New England S. S. Union, Willie Grant, or the little Pharisee; illustrated by elegant engravings.
Old Philip's Moral Stories, by the Author of the Factory Boy, Lost Child, &c. Embellished with beautiful engravings.
The Little Peace Maker, and other stories, illustrated with cuts.
The Stag Chase, and other stories with cuts.
These books are bound in a neat and attractive style, especially adapted for Christmas and New Year's presents.
Also, just rec'd, and for sale, the following new Books. The History, Manners and Customs of the North American Indians, illustrated with cuts, 245 pages; Columbus and his times 190; Good, Better, Best, or The Three Ways of making a happy world, a beautiful volume of 321 pages; The Martyr Missionary of Erromanga, or the Life of John Williams, who was murdered and eaten by the savages in one of the South Sea Islands, with fine cuts, 270 pages; Reuben Kent; The Teetotaller; Willey Graham; Ann Ray; Fanny; Flowers by the Wayside, with beautiful plates, 108 pages; The Suppliant, or Thoughts designed to aid and encourage private devotion, [illegible] pages; A Visit to the Celestial City; The Crusade of the Children, an interesting story, translated from the German. Whispers and Wishes, by Mrs. H. C. Knight, with beautiful engravings.
Depository, 79 Cornhill.
Dec. 27. H. S. WASHBURN, Ag't.

HISTORY OF THE HUGUENOTS.
A NEW work, written for the American S. S. Union, and published and for sale at No. 5, Cornhill—price 42 cents—in muslin 47 cents.
History of the Huguenots.—The American Sunday School Union has added this elegant book to the series of superior works which they are bringing out this winter. It is written expressly for this Union, and is a volume of great interest and value. We are pleased to observe the high order of literary merit which marks the books we have recently had occasion to notice as coming from this press, and we do not think that parents can find [illegible] for their children, than the "People of China," the "Huguenots," &c., and for adult minds, "Good, Better, Best."—*New York Observer.*
Wm. B. Tappan, Ag't.
Dec. 27. No. 5 Cornhill.

COOKING STOVES
ON A NEW PLAN.
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Oct. 25. 2mis

HOT AIR FURNACES.
ALL persons wishing to warm their houses, stores, churches, and other large buildings with pure heated air, are particularly requested to call at CHILSON'S and see his extensive assortment and examine his improvements. The rapid demand there is now for them, together with the high recommendation of several hundred persons that have them in use, is a positive proof that they do possess superior qualities over every other furnace in use. Hundreds of them are up and being put up this fall in the city and all parts of the country, and many of them into the best public and private buildings we have—the conveniences of the lever grate and the durability of the castings, &c. are worth examining. Some large sizes just finished for heating churches and other large buildings on an improved plan, will be found to stand the test where all others must fail. They not requiring more than one third part of the time, and one half the fuel to heat a large building that has been required in other furnaces, which all will see must be the case when they come to examine them. Furnaces set in the most thorough manner at short notice, and warranted to give entire satisfaction or no pay expected. A silver medal was awarded to these furnaces at the late Mechanics' Fair and exhibition in this city. For sale wholesale and retail, at the Stove and Hot Air Furnace establishment, 51 and 53 Blackstone street. GARDNER CHILSON
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PNEUMATIC SHOWER BATH, AND IMPROVED BATHING PAN.
THOSE about to adopt the healthy practice of daily ablution, will find the above the easiest, cheapest, and quickest method of performing the operation.
Those on the eve of house-keeping will find at this establishment every thing appertaining to the kitchen department, with catalogues to facilitate in making their selection, and are respectfully invited to call.
NATH'L. WATERMAN,
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April 12. ly

RHEUMATISM AND GOUT, SPRAINS, Swelled Joints, Contraction of the Chords. The only remedy that should be used is Hews & Kittridge's Nerve and Bone Liniment—it has been known for many years to be the most popular remedy.—Call for Hews & Kittridge's Nerve and Bone Liniment, this being the genuine article. It is put up in oval vials, the name is stamped in the glass. For sale by WM. BROWN, 481 Washington street; Jos. Kidder, corner of Court and Hanover streets; also retailed by all Druggists.

HAT, CAP AND FUR STORE.
N. P. KEMP would inform his customers and the public that he will keep constantly on hand, Fur and Moleskin HATS, of superior quality and manufactured expressly for *Retail Custom trade*. Cloth, Leather, Velvet and Fur Caps, in great variety. Gloves, Cravats, Collars, Bosoms and Umbrellas.
Also, a complete assortment of Ladies' FURS, which will be sold as low as at any other Store in the United States. Sept. 13.

MR. PUTNAM'S Oration.—Wm. D. Ticknor & Co. publish this day and have for sale, Remarks on Rev. Geo. Putnam's Oration before the Phi Beta Kappa Society of Harvard University, by a member of the Suffolk Bar. Dec. 20.

POETRY.

For the Watchman.

BE MERCIFUL, O GOD!

We look around us, life's drear path
Is strew'd with dead and dying,
We *listen* for the notes of mirth,
We hear but groans and sighing.
We *dream* of a fond mother's love,
We *wake* to find her sleeping
In the lone churchyard,—cold and still,
Unheeding her child's weeping.
Be merciful,
Be merciful, O God!

Years pass away. Earth grows more drear,
Shadows brood o'er the spirit,
We scarce can lift the eye to God,
Through *sorrows* we inherit.
Our souls *cleave* to the very dust,
The *Spirit* points to Heaven,
Alas! alas! we see the hand,
But—*can* we be forgiven?
Be merciful,
Be merciful, O God!

We pray for that blest peace which fills
The spirit, with God solely,
We weep o'er ev'ry wandering thought
Which draws us from the holy.
We plunge us into deeper guilt,
And broken sighs renewing,
We turn us yet again to God,
Sad tears our eyes bedewing.
Be merciful,
Be merciful, O God!

Death clasps us in his icy arms,
But O! we are so weary,
We care not, though he leads us on
Into the churchyard dreary.
We give our hand into his own,
We *know* that we are dying,
We breathe one prayer in agony,
Though scarcely strength for crying.
Be merciful,
Be merciful, O God!

But hark!—What voice breaks on the ear?
Welcome! ye pilgrim stranger,
God was your guide to this bright land,
He led through ev'ry danger.
Your way was hid on earth. 'Twas dark,
Your sighs were heard in heaven,
I sent an angel to thy home
To say thou we'rt forgiven.
Thy God,
Thy God *was* merciful!

Boston, 1844. A. L. F.

YOUTH'S DEPARTMENT.

For the Watchman.

Memoir of Miss Julia A. Hale,

Late member of the Baldwin Place Church, who died Oct., 26, 1844. By a Friend.

As friend after friend departs we cannot but feel that the threefold cord of affection is strengthened for those who remain—yet there is something cheering in the reflection that we too shall soon throw off this mortal coil and join the loved ones who have gone before us—that with another we can say

> "I would not live alway—no! welcome the tomb!
> Since Jesus has lain there I dread not its gloom."

But although Jesus hath lain in the tomb he did not remain there; and how delightful the thought that, when called upon to part with those we love, and being deprived (as were we in this instance) of ministering to her comfort in her last hours, that we shall meet again. And we can indeed rejoice at the thought that

> She is gone to the land of the blest,
> From the prison of sorrow and night;
> She hath snatched Immortality's rest,
> And mantled her spirit in light.
> Eternity's harp is her hands,
> The ministering angels have crowned her;
> By the throne-blaze of God-head she stands,
> With a halo of glory around her.
> She hath grappled and triumphed o'er death,
> And rushed through his caverns of gloom;
> She hath drawn the unquenchable breath
> That defies e'en the thunders of doom!
> She hath stretched forth her gossamer wings
> O'er the azure of boundless repose,
> And drank of the nectarine springs
> Where the river of Paradise flows.
> Then weep not tho' thus she hath fled
> In the blossom of beauty and prime;
> The flower is transplanted, not dead—
> The sunshine of Heaven is her clime.
> 'Twere cruel to pray for her back,
> Since her glorified soul is at rest;
> Then weep not but follow her tract—
> She is gone to the land of the blest.

Julia Ann Hale, daughter of Thomas and Eleanor Hale, was born in Ogdensburg, N. Y., June 25, 1823. From early childhood she evinced a fondness for books and seriousness of deportment very remarkable for one of her years. "Indeed," says one, "she was always religiously inclined." A friend of her mother's was very desirous that Julia should attend to the accomplishment of dancing; accordingly, at the age of eleven years, she was sent to a school for that purpose. It was evident, however, that she had no relish for amusements of this kind. On her return from school one evening she told her mother she did not wish to attend longer. After retiring, she was overheard by her mother engaged in earnest praper to God for her own and her mother's welfare. The result was the subsequent conversion of both. At this time they resided in the city of Rochester, N. Y. Soon after, in 1834, they made a public profession of religion, were baptized by Rev. Dr. Comstock, and united with the church under his charge. She remained a member of that church until 1836, when they were both transferred to the Baldwin Place Church of this city, of which she remained a worthy member until October 26, 1844, when her happy spirit was summoned from the church militant to join the church triumphant. A friend who was present at the closing scene, remarks—"Her death was like the setting of the summer sun, calm and tranquil to the last."

We were first favored with the acquaintance of the deceased in September, 1836; and it may be supposed that during a residence of seven or eight months under the same roof, a person with even a moderate share of discernment might be able to obtain something more than a mere superficial knowledge of a person possessing so frank and ingenuous a disposition as did the subject of this memoir. I can with truth subscribe to the sentiments expressed by a friend in a recent communication. He says: "During nearly eight years' acquaintance, I never saw or knew of a manifestation of temper or ill-feeling—and she has been in circumstances trying indeed—but her kind and forgiving disposition overcame all." At this time (1836) she was an interesting school-girl of thirteen summers. She often expressed a strong attachment for her teachers and fellow students; and from our knowledge of one of the former, (having been a pupil of his,) and the character of the school, with her kind, docile and affectionate disposition, we doubt not there was a reciprocity of feeling. She was assiduous and persevering in her studies, and doubtless would have made more rapid advances in various branches of literature had not the germ of that disease which eventually carried her to a premature grave, already taken root in her delicate frame.

As a friend she was firm and affectionate, and we feel that we have lost a treasure, though, if we could, we would not call her back; and although with mortal eyes we can only follow her to the grave, yet, we doubt not, she is now occupying a station which the most exalted monarch on earth would be wise to covet. We cannot but regret that our residence in a neighboring city has prevented our enjoying as much of the society of Miss Hale as we otherwise should. But even from this circumstance we can educe the sweetest recollections of her kindness and hospitality. How, after a ride of some miles from our home, we were received at her residence in such a manner as could not fail to remind us of Pollock's graphic lines on friendship:

> "Not unremembered is the hour when friends
> Met: friends few on earth and therefore dear," &c.

and, after other kindnesses were bestowed, she would hasten to prepare the grateful repast; and when about to depart she would again urge refreshment, though not at the usual hour; and then, as though she could not do enough, would attend us to the door, and bid adieu with mournful eyes.

As a child she was filial and obedient. Indeed her affection for her mother seemed almost unbounded; and a separation from that parent (her father having died in her infancy,) was of all earthly events most to be dreaded, yet when told by her physician that she could not recover, she replied,—"I am willing to live or die—God's will be done."

Next to her mother and friends her love of home predominated. There, with a small but judiciously selected library, centred her chief happiness. We cannot say that her reading was either systematic or extensive, but she preferred the chaste, moral or pious author.

As a Christian, she was devout and humble. "Piety was not worn by her as a Sabbath garb; every day she wrapped its mantle around her spirit. It attended her in her domestic duties, in all her companionship with her associates." Her piety was ever considered of a high order, though unobtrusive; and her firmness, for one of her years, remarkable; for although often brought in contact with the frivolous and gay, and having formed an intimacy with an unbeliever, (a relation which causes many young professors to go astray,) she was never known to succumb where principle was involved, but ever willing to yield her opinion when convinced of its utility. She was punctual in her attendance at public worship, and all the duties of the sanctuary. She was deeply interested in the Sabbath school, in which she was formerly a teacher—and she was an efficient one—and, we doubt not, her labors in that part of the Lord's vineyard have been and may yet be abundantly blessed.

In her dress she was neat and modest, wisely enforcing, by her example, the injunction of the apostle, "whose adorning let it not be that outward adorning of wearing of gold or of putting on of apparel, but let it be a meek and quiet spirit." And here we hope it may not be inopportune to remark, that we have ever considered it a deficiency of correct taste and sense of propriety in many of our country women, who deck themselves in costly array and other appendages, such as gold and pearls. If these are worn at all, let it not be in the temple of the living God, where we assemble (ostensibly) for the purpose of worshipping the King of kings.

Ye children we would say, will you not follow the example of Julia, by obeying the command of our blessed Saviour, which you will find in the 6th chapter of Matt., 33d verse, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." Again in Mark, 10th chapter, 14th verse, "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of God." And again, to those who are older, and of course more burdened with sin, he says in Matthew's gospel, 11th chapter, 28th, 29th and 30th verses, "Come unto me all that labor and are heavy laden and I will give you rest," &c. Many of you have parents and Sabbath school teachers, who are more capable of explaining these passages than I am, but I will just say to you, could you have seen Julia when expecting to leave her dear mother and other friends, knowing that she must soon die and leave this beautiful world, could you but know how calm and happy she was, you would wish to be good and love the blessed Jesus, as dearly as she loved him. O! may the same spirit which operated upon Julia in her youth, have the same effect upon you, and all unbelievers who may read this sketch.

MISCELLANY.

ELECTION.—Mr. Alleine thus obviates a very common perversion of the doctrine of election:

"Thou beginnest at the wrong end, if thou disputest first about thine election. Prove thy conversion, and then never doubt of thy election: or canst thou not yet prove it? Set upon a present and thorough turning. Whatever God's purposes may be, which are secret, I am sure his promises are plain. How desperately do rebels argue. If I am elected, I shall be saved, do what I will; if not, I shall be damned, do what I can. Perverse sinner, wilt thou begin where thou shouldst end? Is not the Word before thee? What saith it? Repent, and be converted, that your sins may be blotted out. If thou mortify the deeds of the body, thou shalt live. Believe and thou shalt be saved. What can be plainer? Do not stand still, disputing about thine election; but set to repenting and believing; cry to God for converting grace. Revealed things belong to thee; in these busy thyself. It is just, as one well said, that they who will not feed on the plain food of the Word, should be chocked with the bones. Whatever God's purposes be, I am sure his promises are true. Whatever the decrees of Heaven be, I am sure that if I repent and believe, I shall be saved; and that if I repent not, I shall be damned. Is not here plain ground for thee?—and wilt thou yet run upon the rock?"

THE BISHOP'S TRIAL.—The N. Y. Journal of Commerce of the 17th inst. says that the trial of Bishop Onderdonk is proceeding with closed doors. A vigorous effort was made, as we are informed, to procure a nonsuit on technical grounds; but the Right Reverend Court refused to stop short of a full investigation of the case. Several ladies have been examined, and some at great length. Of course we do not know enough about the testimony to speak of details, yet it cannot be doubted that the matter is one of deep interest.

Boileau said of the Jesuits, that they were men "who lengthened the creed and shortened the Decalogue."

"Two things are causes of daily astonishment to me: the readiness of Christ to come from heaven to earth for me: and my backwardness to rise from earth to heaven with him.—*Pearce.*

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READING THE BIBLE.

"Mamma, why do you read the Bible so much?" said little Mary to her mother. "Havn't you read it all through?"

"Yes, a great many times, my dear," said her mother.

"Well, then, you must know all that there is in it by this time, but yet you read it every day."

"Do you remember last summer, Mary, when you were away at Miss Brookes' school?"

"Yes, mamma."

"You told me then, that when you got a letter from home, you used to read it over and over, till it was almost worn out."

"And so I did, mamma."

"Well, what made you read the letter so often? You knew all that there was in it.'

"Why, because it seemed a pleasure, and made me think about home, and you and papa."

"Well, my dear, I read over some parts of the Bible that I have read hundreds of times before, for the same reason, that it reminds me of my home in heaven, of my Heavenly Father and my Saviour; and therefore I love to read it."

"Is heaven my home, too, mother?" said little Mary.—"Shall you take me with you when you go?"

"I cannot tell you, my dear; I cannot give you leave to go to heaven, but I know who can."

"You mean Jesus Christ, mother."

"Yes, my dear, you must ask him, and you must read and learn to understand this book, which is like a letter from Him to us, to tell us about himself and about heaven. When you do, I hope you will love to read the Bible as much as I do."—*Juvenile Harp.*

The Emperor of Austria has issued a decree forbidding any Roman Catholic subject to embrace Protestantism without the previous permission of the government, under a penalty of fine and imprisonment.

INFLUENCE OF THE PRESS.—"The bishops, in *theory*, are indeed the governors of the church. In *practical effect*, however, on the minds of the majority, the editorial chair stands far above them."—*Bishop Hopkins.*

GOLDEN WORDS.—We are often tempted to censure where we ought to be forbearing; though the more we ourselves become what we ought to be, the less acute and less gratified we are in mentioning the failings of others.

HUMAN LIFE.—Hope writes the poetry of the boy, but memory that of the man. Man looks forward with smiles, but backward with sighs. Such is the wise providence of God. The cup of life is sweetest at the brim, the flavor is impaired as we drink deeper, and the dregs are made bitter that we may not struggle when it is taken from our lips.

"Those Nazarenes sang hymns to Christ," said Pliny. We thank him for recording the fact.

DENTISTS

DR. MORTON, (late Wells & Morton,) No. 19, Tremont Row, Boston, has frequently been solicited to make known by advertisement his new invention for supporting teeth in the mouth. It being an ENTIRELY NEW AND CHEMICAL PROCESS which enables him to make a perfect fit, render the teeth useful and ornamental, being subject to none of the difficulties or objections that generally attend artificial teeth inserted by atrial pressure, inasmuch as the plate upon which they are inserted in the common way is liable in the majority of cases to the great mortification of the patient to drop down, move about, or produce a rattling in the mouth.

Were it not that I am willing to have my invention thoroughly tested by all who desire it, on such terms as I think no candid person can make the slightest objection to, I should be very reluctant to proclaim it by advertisement; for amidst so much imposition it is no matter of surprise that the mere assertion of the advertiser should be looked upon with suspicion. Therefore the advertiser respectfully informs his former patients and friends generally, who desire his services, that his place of business is as formerly, and that from one to an entire new set of Teeth can be inserted in the most easy, agreeable, pleasant and natural style, upon his new principle; and that those who prefer it will be waited upon six months for all except the cost of constructing the Teeth.

Owing to the irregular absorption of the gums and other circumstances it frequently becomes necessary in order to supply the place of nature that the dentist should manufacture his own teeth. With this in view the subscriber has established a manufactory for that purpose, and is fully prepared to execute the most difficult cases that may come under the cognisance of a dentist. Nov 15.

OPERATIONS ON TEETH.

DR. FLETCHER Dentist, No. 6, Hanover Street, three doors from Court Street, Boston, continues to perform all operations, necessary for the health and beauty of the teeth, in the best possible manner.

TEETH FILLED with the best of Gold and made permanently good, if not too much decayed. Also, Teeth filled with any other substance in use, that the patient may wish, or the case require.

MINERAL TEETH INSERTED on Gold Plates or Pivots, from a single tooth, to a whole set. Upper sets inserted on the principle of Atmospheric Pressure.

Teeth Cleansed, Extracted, &c. Terms moderate, and entire satisfaction warranted. Teeth examined free of expense. tf May 17.

STOVES—STOVES—STOVES.

THE subscriber would solicit the attention of individuals about to furnish themselves with either COOKING, PARLOR, OFFICE, SHOP or other STOVES, to his large stock, at the CHEAP STOVE STORE, No. 44 Congress Street, a few doors north of Water Street.

This stock embraces a very large assortment of most of the best patterns of STOVES now in use, and will be sold at prices to satisfy the most economical.

Individuals having HOT AIR FURNACE PIPES which require cleaning out, repairing, or new ones substituted, will find workmen at this establishment, who are perfectly familiar with all such work.

L. STETSON BATES.

Sept. 6. 17w

PIANO FORTES.

THE Subscribers have formed a co-partnership under the firm of HALLET, DAVIS & CO., for the purpose of manufacturing Piano Fortes; and having taken the stock and stand of the late Brown & Hallet, 293 Washington street, Boston, would beg leave to say to our friends, and all others who may purchase instruments of us, we are not only determined to maintain the high reputation which has been bestowed upon this manufactory in past years, but by our united and personal attention to business, to make such improvements in point of tone, style of finish, and durability, that the public will be satisfied our instruments are equal in every respect, if not superior to any made in this or any other city; and we can, and will sell first rate instruments, upon as reasonable terms as any other makers; and every instrument made by us will be warranted, and if it does not prove as good as recommended, it will be made so at our expense, or the money refunded to the purchaser.

RUSSEL HALLET,
GEORGE H. DAVIS,
July 19. 1y HENRY ALLEN.

HISTORY OF AMERICAN MISSIONS.

THE HISTORY OF AMERICAN MISSIONS TO THE HEATHEN, *from the Commencement to the Present Time.* Under the superintendence of the Rev. Messrs. JOSEPH TRACY and SOLOMON PECK. This valuable work, containing 726 octavo pages, is for sale at the Christian Watchman office, No. 5 Washington street, at the remarkably low price of $1,50 per copy, handsomely bound. There are on hand about two dozen copies. istf Feb. 2

FLOUR.

S. G. BOWDLEAR, & CO. Dealers in Flour, No. 17 Long Wharf, Boston, have constantly on hand a large assortment of Extra Genesee, Ohio and Graham Flour in whole and half barrels for families; also Clagett, Sharrer, E. S. Beach and other approved brands Southern and Western Flour suitable for Bakers use; which they offer for sale at the lowest market prices.

Oct. 25. 6m

FARM FOR SALE OR EXCHANGED FOR A GOOD HOUSE IN THE CITY.

SITUATED in the pleasant town of Pembroke, Mass., containing about 30 acres of prime Land, under a good state of cultivation, well walled, with a two story House well finished, Barn with cellar, and about 150 loads of manure in it, chaise house, shed and shop, a young orchard just beginning to bear. Meetings, schools, mills and stores are as handy as in any town in the State. Any one who wants a pleasant country seat will do well to call on I. R. PRUDEN, at No. 50 Long wharf, as it will be sold at a bargain.

☞ I. R. PRUDEN, at No. 50 Long wharf, will be happy to see all his old friends and customers, and accommodate them with Codfish, Mackerel, &c.

May 31. tf

LADIES

I HAVE now in store one of the most extensive stocks and the largest variety of FUR GOODS to be found in New England, for the WHOLESALE and RETAIL trade.

Any style of Muffs, Boas, Tippets, &c. made to order at short notice. Your attention is respectfully invited at the old stand 173 Washington street.

Sept. 13. W. M. SHUTE.

CHURCH BELLS.—The subscribers continue to cast at their Foundry in Boston, Church Bells of any weight required—having great facilities in the business are enabled to cast bells of perfect harmony and evenness of tone. Persons about purchasing will find it for their interest to call on us as we are selling them at an unusually low price. Orders by mail or otherwise will meet with prompt attention.

HENRY N. HOOPER & Co., Copper Dealers and Founders, No. 24 Commercial St.

FORD'S EATING HOUSE!

No. 2 Wilson's Lane.

MEALS are served up at this establishment at all hours, from 6 A. M. till 9 P. M., Sundays excepted.

Persons transiently visiting the city, will find this a convenient and economical place of resort, to procure, at a few moments notice, whatever refreshment may be desired that the market affords.

This establishment has no connection with any other in the city. tf March 31.

CHINA HALL,

No. 24, Hanover Street, 2d door from the Shawmut House, near Court Street, Boston. E. B. McLaughlin, by authority of the Legislature, will take the name of E. B. MASON. Having a store 82 feet deep, and the back hall 32 feet wide, with a large back store and packing room, he is enabled to keep one of the most extensive assortments of CROCKERY, GLASS, CHINA and BRITANNIA WARE, that can be found in this country. Having the advantage of importing his ware, he can sell at wholesale or retail, at the lowest prices. After a trial of twelve years in a cash business, he is satisfied that he can take the most comfort himself, and give the best satisfaction to the public, by continuing the same course.

Just received and on hand the newest and best patterns of China Tea setts, blue and brown printed, white China glazed Dinner and Tea setts; all kinds of common Crockery, cut and common Glass, Knives and Forks, Spoons, Castors, &c. &c. Cash purchasers are invited to examine this stock and judge for themselves. tf July 22.

THE PROPRIETORS OF THE

QUINCY HALL CLOTHING ESTABLISHMENT, over the new Market, Boston, respectfully invite the attention of the readers of this paper, to one of the largest assortments of *CLOTHS, CASSIMERES, VESTINGS, and READY-MADE CLOTHING*, ever offered for sale in this city—by the package, piece, or at retail. Hundreds of packages having been purchased before the rise, we shall endeavor to supply our friends and patrons at last year's prices.

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Every article appertaining to a gentleman's wardrobe can be found at this establishment, at prices that cannot but please. Obliging salesmen, experienced and faithful cutters and workmen, are always employed. *Terms cash*, and no deduction from prices.

June 28. tf JOHN SIMMONS & CO.

LUTHER HOSMER.

TEMPERANCE RESTORATOR, No. 51 NORTH MARKET STREET, Boston.

L. H. having taken the above Cellar, will keep a variety of Refreshments, Puddings, Pies, Cakes, Coffee, Tea, Fruit, &c., and provide HOT MEALS, at all hours of the day. All persons who may desire to procure meals or refreshments, will find this a neat and convenient place. tf Feb. 23.

ROBBINS & CO. Furniture Dealers, Upholsterers Mattress and Mahogany Chair Manufacturers, No 43 Blackstone Street, Boston.

C. L. ROBBINS.
C. CARLISLE. 1y May 10.

NEW-YEAR'S GIFT.

A FAMILY PAPER,

Devoted to Piety, Morality, Brotherly Love,—No Sectarianism—No Controversy.

The Companion has come.

THE YOUTH'S COMPANION is published *every week*, by N. WILLIS, at No. 11 Cornhill, Boston. It has been printed upwards of seventeen years, and is the largest juvenile paper published, containing twice as much matter as some that are offered at a lower rate. Price one dollar a year—six copies for five dollars.

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The YOUTH'S COMPANION is often used in *Sabbath Schools.* The Teachers find in almost every number something suitable to be read to their scholars, which furnishes them with the groundwork for remarks. It is also proper to be read by the scholars during the week, and circulated among them, like Library books.

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ONE PRICE AND SMALL PROFIT,

is still our Motto. DANIELL & CO.,
Oct. 11. 3m 201 Washington St.

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—*Washington.*

THE SATURDAY AMERICAN,

A NEW and Handsome Weekly Family Newspaper, under the title of "THE SATURDAY AMERICAN," has been commenced in Philadelphia, by the subscriber, at the

LOW PRICE OF ONE DOLLAR PER YEAR.

By the purchase of the List of the TEMPERANCE ADVOCATE, we have already a large basis for the enterprise and are determined that nothing shall be left undone to make it the

MOST USEFUL SHEET IN THE COUNTRY.

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In the United States. We shall show that the *highest patriotism* from *American hearts*, the adoption of a more extended and comprehensive

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That the fraud and perjury perpetrated at the ballot box, by foreigners, may be checked, and that, in truth, and in deed,

"AMERICANS *shall* GOVERN AMERICA."

The principles therefore of AMERICAN REPUBLICANISM, shall be the foundation stone of our enterprise. But, in order to render the sheet welcome at every fireside, the tone of the paper shall be in a very high degree

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The true principles of Temperance shall be honestly advocated, on the basis of correct moral character, great care shall be taken in the selection of literary matter to advance this end, and statistics and articles from influential and responsible sources, shall be constantly laid before our readers. Full reports of the *proceedings of Political, Agricultural, and Religious Assemblies*, shall be given, with all the

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Dec. 6. 4e

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Dec. 20. 3is6os

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Published by E. H. WADE, at 197 Washington Street, Boston. 6m Dec. 20.

CHRISTIAN REVIEW.

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☞ *A list of the names of those indebted for the Review previous to Volume nine, will soon be published by*

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Nov. 1. 2m 59 Washington St.

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For sale at the Depository, No. 5, Cornhill.

Dec. 13. WM. B. TAPPAN, Ag't.

ANNUALS for 1845.—WM. D. TICKNOR & Co., corner of Washington and School sts., have for sale all the new Annuals for the next year, that have been published in England and America. The Keepsake; Book of Beauty; Drawing-Room Scrap Book; Forget-Me-Not; Nature's Gems; The Gift; Literary Souvenir; Rose of Sharon; Gems of Art and Romance; Youth's Keepsake; Juvenile Gem; Hawthorn; Hyacinth; Annualette, etc. etc.—all richly bound and decorated. Dec. 13.

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